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PART I.

Office Routine.

This part of the report is drawn up in accordance with instructions from the Government of India communicated in G.O., No. 824, Public, dated 17th November 1906. As regards the staff, the only item that requires mention is that Mr. Krishna Sastri had privilege leave for 30 days from 10th July to 8th August 1906. The menial establishment has been strengthened by the appointment of an attender sanctioned in G.O., No. 895, Public, dated 11th December 1906.

Tour of the Assistant Superintendent.

2. The programme sketched in paragraph 12 of the last *Annual Report* was revised in accordance with instructions of the Government of India conveyed in G.O., No. 824, Public, dated 17th November 1906, and submitted with my letter No. 570, dated 28th November 1906. This programme could not be carried out in its entirety in consequence of my visit to Calcutta and Sarnath to meet the Director-General of Archæology and the Epigraphist to the Government of India, sanctioned by G.O., No. 109, Public, dated 5th February 1907, and G.O., No. 128, Public, dated 12th February 1907. Slight alterations had also to be made in the programme, in consequence of the detention of my Assistant Mr. Subrahmanya Aiyar as juror in the Court of the Additional Sessions Judge at Ootacamund. I had to wait for him at Chittoor for about a week after the Christmas holidays, and this interval I utilized in examining a number of villages in the vicinity. Kâṇippâkkam, Yâdamari, Vêlkûru, Kalavaguṇṭa and Pulikal were inspected. Pûtalapaṭṭu in the North Arcot district was added to the programme and visited by me in expectation of finding Bâṇa inscriptions. The vicinity of Pûtalapaṭṭu was also examined with the same object. A few Vijayanagara inscriptions of no particular importance were all that could be found and impressions of them were prepared.

Diary.

1906

December 10th.—Started from Ootacamund.
„ 13th.—Arrival at Puṅganûr by way of Chittoor.
„ 14th to 23rd.—Puṅganûr.
„ 24th.—Broke camp at Puṅganûr.
„ 25th to 1st January 1907.—Christmas Holidays.

1907

January 2nd to 9th.—Chittoor.
„ 10th.—Arrival at Pûtalapaṭṭu.
„ 11th to 18th.—Halt at Pûtalapaṭṭu.
„ 19th.—Started from Pûtalapaṭṭu.
„ 20th.—Copied a rock inscription at Kaṭṭamachchi on the way to Pôḷûr.
„ 21st.—Arrival at Tirumalai near Pôḷûr.
„ 22nd to 25th.—Halt at Tirumalai.
„ 26th.—Arrival at Madras.
„ 27th to 5th February.—Halt at Madras.
February 6th to 9th.—Madras to Calcutta. Broke journey at Vizianagram.
„ 10th and 11th.—Halt at Calcutta.
„ 12th.—Arrival at Benares.

Diary.

1907

February 13th to 22nd.—Halt at Benares.
„ 23rd and 24th.—Gazetted Holidays. Paid a flying visit to Allahabad (at my own expense) to have a look at the Aśôka pillar.
„ 25th.—Started for Calcutta.
„ 26th.—Arrival at Calcutta.
„ 27th to 3rd March.—Calcutta to Madras. Broke journey at Berhampur and Ongole.
March 4th to 7th.—Halt at Madras.
„ 8th.—Started for Tiruvaḍamarudûr.
„ 9th to 12th.—Halt at Tiruvaḍamarudûr.
„ 13th.—Arrival at Madura.
„ 14th and 15th.—Halt at Madura.
„ 16th.—Arrival at Mêlûr.
„ 17th to 19th.—Halt at Mêlûr.
„ 20th.—Return to Madura.
„ 21st.—Arrival at Trichinopoly.
„ 22nd.—Halt at Trichinopoly.
„ 23rd and 24th.—Journey from Trichinopoly to Ootacamund.

Tours undertaken by the establishment.

3. In accordance with a requisition from the District Judge of Vizagapatam made at the request of the plaintiffs in O.S. No. 18 of 1903, Mr. Krishna Sastri proceeded to Amarâvati in the Guntur district to copy an inscription. His journey to Amarâvati was approved in G.O., No. 410, Public, dated 1st June 1906. He started on the 13th September and returned on the 22nd idem with impressions of the inscription of which the plaintiffs wanted to file a copy. A transcript was made of it and an authenticated copy forwarded to the District Judge with one set of impressions.

Mr. Krishna Sastri started on his regular tour on the 11th November 1906 and copied inscriptions in the Cuddapah district until the 13th December, when he joined me at Puṅganûr. He returned to head-quarters on the 4th January 1907. Mr. Venkoba Rao's tour began on the 10th October 1906 and he inspected a number of villages in the Madura and Tanjore districts. He returned to Ootacamund on the 11th January 1907. Mr. K. V. Subrahmanya Aiyar left Ootacamund on the 8th August 1906 on his first tour and visited Âṇaimalai, Mâṅgulam and Kîḻaḍi near Śilaimâṇ in the Madura district. He then went to Madras and the Seven Pagodas and subsequently copied inscriptions in the South Arcot district. On his way back he went to Daṇâyakaṇkôṭṭai in the Coimbatore district and returned to head-quarters on the 14th October 1906. After the Christmas Holidays he joined me at Pûtalapaṭṭu. During my absence in Northern India he copied inscriptions in the Pudukkôṭṭai State and the Tinnevelly district and joined me again at Tiruvaḍamarudûr.

The Year's Work.

4. The preparation of the *Annual Report* for 1905–06 and the correction of several proofs of it kept me and the establishment engaged until the 12th June 1906. Three articles were drawn up by me for publication, *viz.*—

(1) "Two Uttaramallûr inscriptions of Parântaka I." for the Director-General's *Annual* for 1904–05.

(2) "Ambâsamudram inscription of Varaguṇa-Mahârâja" for the *Epigraphia Indica*, Vol. IX.

(3) " Grâmam inscription of Parântaka I." for the Director-General's *Annual* for 1905–06.

Proofs of the *Epigraphia Indica* occupied a considerable portion of our time, though not to the same extent as in the previous year. Preliminary transcripts were made of about 400 epigraphs on stone as well as of two Pâṇḍya copper-plates brought to light by Mr. Venkoba Rao. The Chôḷa and Pâṇḍya dates discovered in the previous year were examined and transcripts of them submitted to Professor Kielhorn for verification. The index of Vol. VIII. of the *Epigraphia Indica* was begun and completed in accordance with G.O., Nos. 865–67, Public, dated 4th December 1906. As I returned to head-quarters somewhat later than usual, I could not take up the examination of the tickets of the index, which are now being copied in alphabetical order. As soon as a clean copy is made, it will be sent to the Calcutta Press and I shall check the entries in the first proof. Impressions of the stone inscriptions collected by Mr. Butterworth in the Nellore district (numbering more than 900) had been sent to me in 1905–06. These were all examined during the period under report and identified with the help of the texts printed in the volume of Nellore inscriptions edited by Messrs. Butterworth and Venugopaul Chetty. The printed texts of them were in doubtful cases checked with the impressions and an article on the ancient history of Nellore was attempted. The paper is now in an advanced stage and will be completed soon after this report is despatched, and published in the *Indian Antiquary*. Impressions of two of the copper-plates printed in the Nellore volume (Nos. 7 and 8 of appendix A) were taken and furnished to Professor Hultzsch, at his request, for publication in the *Epigraphia Indica*. The originals of six Vijayanagara grants published in the same volume, which had to be deposited in the Madras Museum, were obtained from the Collector of Nellore, and mechanical copies of them were prepared for reference (Nos. 1 to 6 of appendix A).

CONSERVATION.

5. Under this head the following items deserve to be noted:—

(1) The Collector's cutcherry buildings at Nellore are being demolished and the inscribed stones built into them—ten in number found so far—have been taken out by the Public Works Department for conservation. Mr. Butterworth very kindly gave me intimation of the demolition, and orders were issued in the Public Works Department, at my request, directing the conservation of the inscribed stones.

(2) The Executive Engineer, North Arcot division, asked me if the Kônâr temple (*i.e.* the ruined Vishṇu temple called Gôvindapâḍi in its inscriptions) at Tirumâlpuram in the Walajanagar tâluka was worthy of conservation. He was informed that the temple contained ancient Chôḷa inscriptions and that it probably came into existence about the end of the 9th century A.D. From an epigraphical point of view the temple is certainly worthy of conservation.

(3) The temple at Laddigam in the Puṅganûr Zamîndârî of the North Arcot district was built during the reign of the Chôḷa king Kulôttuṅga I. (A.D. 1070 to 1118) and deserves to be conserved.

(4) At Miṇikibaṇḍa in the same Zamîndârî is a rock containing an inscription of Kulôttuṅga I. Quarrying for stone has been going on in the vicinity of the rock for a pretty long time. This is dangerous and must therefore be put a stop to. I personally spoke to the Zamîndâr of Puṅganûr about items (3) and (4) and he promised to issue the necessary orders. The Collector of North Arcot was also subsequently addressed on the point.

(5) The central shrine of the Śivayôganâthasvâmin temple at Tiruviśalûr in the Tanjore district probably came into existence during the period of Pâṇḍya ascendancy in the Tamil country and may be assigned roughly to the 9th century on epigraphical grounds. The *gôpura* of the temple was built by the Chôḷa king Vikrama-Chôḷa (No. 52 of 1907). I would recommend the inclusion of the temple under protected monuments, if arrangements cannot be made for its conservation at the public expense.

6. In the following cases inscriptions threatened with destruction were copied on receipt of intimation :—

(1) The old ruined temple near Śilaimâṉ Railway station in the Madura district was proposed to be rebuilt by the villagers. The inscriptions on the basement, which was intact, have been copied (Nos. 447 to 449 of 1906).

(2) At Grâmam in the South Arcot district is an ancient Śiva temple (now called Śivalôkanâtha) which is being rebuilt. All the inscriptions found on its walls have been copied (Nos. 180 to 198 of 1906).

(3) On a casual visit to the ruined Śiva temple at Pêraṅgiyûr in the South Arcot district in December 1905 I was informed that there was a proposal to rebuild it. All the inscriptions found on its walls have been copied during the period under review (Nos. 199 to 220 of 1906).

(4) Information having been received from the Tahsildar of Trichinopoly that the Pañchavarṇêśvara temple at Uṟaiyûr is to be rebuilt shortly, all the inscriptions found in it have been copied and the temple authorities have been instructed to number and arrange the inscribed stones in some order. The Collector has been requested to prohibit the practice followed in the Jambukêśvaram and Kîḻambil temples of using some of the inscribed stones in the new buildings and throwing away the rest.

(5) At Eyil in the South Arcot district the Jainas asked the Collector for permission to use the stones of the Śiva temple for repairing their own. The Collector called upon the Hindus to put the Śiva temple in order within a year on pain of its being treated as an escheat and at the same time reported to me the existence of inscriptions on its walls. These have all been copied (Nos. 221 to 232 of 1906).

(6) Intimation was received from the Tahsildar of Trichinopoly that the temple at Tiruppâtturai was proposed to be repaired. I inspected the temple and ascertained that the proposals had not quite matured. But impressions were at once prepared of the more important inscriptions and the temple authorities were informed that previous intimation should be given to the Tahsildar as soon as the repairs were finally decided upon.

(7) Mr. C. A. Innes, I.C.S., Revenue officer of the Bhavâni project, very kindly wrote to me about the fort, temples and inscriptions at Daṇâyakaṇkôṭṭai in the Coimbatore district. He said : " Inside the fort are two ancient temples and there is a third about half a mile away in the jungle. They are all in ruins more or less and in a few years' time I hope that they will be submerged beneath one of the Bhavâni project reservoirs . . . . . Round the walls of two of the temples are very long and, I imagine, very important inscriptions . . . . . Now is your time, for I have just had a path cleared to all the temples through the prickly-pear." All the inscriptions found at the place were copied (Nos. 436 to 446 of 1906) and a note based on a preliminary study of them furnished to Mr. Innes.

NATIVE STATES.

7. During the period under review inscriptions were copied in the Pudukkôṭṭai State with the permission of the Dewan-in-Council obtained through the kind offices of the Collector of Trichinopoly. It is proposed to carry on operations during the ensuing year in this State as well as in Cochin.

PUBLICATIONS.

8. Of the *Epigraphia Indica* five parts have been issued during the year under review, *viz.* Parts IV, V, VI, and VII of Vol. VIII. and Part I of Vol. IX. As I have already remarked, the index of Vol. VIII. is being drawn up in my office. The expenditure from the Imperial grant on account of this journal amounted to Rs. 1,642-0-2, *viz.* Rs. 890-3-3 for *fac-simile* plates, Rs. 657-7-1 to non-official contributors and Rs. 94-5-10 for miscellaneous charges.

Contravention of Standing Orders.

9. The ancient temple at Tiruvadamarudûr in the Tanjore district has been undergoing repair since December last. This fact came to the notice of my assistant Mr. K. V. Subrahmanya Aiyar, who reported it to me soon after my return to Madras from Calcutta. I inspected the temple and found that a whole wall, which must have contained a number of inscriptions, had been pulled down without any notice whatever to me. Three of the outer walls as well as the central shrine remained intact at the time of my visit. The central shrine was found covered with a thick layer of chunam and the inscriptions on the three remaining walls would take nearly a month to copy. I wrote to the Collector of Tanjore bringing to his notice that the repairs of the temple had been begun without notice to me. As my field season was drawing to a close and I had to return to head-quarters as soon as possible in order to examine the fresh materials collected during the year, I requested the Collector to persuade the trustee of the temple to postpone further demolition until the end of June, when I could depute one of my assistants to copy all the remaining inscriptions.

Treasure Trove.

10. The Tiruvâlangâdu plates of the Chôḷa king Râjêndra-Chôḷa I., whose discovery I announced in the last *Annual Report*, have been declared by the District Magistrate of North Arcot to be ownerless under section 9 of the Treasure Trove Act. After the expiry of the period allowed for appeal, further orders under section 16 of the Act will be passed by him.

The Tahsildar of Gooty in the Anantapur district has reported that a copper-plate inscription was found by the village officers of Nillulêni-Timmapuram while digging foundation for the village *chavadi*. The plates have been sent to me for examination.

Office Library.

11. The following additions were made to the office library during the year under review :—

Pali-English Dictionary, Childers.
Lists of Antiquarian remains in His Highness the Nizam's territories, Cousens.
Annual Report of the Archæological Survey, Eastern Circle.
Do. do. Western Circle.
District Gazetteers—
Vizagapatam, Vols. I and II.
Madura do.
Tanjore do.
South Arcot do.
Oriental Bibliography, Vol. XIX, Parts I and II (two copies).
Indian Antiquary, Vol. XXXV, January 1906 to December 1906.

Annual Expenditure.

12. Subjoined is the account under main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1906–1907—

	Rs.	A.	P.
Assistant Archæological Superintendent	4,800	0	0
Establishment	5,139	3	2
Assistant Superintendent's travelling	1,150	6	0
Establishment travelling	1,079	3	3
Contingencies	1,253	7	10
Total ..	13,422	4	3

13. Inscriptions copied at the following villages are registered in appendices B and C. They are 630 in number including those copied in 1905–06 and omitted from last year's report. Out of the collection made during the year under review, more than 200 had to be omitted because they were not ready for examination.

I. *Cuddapah district.*—Prodduṭûru, Kâmanûru, Duvvûru, Jilleḷḷa, Taṅguṭûru, Arakaṭavêmula, Koṟṟapâḍu, Gôpavaram, Peddaśeṭṭipalle, Chauḍûru, Ghaṇḍikôṭa, Pulivendla, Nallacheruvupaḷle, Môpûru, Muttukûru, Ulimeḷḷa, Kadiri, Pedda-Tippasamudram, Puḷḷaganṭivâripalle and Morusupalle.

II. *North Arcot district.*—Tiruppaṇaṅgâḍu, Puduppâḍi, Narasamaṅgalam, Tirumâlpuram, Puṅganûr, Laddigam, Pudupaṭla, Chadaḷḷa, Agastyakoṇḍa, Miṭṭapalle, Miṇikibaṇḍa, Bûḍidepalle, Mûgavâḍi, Yâṭavâkili, Embâḍi, Yaḍapañjâṇi and Mogili.

III. *Chingleput district.*—Ûttukkâḍu.

IV. *South Arcot district.*—Tiruvaraṅgam, Jambai, Elvânâśûr, Grâmam, Eyil and Pêraṅgiyûr.

V. *Tanjore district.*—Tirukkaḍaiyûr, Tirumayâṇam and Tiruviśalûr.

VI. *Madura district.*—Kîḻaḍi, Âṇaimalai, Koḍikuḷam and Mâṅguḷam.

VII. *Tinnevelly district.*—Marugâltalai, Śevilipêri, Mânûr and Murappunâḍu.

VIII. *Coimbatore district.*—Daṇâyakaṇkôṭṭai.

IX. *Pudukkôṭṭai State.*—Kuḍumiyâmalai, Tirumaiyam and Perunduṟai.

Programme for 1907–08.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1907–08.

N.B.—Places proposed to be visited by the Assistant Superintendent are printed in italics. The entries in column 4 "nature of epigraphical remains" are based mainly on Mr. Sewell's *Lists of Antiquities*, Vol. I., and, in a small number of cases, on local enquiry made during the last tour.

Number.	Name of village.	District.	Nature of epigraphical remains or the work proposed to be done.
1	Âdanûr	Tinnevelly	"On the wall and steps of the Âdiliṅgasvâmin temple is an inscription in Telugu and Kanarese characters."
2	*Aḻagarkôvil*	Madura	Rock inscriptions.
3	*Aḻvârkurichchi*	Tinnevelly	"A ruined Vishṇu temple with many inscriptions" and a Śiva temple with two inscriptions.
4	*Aḻvâr-Tirunagari*	Do.	"A Vishṇu temple of considerable size and antiquity and several inscriptions." Birth-place of a Vaishṇava saint.
5	Âvulapalle	North Arcot	"Some temples" and "an inscription in old Tamil characters."
6	*Áykkudi*	Tinnevelly	Rock inscriptions.
7	Bhîmagânipalle	North Arcot	"On a rock 400 yards west of the village is an illegible inscription."
8	Bukkâyapalle	Cuddapah	Reported to contain a big slab with inscriptions.
9	Chalamaṅgalam	North Arcot	An inscribed slab and a temple full of inscriptions.
10	Chittur	Cochin State	Inscription in an old dilapidated temple.
11	Edirkôṭṭai	Tinnevelly	"West of the village on a rock is a long illegible inscription."
12	*Êḍûru*	North Arcot	An old Śiva temple full of inscriptions.
13	Errapalle	Cuddapah	A stone built into a well near the village is reported to contain an inscription.
14	Eṭṭûr	Madura	"On a rock called Pâṇḍappârai is an inscription said to be unreadable."
15	*Gaṅgaikoṇḍachôḻapuram* ..	Trichinopoly	Damaged Chôḻa inscriptions, which require examination *in situ*.
16	*Garikepâḍu*	Guntúr	Ancient inscriptions are reported to exist.
17	Guṇḍlûru	Cuddapah	"An old temple of Vishṇu" with an inscription.
18	Guṭṭapalle	North Arcot	"An inscription and a carved figure."
19	*Karicalamvandanallûr*	Tinnevelly	"A number of inscriptions in Grantha and Tamil characters."
20	Karshaṇapalle	North Arcot	Contains many slabs with pictures of heroes on them.
21	Kâvaśêri	Malabar	"On a slab south of the Kâvalûr temple is a Vaṭṭeḻuttu inscription."
22	*Kîlpaṭla*	North Arcot	Reported to contain many Tamil inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1907–08—*cont.*

Number.	Name of village.	District.	Nature of epigraphical remains or the work proposed to be done.
23	*Koḍumbâḷûr*	Pudukkôṭṭai State	Examination *in situ* of ancient incomplete inscriptions.
24	Kuḷḷapuram	Madura	"An old Śiva temple with inscriptions in old Tamil and Grantha characters."
25	Kumârapâḷaiyam	Salem	"There is an old copper-plate grant here."
26	*Kuppâlnattam*	Madura	"On the hill is a rock-cut cave called Śavanârkôvil."
27	Kûrmâyi	North Arcot	A ruined temple of Vishṇu reported to be full of inscriptions.
28	Lêpâkṣa	Cuddapah	"An old Vishṇu temple, partly ruined, with several inscriptions in Grantha and Telugu."
29	*Mahâbalipuram*	Chingleput	To examine *in situ* the Chôḷa inscriptions which Professor Hultzsch wants to re-edit.
30	Manalûr	Tanjore	"An old Vishṇu temple with inscriptions."
31	*Muṇappârai*	Trichinopoly	"An old Vishṇu temple in a hamlet close by."
32	Maṇḍapalle	Cuddapah	"An old temple of Śiva with Grantha inscriptions."
33	Mâṅgâḍu	Chingleput	"An old Śiva temple with inscriptions in Grantha characters."
34	*Mânûr*	Madura	"A very old Śiva temple well sculptured and containing a number of inscriptions."
35	Mâranêri	Tinnevelly	"A very old Śiva temple with inscriptions."
36	Maruttuvakkuḍi	Tanjore	Reported to contain inscriptions.
37	Môdugalapalle	North Arcot	"On a rock to the west of the village are four inscriptions."
38	*Nandalûru*	Cuddapah	"An old temple on the inner wall of which are some inscriptions."
39	Nêlapalle	North Arcot	About six slabs with pictures of heroes on them.
40	Nerkunam	Do.	Reported to contain inscriptions.
41	Neyvanai	South Arcot	Reported to contain ancient Chôḷa inscriptions.
42	Paraṅjêrvaḷi	Coimbatore	"Two ancient temples with inscriptions said to be unreadable."
43	Poṉ Amarâvati	Pudukkôṭṭai State	Mentioned in later Pândya inscriptions.
44	Poruḷûr	Madura	"There are two old temples here with inscriptions."
45	Pûjagânipalle	North Arcot	"An inscription on a rock."
46	Śôḻapuram	Madura	"An old Śiva temple with many inscriptions."
47	Śôḻapuram	Tinnevelly	"Two old temples dedicated to Śiva and Vishṇu in each of which are inscriptions."
48	Sômala	North Arcot	"On a rock is an inscription in Telugu. A copper-plate grant with a private individual."
49	*Tanjore*	Tanjore	To examine some of the inscriptions in the Râjarâjêśvara temple which are awaiting publication.
50	Tâvattûr	Madura	"An old Śiva temple with inscriptions in old characters."
51	*Teṇkâśi*	Tinnevelly	"A very old Śiva temple with several inscriptions."
52	*Tiruppaṟaṅkuṉṟam*	Madura	An ancient temple on the hill containing a rock-cut cave and inscriptions.
53	Tiruppattûr	Do.	"An ancient Śiva temple with two inscriptions."
54	Tiruppâtturai	Trichinopoly	To complete the work commenced in 1906–07.
55	Tiruvaḍamarudûr	Tanjore	To copy all the inscriptions of the big Śiva temple under repair.
56	Tiruvaḍiśûlam	Chingleput	Reported to contain many inscriptions.
57	Tiruviśalûr	Tanjore	To complete the work commenced in 1906–07.
58	Turaiyûr	Trichinopoly	Inscriptions in two temples.
59	Uppunelli	North Arcot	A place where a battle appears to have been fought.
60	Vadal near Śiyamaṅgalam ..	Do.	Reported to contain inscriptions.
61	Vaḷûr	Do.	Do. do.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

APPENDIX.

A.—List of impressions of copper-plates prepared during 1906-07.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be edited.	Remarks.
1	Collector of Nellore .. .	Vijayanagara	Dêvarâya I.	Śaka 1312, Pramôda.	Sanskrit ..	Deposited in the Madras Museum.	No. 1 of the copper-plates published by Messrs. Butterworth and Venugopaul Chetty in the volume of Nellore inscriptions.	
2	Do.	..	Dêvarâya-Vodaya	Śaka 1357, Pârthiva (wrong).	Telugu	Do.	No. 2 of the same volume.	
3	Do.	Vijayanagara	Harihara I.	Śaka 1258, Dhâtri.	Sanskrit and Telugu.	Do.	No. 15 of the same volume.	Genuineness of the document questioned by the editors.
4	Do.	Do.	Krishnadêvarâya	Śaka 1437, Yuvan.	Do.	Do.	No. 16 of the same volume.	
5	Do.	Do.	Achyuta	Śaka 1463, Plava.	Do.	Do.	No. 13 of the same volume.	
6	Do.	Do.	Pratâpa-Dêvarâya, son of Vijaya-Bukka.	Śaka 1351, Kîlaka.	Sanskrit ..	Do.	No. 18 of the same volume	
7	Do.	E. Chalukya..	Amma II.	..	Do. ..	Do.	No. 19 of the same volume.	The king's accession took place in Śaka-Saṁvat 867.
8	Do.	W. Chalukya	Vikramâditya I.	6th year ..	Do. ..	Do.	No. 24 of the same volume.	
9	Madras Museum	Do.	Do.	..	Do. ..	To be returned to the Madras Museum.	No. 98 on page 15 of Mr. Sewell's *Lists of Antiquities*, Vol. II.	The genuineness of the grant is open to question.
10	Mr. Hiralal, Nagpur	Śailavaṁśa ..	Jayavardhana II.	3rd year ..	Do. ..	Returned to Mr. Hiralal.	Published by Mr. Hiralal in *Ep. Ind.*, Vol. IX., Part I.	
11	Curator, the Junagadh Museum.	..	Mahêndrâyudhadêva	Valabhî-Saṁvat 574.	Do. ..	Returned to the Junagadh Museum.	By Professor Kielhorn in *Ep. Ind.*, Vol. IX.	
12	Do.	..	Mahêndrapâladêva	[Vikrama-] Saṁvat 956.	Do. ..	Do.	Do.	
13	Bhairava Ayyar of Śiṉṉamaṉûr (Madura district).	Pâṇḍya ..	Râjasiṁha II.	2 + 14th year ..	Sanskrit and Tamil.	Awaiting reply from the Collector of Madura.	To be published in *South Indian Inscriptions*, Vol. IV.	Incomplete.
14	Do.	Do. ..	Lost	Lost	Do.	Do.	Do.	Do.

B.—Stone inscriptions copied in 1906 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
15	On the north wall of the central shrine in the Amṛitaghaṭêśvara temple at Tirukkaḍaiyûr.	Chôḷa	Tribhuvanachakravartin Vikrama-Chôḷadêva.	2nd year	Tamil	Damaged.
16	On the same wall	Do.	Râjakêsarivarman *alias* [Tribhuva]nachakravartin Kulôttuṅga-[Chôḷa]dêva.	48th ,, ...	Do.	Do.
17	On the east wall of the same shrine	Do.	Râja[kê]sarivarman *alias* Tribhuvanachakravartin Kulôttu[ṅga]-Chôḷadêva.	44th ,, ...	Do.	Partly damaged. Gift of a lamp and a lamp-stand. The temple is called Uḍaiyâr Śrî-Kâlakâladêva at [Ti]rukka[ḍa]vûr. Another much damaged inscription of Kulôttuṅga is also found on the same wall.
18	On the south wall of the same shrine	Do.	Râ[ja]kêsarivar[man *alias* Tribhuvanachakravartin Ku]lôttuṅga-Chôḷadêva.	Lost	Do.	Incomplete. Gift of a lamp.
19	On the same wall	Do.	Râjakê[sarivarman *alias* Tribhuvanachakravartin] Kulô[ttuṅga-Chôḷadêva].	Do.	Do.	Very much damaged.
20	On the north base of the same shrine	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	15th year	Do.	Built in at the end. Records an agreement of the *sabhâ* of Paḍaêviya Tirukkaḍavûr in Ambarnâḍu, a district of U[yyakko]ṇḍâr-vaḷanâḍu.
21	On the east base of the same shrine	Do.	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	23rd ,, ...	Do.	The inscription seems to be unfinished and ends abruptly with the word *Mummuḍi-Śôḷaṉ*. Sale of land for a lamp.
22	On the same base	Do.	Râjarâjakêsarivarman	14th ,, ...	Do.	Gift of land. Mentions the conquest of Śâlai, Gaṅgapâḍi, Nuḷambapâḍi, Kaḍigai[va]ḷi (*sic.*) and Vêṅgai-nâḍu. The temple is called Śrî-Kâlakâladêva at Paḍaiyaviya Tirukkaḍavur (*sic.*) in Ambar-nâḍu.
23	Do.	Do.	Râjarâja-Râjakêsarivarman	[1]5th ,, ...	Do.	Damaged. Mentions the conquest of Kâṇḍaḷûr-Śâlai, Vêṅgai-nâḍu, Kaḍigaivaḷi, Gaṅgapâḍi, Nuḷambapâḍi and Kuḍamalai-nâḍu. Refers to the shrine called Tiruviraṭṭâṇattu-Perunâṇaḍiga].
24	Do.	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	1[3]th ,, ...	Do.	Incomplete. Mentions Na[ll]ûr in [Na]llûr-nâḍu, a district of Nittalvinôdal-va[la]nâḍu (*sic.*). The conquests extend up to the Gaṅgâ.
25	On the south base of the same shrine	Do.	Râjakêsarivarman *alias* Tribhuvanachakravartin [Kulôttuṅga-Chôḷadêva].	26th ,, ...	Do.	Damaged at the end. Registers an agreement of the assembly of Uḷḷpaḍa-êviya Tirukkaḍavûr in Ambar-nâḍu, a district of Râjanârâyaṇa-vaḷanâḍu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
26	On the same base	Chôḷa	[Râjarâ]jakêsarivarman	16th year	Tamil	Incomplete. Slightly damaged. Sale of land.
27	Do.	Do.	Râjarâjakêsarivarman	Do.	Do.	Incomplete. Sale of land. The village is called Paḍai-êviya Tirukkaḍavûr in Ambar-nâḍu.
28	On the north wall of the *maṇḍapa* in front of the same shrine.	Pâṇḍya	Mâṟavarman [*alias*] Tribhuvanachakravartin Kulaśêkharadêva, 'who was pleased to take every country.'	Lost	Do.	Mutilated at the end. Quotes the 13th year of the reign of Perumâḷ Sundara-Pâṇḍyadêva.
29	On the south wall of the same *maṇḍapa* ..	Chôḷa	Para[kêsarivarman *alias* Tribhuvanachakravartin Vikrama]-Chôḷadêva.	7th year	Do.	Mutilated at the beginning. Gift of money for a lamp.
30	On the same wall	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Vikrama-Chôḷadêva.	6th ,, ...	Do.	Incomplete. The continuation is covered with chunam.
31	On the west wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Râjarâjadêva ..	5th ,, ...	Do.	The shrine is called Uḍaiyâr Śrî-Kâḷakâḷadêva, at Tirukkaḍavûr in Akkûr-nâḍu a district of Jayaṅgoṇḍa-Chôḷa-vaḷanâḍu.
32	On the south wall of the first *prâkâra* of the same temple.	Do.	Do. do. ..	18th ,, ...	Do.	Registers the lamps granted to the temple and the lands reclaimed at Maṇarkuṇṟu in Erukkâṭṭuchchêri for their maintenance. One of the donors is Vêdavanamuḍaiyâṉ Ammaiyappaṉ of Paḷaiyaṉûr in Mêlmaḷai-Paḷaiyaṉûr-naḍu.
33	On the same wall	Do.	Do. do. ..	[21st ?] ,, ..	Do.	Mentions a document referring to the village dated in the 13th year of Periyadêvar and quotes the 20th year (of the king?).
34	Do.	Do.	Tribhuvanachakravartin Vîrarâjêndra-Chôḷa-[dêva].	2nd ,, ..	Do.	Gift of land for lamps to the temple of Uḍaiyâr Śrî-Kâḷakâḷadêva at Tirukkaḍavûr in Akkûr-nâḍu, a district of Jayaṅgoṇḍa-Chôḷa-vaḷanâḍu.
35	Do.	Do.	Tribhuvanacha[krava]rtin Râjâ[dhi]râja-dêva.	Lost	Do.	Gift of land for a lamp by a native of Êmappêṟûr in Êmappêṟûr-nâḍu (a sub-division) of Naḍuvil-nâḍu *alias* Râjarâjavaḷanâḍu. Another lamp was given by a native of Naḍâr in Pâmbura-nâḍu, a district of Uyakkoṇḍâr-vaḷanâḍu (*sic*).
36	Do.	Do.	Tribhuvanachakravartin Râjâdhirâjadêva, 'who was pleased to take Madurai and Îḻam (Ceylon).'	12th year	Do	Gift of land for a lamp by a native of Pûdalûr in Pûdalûr-vaṭṭam, a district of Pâṇḍikulâśani-vaḷanâḍu.
37	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷa-dêva, 'who was pleased to take Madurai.'	9th ,, ...	Do.	Gift of land for a lamp by a native of Mûlaṅguḍi in Nallârṟûr-nâḍu, a district of Virudarâjabhayaṁkara-vaḷanâḍu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
38	On the same wall	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva, 'who was pleased to take Madurai.'	9th year	Tamil	Gift of land at Maṇalkuṉṟu in Erukkâṭṭuchchêri by a native of Perunallûr in Kîḻvêṅgai-nâḍu, a district of Râjarâja-valanâḍu.
39	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	4th ,, ...	Do.	Gift of land in the same locality by Śêkkiḻâṉ Aṉmai-appaṉ [Parâ]ntakadêvaṉ *alias* Karikâla-Chôla-Pallavaraiyaṉ of Kuṉṟattûr in Kuṉṟattûr-nâḍu, a district of Puliyûr-kôṭṭam *alias* Kulôttuṅga-Chôḷa-valanâḍu.
40	Do	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva, 'who took Madurai and was pleased to take the crowned head of the Pâṇḍya.'	17th ,, ...	Do.	Records that a certain Svâmidêvar cancelled an order of the king appointing two Śaiva *âchâryas* and put in two others who possessed hereditary rights to the office. Mentions the shrine of Kâlakâladêva, Kûttâḍundêvar, Kulôttuṅga-Chôḷîśvaramuḍaiyâr and Vikrama-Chôḷîśvaramuḍaiyâr in the temple of Tiruvîraṭṭâṇamuḍaiyâr.
41	Do.	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Râja[r]âjadêva.	[1]4th ,, ...	Do.	Gift of land.
42	Do.	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva, 'who took Madurai and was pleased to take the crowned head of the Pâṇḍya.'	[1]6th ,, ...	Do.	Records a gift of land to the image of Râ[ja]râ[ja]-Îśvara set up by Araiyaṉ Râ[ja]râ[ja]dêvar *alias* Vâṇâdharâyar.
43	Do.	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva, 'who was pleased to take Madurai and the crowned head of the Pâṇḍya.'	16th ,, .. .	Do.	Gift of land to the image of Râ[ja]râ[ja]-Îśvara by the *sabhâ* of Ulppaḍaṉêviya Tirukkaḍavûr in Amba[r]-nâḍu, a sub-division of Âkkûr-nâḍu, a district of Jayaṅ[gonda]-Chôḷa-valanâḍu.
44	On the base of the verandah enclosing the central shrine in the same temple, south side.	....	....	....	Do.	Gift (?) of land in the village of Vêḷâṇmaṇṣi in Kânattûr-nâḍu to the temple of Kâlakâladêva at Oḷugamaṅgalam.
45	On the same base	Pâṇḍya	Ja[ṭâ]varman Tribhuvanachakravartin Vîra-[P]âṇḍyadêva.	14th year	Do.	Gift of land. Mentions the 41st year (of the king's predecessor ?) and the shrine of Vikrama-Chôḷîchchuramuḍaiyâr.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same base	Pâṇḍya	Mâṟavarman Tribhuvanachakravartin Kulaśêkharadêva.	34th year	Tamil	Gift of land for 40 lamps for the merit of Ulaguḍaiya-Perumâḷ. The country is said to have been in a state of confusion for a long time and the inhabitants to be suffering distress in other provinces.
47	On the third *gôpura* of the same temple ..	Vijayanagara ..	Kṛishṇarâya	Vishaiya (Vṛisha?)	Tamil (verse) ..	A certain Brâhmaṇa named Âpatsahâya of Tirukkaḍavûr repaired the temple. He is said to have taken part in the war against Râchchûr and Vijaiyânagara.
48	On the same *gôpura*	....	....	....	Tamil	Records that a native of the Pâṇḍya country [presented] the *simhâsana* in the bed-room of the god Kâlakâladêva.
49	Do.	....	....	....	Tamil (verse) ..	Damaged. Mentions Kâḍavakôṉ.
50	Do.	....	....	....	Do.	Composed by Kâlakâla, king of Ceylon.
51	Do.	Pâṇḍya	Perumâḷ Sundara-Pâṇḍya	Lost	Tamil	Damaged.
52	On the north wall of the Sundarêśvara shrine in the same temple.	Chôḷa	Tribhuvanachakravartin Râjarâjadêva ..	10th year	Do.	Gift of land.
53	On the north wall of the *maṇḍapa* in front of the central shrine in the Brahmapurîśvara temple at Tirumayâṇam.	..	Tribhuvanachakravartin Kônêrimaikoṇḍâṉ.	34th ,, ...	Do.	Unfinished. Gift of land for growing water-lilies to be offered to the god Tirumayâṇamuḍaiyâr.
54	On the same wall	....	Tribhuvanachakravartin Kônêriṉmaikoṇḍâṉ.	22nd ,, ...	Do.	Gift of land. In continuation of No. 54 is an inscription which appears to be dated in the 11th year of some unmentioned king. Provision is here made for the maintenance of those who have to play on the *vîṇâ* and recite the Vêdas and the *Śrîrudram*. Mentions the villages of Tiruttoṇḍattugaimaṅgalam and Śivapâdaśêkharamaṅgalam.
55	Do.	....	[Tribhu]vanacha[k]ravartin Kôṇêriṉmai[ko]ṇḍâ[ṉ].	9th ,, ...	Do.	Gift of land. The temple is called Tirumaiyâṇamuḍaiyâr at Tirukkaḍavûr, a *brahmadêya* in Âkkûr-nâḍu, a district of [Jayaṅ]goṇḍa-Chôḷa-vaḷanâḍu. Refers to the revenue survey in the 16th year of the reign of Kulôttuṅga [who abolished tolls].
56	On the south wall of the same *maṇḍapa* ..	Chôḷa	[Tribhuvanachak]ravartin Vîra[râjêndradêva?].	6th ,, ...	Do.	Gift of land for a lamp. In continuation of No. 56 is an inscription of the 8th year of a Kulôttuṅga.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same wall	Chôḷa	Tribhuvanachakravartin Tribhuvana[vîra]-dêva, 'who took Madurai, Îḻam (Ceylon), Karuvûr and the crowned head of the Pâṇḍya and was pleased to perform the anointment of heroes and the anointment of victors.'	35th year	Tamil	Gift of land for cultivating water-lilies to be offered to the god Tiruma[iyâṇa]muḍaiya-Perumâḷ.
58	Do.	Do.	Râjakêsarivarman *alias* Tribhuvana[chakra-va]rtin Râjâdhirâjadêva, 'who was pleased to take Madurai and [Îḻam] (Ceylon)'.	14th „	Do.	Gift of land. Mentions [Ti]ru-[nî]rruch[chôḷama]ṅgalam.
59	Do.	Pâṇḍya	Kôṉêrimaikoṇḍâṉ Tribhuvanachakravartin Perumâḷ Kulaśêkharadêva, 'who was pleased to take every country.'	35th „	Do.	Gift of land for celebrating a festival called Kulaśêgaraṉ *śaṇḍi* and for repairs.
60	Do.	Chôḷa	Tribhuvanachakravartin [Tribhuvanavîra-dêva], 'who took Madurai, [Îḻam] (Ceylon), Karuvûr and the crowned head of the Pâṇḍya and was pleased to perform the anointment of heroes and the anoinment of victors.'	33rd „	Do.	Gift of land to the temple of Uḍaiyâr Tirumaiyâṇamuḍaiya-Perumâḷ in Amban[â]ḍut[pa]ḍamêviya Tirukkaḍavûr in Â[kkû]r-nâḍu, a district of Jayaṅgoṇḍa-Chôḷa-vaḷanâḍu.
61	On the west wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷa-dêva, 'who was pleased to take Madurai.'	8th „	Do.	Gift of a lamp to the temple of Uḍaiyâr Tirumai[yâ]ṇamuḍaiya-Perumâḷ at Tirukkaḍavûr in Âkkûr-nâḍu, a district of Jayaṅgoṇḍa-Chôḷa-vaḷanâḍu.
62	On the same wall	Do.	Tri[bhuvana]chakravartin [Kulôttu]ṅga-Chôḷadêva, 'who was pleased to take Madura.'	[9]th „	Do.	Gift of land for a lamp by a native of Kîḻvêṅgai-nâḍu, a district of Râjarâja-vaḷanâḍu.
63	Do.	Do.	Tribhuvanacha[k]ravartin Kulôt[t]tuṅ[ga]-Ch[ô]ladêva, 'who was pleased to take Madura.'	9th „	Do.	Gift of land for a lamp.
64	On the west wall of the first *prâkâra* of the same temple.	Do.	Tribhu[vanachakra]vartin Kulôttuṅga-Chôḷadêva, 'who took Madurai and was pleased to take the crowned head of the Pâṇḍya.'	17th „	Do.	Damaged. A copy of No. 40 above.
65	On the s[o]uth wall of the same *prâkâra* ..	Do.	[Tribhuvanacha]kravartin Kulôttuṅga-Chôḷadêva, 'who was pleased to take Madurai, Îḻam (Ceylon) and the crowned head of the Pâṇḍya.'	13th „	Do.	Damaged. Stones out of order. Seems to record the appointment of a gardener to look after the temple flower-garden.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the right and left walls of the entrance into the Raṅganâtha temple at Tiruvaraṅgam.	Vijayanagara ..	Vîrapratâpa Kṛishṇadêva-Mahârâya A[chyuta]dêva-Mahâ[râya] S[a]dâśivadêva-Mahârâya.	Śaka 1480 expired, Piṅgala.	Tamil ..	Gift of three villages to the Raṅganâtha temple at Uttara-Tiruvaraṅgam by the *mahâmaṇḍalêśvara* Ôbaḷadêva-Mahârâja, son of Kônêṭayya-Mahârâja and grandson of Râmarâja-Kondurâjadêva-Mahârâja of the Âtrêya-*gôtra* the Yajus-*śâkhâ* and the Âpastamba-*sûtra*. The villages belonged to Muḍiyaṉûr-parru in Vaḷudilambaṭṭuchchâvaḍi, a subdivision of Koṟukkai-kûṟṟam, a district of Meyguṉṟa-vaḷanâḍu in Magadai-maṇḍalam granted to the donor by Sadâśivadêva-Mahârâya. In the beginning, Muḍiyaṉûr-parru is said to be on the southern bank of the Pennar river in Tiruvaḍi-râjyam, which belonged to Magadai-maṇḍalam in Vaḷudalambaṭṭuchchâvaḍi (a sub-division) of Koṟukkaikûṟṟam in Meyguṉṟa-vaḷanâḍu.
67	On the north wall of the central shrine in the Jambunâtha temple at Jambai.	Chôḷa	Râjakêsarivarman *alias* Tribhuvanachakravartin Kûlôttuṅga-Chôḷadêva.	3rd year ..	Do. ..	Gift of 64 sheep for 2 lamps.
68	On the same wall	Do.	Do. do.	40th ,, ...	Do.	Gift of the village of Kûḷakkuḍi *alias* Vîraśôḻanallûr to the temple of Tiruttâṇṭôṉṟi-Îśvaramuḍaiya-Mahâdêva at Śaṇbai *alias* Vîrarâjêndrapuram on the northern bank of the Pennar in Vâṇagôppâḍi (*alias*) Râjêndra-vaḷanâḍu.
69	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	38th ,, ...	Do ..	Gift of land for a lamp by a certain Râ[ja]râja-Śiśupâla.
70	Do.	Pâṇḍya	Kôṉêriṉmêlkoṇḍâṉ Tribhuvanachakravartin Sundara-Pâṇḍyadêva.	8th ,, ...	Do.	Unfinished. Gift of the village of Nariyâr-êndal to the temple.
71	Do.	Chôḷa	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	26th ,, ...	Do.	Built in at the beginning. Sale of land by the assembly of Maṟuvûr *alias* Vayiramêgachaturvêdimaṅgalam on the southern bank of the river Pennar in Vâṇakôppâḍi. The village is called Vâḻaiyûr *alias* Nittavinôdapuram.
72	On the north and west walls of the same shrine.	Do.	Tribhu[va]nachakravartin Râjarâjadêva ..	28th ,, ...	Do.	Gift of land by the *mahâmaṇḍalêśvara* Kumâra-Padumadêvarasan.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the same walls	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	38th year	Tamil	Gift of land by Śôḷagaṅga-Pallavaraiyaṉ *alias* Piṟavâveṉṟâṉ Râja[râja ?]śiśupâlaṉ.
74	Do.	Pâṇḍya	Kôṉêriṉmêlkoṇ[ḍâṉ Tribhuva]nachakravartin Kulaśêkharadêva.	10th ,, ...	Do.	Gift of land for celebrating a festival called Kulaśêgaraṉ-*śaṇḍi*.
75	Do.	Chôḷa	Parakê-arivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	[2]1st ,, ...	Do.	Gift of two lamps, one of which was meant for the shrine of Durgâ in the temple.
76	Do.	....	Tribhuvanachakravartin Kôṉêriṉmaikoṇḍâṉ.	17th ,, ...	Do.	Gift of the village of Śîpâdanallûr which belonged to two residents of [I]raivâṉaraiyûr in Vaḍagarai-[Na]rippaḷḷi-nâḍu, a district of Magadai-maṇḍalam, for celebrating a festival called Bu[va]-nêkavîraṉ-*śaṇḍi* and for repairs.
77	On the west wall of the same shrine	Chôḷa	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	28th ,, ...	Do.	Gift of gold for a lamp.
78	On the same wall	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷa-[dêva].	[2]0th ,, ...	Do.	Gift of land.
79	Do.	Do.	[Râjêndra-Chôḷa I.]	....	Do.	Incomplete. Most of the historical introduction is preserved. The continuation could not be traced.
80	On the south wall of the same shrine	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndradêva.	3rd ,, ...	Do.	Gift of 32 *kâśu* for a lamp. The temple is called Tiruttâṇṭôṉri-Mâdêvar at Vâḷaiyûr *alias* Râjêndrapuram.
81	On the same wall	Do.	Râjakêsarivarman *alias* Uḍaiyâr śrî-Râjâdhirâjadêva.	32nd ,, ...	Do.	Partly mutilated and incomplete. Seems to record the gift of a lamp.
82	Do.	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva	25th ,, ...	Do.	Records an agreement among the citizens of the city of Vâḷaiyûr *alias* Nittavinôdapuram on the northern bank of the Pennar river in Vâṇagappâḍi *alias* Madurântaka-vaḷanâḍu, a district of Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
83	Do.	Do.	Râjakêsarivarman *alias* [Uḍaiyâr śrî-Vîrarâjêndradêva].	[2]nd ,, ...	Do.	Gift of ten *kâśu* for a lamp.
84	Do.	Do.	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	24th ,, ...	Do.	Records that the *sabhâ* of Nerkuṇram *alias* Vayiramêga-chaturvêdimaṅgalam gave land in exchange for fields taken up by the bed of their newly constructed tank.
85	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	[1]2th ,, ...	Do.	Gift of land. Mentions Araṅgam on the southern bank of the Pennar and Â[la]vandâṉ Nîrêṟṟa-Perumâḷ *alias* Râ[ja]râ[ja]-Śiśupâlaṉ.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the same wall	Chôḷa	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	26th year	Tamil	Incomplete. Mentions a Bâṇa chief named Maṟavaṉ Narasiṁhavarman *alias* Râjarâja-Vâṇakôvaraiyar.
87	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	24th ,, ...	Do.	Gift of land by a native of Conjeeveram. Mentions Kiliyûr-Malaiyamâṉ Aḷagiyâṉ [Â]kâraśûraṉ *alias* Râjagambhîra-Chêdiyarâyar.
88	Do.	Vijayanagara ..	Sadâśiva-Mahârâya	Ânanda	Do. .. .	Mentions Uṉṉâmulai-Nayiṉâr.
89	Do.	Do. ..	Achyutadêva-Mahârâya	Śaka 1455 expired, Jaya.	Do.	Registers the privileges and duties of the temple superintendent.
90	On the north wall of the *maṇḍapa* in front of the same shrine.	Chôḷa	. . . . . Râjarâjadêva ..	16th year	Do.	Built in at the beginning. Gift of land.
91	On the same wall	Do.	Tribhuvanachakravartin Vikrama-[Chô]ḷadêva.	Lost	Do.	Mutilated at the end.
92	Do.	Do.	[Parakê]sarivarman *alias* Tribhuvanachakravartin Vikrama-Chôḷadêva.	9th year ..	Do.	Built in at the beginning. Gift of 64 cows for 2 lamps.
93	Do.	Vijayanagara ..	Vîrapratâpa Virûpâkshadêva-Mahârâya ..	Śaka 139[5] expired, Nandana.	Do.	A few syllables are missing in each line from the 4th. Gift of money.
94	Do.	Do.	Vîra-Narasiṅgarâya, son of Sâḷuva Narasiṅgarâya.	Śaka 1429 expired, Prabhava	Do.	Incomplete. Gift of land by Râmaya-Śôḷa-Mahârâja, son of the Uṟaiyûr-Chôḷa Pottaya-Śôḷa-Mahârâja of the solar race and the Kâśyapa-*gôtra*.
95	Do.	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	27th year	Do.	Records an agreement among the *vâṇiyar*.
96	On the west wall of the outer *maṇḍapa* in the same temple.	Pallava	Sakalabhuvanachakravartin Peruñjiṅgadêva.	16th ,, ...	Do.	Records an agreement among the residents of the country to the north of the river Âviṉai and to the south of the Peṉṉai.
97	On the east wall of the second *prâkâra* of the same temple.	Râshṭrakûṭa ..	Kaṇṇara[dêva]	Lost	Do.	Mutilated at the end and incomplete. The temple is called Tâṉṟôṉṟi-Îśvaram at Vaḍagarai-[Vâḷaiyûr].
98	On the north wall of the same *prâkâra* ..	Pâṇḍya	Tribhuvanachakravartin Kulaśêkharadêva	[3]3rd year ..	Do.	Gift of land. The temple is called Tiruttândôṉṟi-Âḷuḍaiya-Nâyaṉâr at Śaṉbai *alias* Vîrarâjêndraśôḷapuram in Peṉṉai-vaḍagarai-Vâṇagôppâḍi-nâḍu.
99	On the wall of the kitchen in the same temple, left of entrance.	Chôḷa (?)	Tribhuvanachakravartin Vijayarâjêndra-[dêva].	4th ,, ..	Do.	Records the building of the kitchen.
100	On the south wall of the Akhilâṇḍêśvarî shrine in the same temple.	Chôḷa	Râjakêsarivarman *alias* Uḍaiyâr śrî-Vîrarâjêndradêva.	6th ,, ..	Do.	Gift of land to an accountant by the temple authorities among whom figures the *mah*[*â*]*vratin* Lakuḷîśvara-Paṇḍita.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall	....	....	[Khara]	Tamil	In modern characters. Records an endowment to a *maṭha*.
102	On the west wall of the same shrine	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	14th year	Do.	Gift of land to the shrine of Tirukkavâliśvaramudaiyâr at Śaṇbai *alias* Vîrarâjêndrapuram on the northern bank of the Pennar in Vânagôppâdi by Kiḻiyûr Malaiyamâṇ Śêdiyarâyanâyaṇ Akâraśûraṇ *alias* Râjagambhîra-Chêdiyarâyaṇ.
103	On the same wall	Vijayanagara ..	Achyutaiyadêva-Mahârâya, son of Narasiṅgadêva.	Śaka 1554 (for 1454), Nandana.	Do.	Refers to the 98 castes included in the *iḍaṅgai* and *valaṅgai*. Registers an agreement apparently among the weavers to contribute to the maintenance of a *maṭha*.
104	On the north wall of the same shrine	Do. ..	Sadâśivadêva-Mahârâya, son of Sâḷuva Narasiṅgadêva-Mahârâya Achyutadêva-Mahârâya.	Śaka [147]1 expired, Saumya.	Do.	Gift of the village of Śuttamalligai for the merit of the king by Aḍappaṁ Śûrappa-Nâyakkarayyaṇ Kri[shṇa]ma-Nâ[yakkara]yyaṇ. The village was granted by Râmappa-Nâyakkar and belonged to Meyguṇṇâda-vaḷanâḍu *alias* Narippaḷḷi-nâḍu in Magadaimaṇḍalam on the southern bank of the Pennar.
105	On the same wall	Chôḷa	[Tribhuvana]chakravartin Vikrama-Chôḷadêva.	8th year	Do.	Mutilated at the beginning. Gift of land.
106	Do.	Vijayanagara ..	Achyutaiyadêva-Mahârâya, son of Śâḷuva-Narasiṅgadêva.	Śaka 1552 (for 1452), Nandana.	Do.	Gift of the village of Âkkaipp[â]ḍi in Meyguṇṇâ-nâḍu *alias* Narippari-nâḍu, a district of Magadaimaṇḍalam on the southern bank of the Pennar, for the merit of the king by Vaiyyappa-Nâyakkar. The village granted was in the jurisdiction of Veṅkaṭâdri-Nâyaka.
107	On a stone lying on the floor close to the south wall of the same shrine.	Chôḷa	Madiraikoṇḍa Parakêsarivar[man] ..	Lost	Do.	Fragment.
108	On a slab built into the floor at the second entrance into the same temple.	Do.	Madiraikoṇḍa Parakêsarivarman	[24]th year ..	Do.	Damaged. Refers to the building of a *maṇḍapa* at the city of Vâḷaiyûr by Vîranârâṇiyâr, queen of prince Kaṇḍarâdittar and daughter of Sôḻamâdêviyâr.
109	On a slab set up on the left side of the same entrance.	Do.	Karikâla-Chôḷa[dêva]	[2]7th ,, ..	Do.	Refers to the grant in former times of Raṇabhîmamaṅgalam by the Vâṇakôvaraiyar Vîraparumar.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On the south wall of the *gôpura* at the same entrance.	Râshṭrakûṭa ..	[Ka]nnaradêva	23rd year ..	Tamil	Fragment. Seems to record the gift of a lamp.
111	On the *gôpura* of the same temple, right of entrance.	Chôḷa	Madiraikoṇḍa [Para]kêsarivarman	[3]5th ,, ..	Do.	Fragment. Seems to be an endowment for daily requirements.
112	In the same place	Râshṭrakûṭa ..	Kaṉṉaradêva	26th ,, ..	Do.	Gift of 96 sheep for a lamp and gold for offerings to the shrine of Sûjya(Sûrya)dêva in the temple of Tiruttâṉṟôṉṟi-Âḻvâr at Vâḻaiyûr.
113	Do.	Pallava	Peruñjiṅgadêva	[1]4th ,, ..	Do.	Gift of paddy.
114	Do.	Chôḷa	Tribhuvanachakravartin Vijayarâj[ê]ndradê[va].	4th ,, ..	Do.	Records the building of the entrance and of the *gôpura* by a native of the Chôḷa country, who also built the kitchen according to No. 99 above.
115	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	Lost	Do.	Mutilated at the end.
116	Do.	Râshṭrakûṭa ..	Kaṉṉaradêva	24th year	Do.	Gift of gold for a lamp. This is a fragment which has been pieced together with another found to the left of the entrance.
117	Do.	Chôḷa	Madiraikoṇḍa Parakêsarivarman	25th ,, ...	Do.	Incomplete. Seems to record the gift of a lamp to the shrine of Vîdiviḍaṅgar in the temple of Tâṉṟô[ṉ]ṟippirâṉ at Peṉṉaivaḍagarai-Vâḻaiyûr. This is a fragment which has been pieced together with another found to the left of the entrance.
118	Do.	Râshṭrakûṭa ..	Śrî-Kaṉṉaradêva	[2]3rd ,, ..	Do.	Mutilated slightly at the end. Gift of a lamp to the temple of Tiruttâṉ[tôṉṟi]-Perumâḷ *alias* Vîdiviḍaṅgadê[var] at Vâḻaiyûr on the northern bank of the Peṉṉar in Vâṉagôppâḍi. Mentions Vêṇâḍuḍaiyâr.
119	Do.	Pallava	Sakala[bhu]vanachakravartin Peruñjiṅgadêva.	13th ,, ..	Do.	Gift of land to the younger brother of a person who cut off his own head in order that a *maṇḍapa* which was being constructed might be completed.
120	On the same *gôpura*, left of entrance	Vijayanagara ..	Sadâśiva-Mahâ[râya]	Śaka 1485 expired, Pramôda (wrong).	Do.	Damaged. Seems to record a gift of land.
121	In the same place	Chôḷa	Madiraikoṇḍa Parakêsarivarman	Lost	Do.	Gift of five lamps.
122	Do.	Pallava	Sakalabhuvanachakravartin Peruñjiṅgadêva.	11th year	Do.	Records the exemption from certain taxes of lands in the village of Guṇamaṅgalam on the southern bank of the Peṉṉar.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
123	In the same place	Pallava	Perumjiṅgadêva	11th year ..	Tamil	Gift of paddy.
124	Do.	Chôḷa	Madiraikoṇḍa Parakêsari[varman]	[3]3rd ,, ..	Do.	Damaged. Gift of a lamp.
125	Do.	Râshṭrakûṭa ..	Kannaradêva	28th ,, ..	Do.	Mutilated. Gift of gold for a lamp.
126	Do.	Do. ..	Do.	Lost	Do.	Do. do.
127	On a stone set up at the right of entrance into the same temple.	Vijayanagara ..	Achyutadêva-Mahârâya, son of Śâḷuva Narasiṅgadêva.	Śaka 1452 expired, Nandana.	Do.	Records the exemption of the temple (lands) from the tax called *sômaśûlavari* on the representation of Vaiyyappa-Nâyakkar-Ayyan while Vêlûr Bommu-Nâyaka was the Governor.
128	On the east wall of the first *prâkâra* of the Grâmârdhanâthêśvara temple at Elvânâśûr.	Chôḷa	Kulôttuṅga-Chôḷadêva	9th year	Do.	Gift of money for a lamp.
129	On the same wall	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin śrî-Râjarâjadêva.	17th ,, ...	Do.	Mutilated at the beginning. Incomplete. The village is also called Śrî-Śôḷakêraḷa-chaturvêdimaṅgalam.
130	Do.	Do.	Tribhuvanachakravartin Vîrar[â]jêndra-Chôḷadêva.	7th ,, ...	Do.	Gift of money for a lamp.
131	Do.	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Śrî-Râjarâjadêva.	18th ,, ...	Do.	Mutilated and unfinished.
132	Do.	Do.	Tribhuvanachakravartin [Ku]lôttuṅga-Chôḷadêva.	1[1]th ,, ...	Do.	Gift of money for a lamp.
133	On the south wall of the same *prâkâra* ..	....	Uḍaiyâr śrî-Śôḷakêraḷadêva	3rd ,, ..	Do.	Records the gift of cows and of land by Parântaka Yâdava Bhîma *alias* Uttamaśôḷa-Malâḍuḍaiyâr of the Bhârgava-*gôtra*. The village is called Iraiyânaraiyûr, a *brahmadêya* in Pâṇûr-kûṟṟam, a district of Malâḍu *alias* Jananâthavaḷanâḍu.
134	On the same wall	Do.	Râjarâjadêva	14th ,, ...	Do.	Incomplete. Gift of money for a lamp. The temple is called Uḍaiyâr Ûrbâgaṅgoṇḍaruḷiya-Nâyaṇâr. Refers to Tirumalai (*i.e.* the hill on which the temple is believed to be built).
135	Do.	Do.	Uḍaiyâr śrî-Râjêndra-Chôḷadêva (I.) ..	13th ,, ...	Do.	Registers an endowment for repairs to be made every ten years from the interest. The temple is called Ûrudaiya Paramêśvarar.
136	Do.	Pâṇḍya	Mâṟavarman Tribhuvanachakravartin Śrîvaladêva (Śrîvallabha ?).	[5]th ,, ...	Do.	Gift of land for two lamps.
137	Do.	Chôḷa	Parakêsarivarman *alias* Tribhuvanachakravartin śrî-Râjarâjadêva.	15th ,, ...	Do.	Gift of land.
138	Do.	Do.	Tribhuvanachakravartin Râjarâjadêva ..	10th ,, ...	Do.	Gift of 32 cows for a lamp.
139	Do.	Do.	Tribhuvanachakravartin Râjâdhirâjadêva..	10th ,, ...	Do.	Gift of money for two lamps.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
140	On the same wall	Chôḷa	Parakêsarivarman *alias* Tribhuvanachakravartin Râjarâjadêva.	[1]5th year ..	Tamil	Damaged. Seems to record a gift of land.
141	On the west wall of the same *prâkâra*	Do.	Parakêsarivarman śrî-Râjêndra-Chôḷadêva ..	[5]th ,, ..	Do.	Gift of land for a flower garden.
142	On the same wall	Vijayanagara ..	[Krishṇarâya]	Saka 1439 expired, Îśvara.	Grantha and Tamil	Much damaged. A few words traced here and there in the first few lines show that the passage describes the conquests of Krishṇarâya. The inscription is similar to Nos. 74 and 288 of 1903 and 125 of 1904.
143	On the north wall of the same *prâkâra*	Chôḷa	Râjarâjakêsarivarman *alias* śrî-Râjarâjadêva.	24th year	Tamil	Incomplete. Gift of land. The characters are later than the period of Râjarâja I. The same remark applies to the inscriptions of Râjêndra-Chôḷa I. found in this temple.
144	On the same wall	Do.	Râjarâjadêva	19th ,, ...	Do.	Gift of money for a lamp.
145	Do.	Do.	Śrî-Kulôttuṅga-Chôḷadêva	2nd ,, ...	Do.	Do.
146	Do.	Do.	Râjarâjadêva	19th ,, ...	Do.	Do.
147	Do.	Do.	Śrî-Kulôttuṅga-Chôḷadêva	[2nd] ,, ...	Do.	Do.
148	Do.	Do.	Tribhuvanachakravartin Râjâdhirâ[ja]-dêva.	10th ,, .. .	Do.	Gift of 32 cows for a lamp.
149	Do.	Do.	Râjakêsarivarman *alias* Chakravartin śrî-Kulôttuṅgadêva.	[10]th ,, ...	Do.	Gift of land. The temple is called Ûrudaiya Paramêśvarar.
150	Do.	Do.	[Kulôttuṅga-Chôḷadêva?]	Lost	Do.	Gift of money for a lamp.
151	Do.	Do.	Kulôttuṅga-Chôḷadêva	2nd year	Do.	Gift of a lamp.
152	Do.	Do.	Tribhuvanachakravartin śrî-Râjâdhirâja-dêva.	7th ,, ...	Do.	Unfinished.
153	Do.	Do.	Râjakêsarivarman *alias* Chakravartin Kulôttuṅga-Chôḷadêva.	[1]2th ,, ...	Do.	Gift of land by a dancing girl of the temple at Jambai.
154	On the west wall of the second *prâkâra* of the same temple.	Pallava	Sakalabhuvanachakravartin Peruñjiṅga-dêva.	30th ,, ...	Do.	Gift of land. Quotes the 2nd year.
155	On the same wall	....	....	....	Do.	Registers that two persons mentioned by name had the hereditary right of serving on the district police (*paḍikâval*).
156	Do.	....	....	....	Do.	Records the declaration made by a woman before committing *suttee*.
157	Do.	Chôḷa	Râjakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	[5]th year	Do.	Gift of taxes to the temple by Kûḍalûr Araśanârâyaṇaṉ Êliśai Môgaṉ *alias* Jananâtha-Kachchiyarâyaṉ.
158	Do.	Do.	Tribhuvanachakravartin Vî[ra]râjêndra-Chôḷadêva.	6th ,, ...	Do.	Gift of taxes by Kiliyûr Malaiyamâṉ Śûriyaṉ Nîrêṟṟâṉ *alias* Râjarâja-Malaiyakularâyaṉ.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the same wall	Pallava	Sakalabhuvanachakravartin Peruñjiṅgadêva.	30th year	Tamil	Gift of land in the village of Mâmbaṭṭu by Poṉparappiṉa Vâṇakôvaraiyar.
160	On the north wall of the same *prâkâra* ..	Pâṇḍya	Mâravarman Tribhuvanachakravartin Vira-Pâṇḍyadêva.	7th ,, ...	Do.	Gift of land for the daily requirements of the temple among which figure rose-water (*paniṉîr*), musk (*kastûri*), camphor (*karpûram*), European saffron (*kuṅkuma*m) and sandal paste for external application (*mêṟpûchchu*).
161	On the east wall of the third *prâkâra* of the same temple.	Vijayanagara ..	Vijayarâya-Mahârâya	Śaka 1368 expired, Kshaya.	Do.	A copy of No. 23 of 1905 without the signatures at the end.
162	On the north wall of the same *prâkâra* ..	Do. ..	Kampaṇa-Uḍaiyar	Pramâdin	Do.	Gift of cows. Close to this is another inscription dated in the Śubhakṛit year which records the gift of a lamp.
163	On the second *gôpura* of the same temple, right of entrance.	Chôḷa	Parakêsarivarman *alias* Tribhuvanachakravartin Râjarâjadêva.	13th year	Do.	Gift of land at the request of Kiḷiyûr Malaiyamâṉ Periya-uḍaiyâṉ Nîrêṟṟâṉ *alias* Râjarâja-Malaiyakulaṟâyaṉ by the king while he was at Âyirattaḷi.
164	In the same place	Do.	Râjakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	48th ,, ...	Do.	Sale by the *sabhâ* of land which belonged to two absconding accountants.
165	Do.	Do.	Vikrama-Chôḷadêva	17th ,, ...	Do.	Incomplete.
166	On the same *gôpura*, left of entrance	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Râjarâjadêva.	6th ,, ...	Do.	Gift of land for daily requirements. Provision is made for the recital of the hymn *Tiruchchâḷal* every Sunday.
167	In the same place	Do.	Râjakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	35th ,, ...	Do.	Gift of taxes by Kûḍalûr-Âḷappiraṇdâṉ Môgaṉ *alias* Râjarâja-Kâḍavaraâyaṉ.
168	Do.	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Vikrama-Chôḷadêva.	4th ,, ...	Do.	Gift of land. The temple is called Ûrbâgaṅgoṇḍaruḷiṉa Mahâdêva at Iraivâṉaraiyûr *alias* Śrî-Śôḷakêrala-chaturvêdimaṅgalam in Pâlûr-kûṟṟam, a district of Milâḍu *alias* Jananâtha-vaḷanâḍu.
169	Do.	Do.	Do. do.	13th ,, ...	Do.	Gift of land. The king was at Muḍigoṇḍa-Chôḷapuram at the time of making the grant.
170	Do.	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Râjarâjadêva.	6th ,, ...	Do.	Registers the emoluments of temple priests and the items they had to provide for offerings.
						Records the building of the hall (*tirumâligai*) by Kûḍal-Âḷappiraṇdâṉ Môgaṉ *alias* Râjarâja-Kâḍavaraâyaṉ Nâḷudikkumveṉṟâṉ.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	In the same place	Chôḷa	Tribikrama-Chôḷadêva	12th year	Tamil	Gift of money for a lamp.
172	Do.	Do.	[Tribhavana]chakravartin Vîrarâjendra-Chôḷadêva.	6th ,, ...	Do.	Mutilated at the end. The donor is apparently the same as in No. 158 above.
173	On the outer *gôpura* of the same temple, right of entrance.	Vijayanagara ..	Śrîraṅgadêva-Mahârâya	Śaka 1504 expired, Chitrabhânu.	Do.	Damaged.
174	On the same *gôpura*, left of entrance	Do. ..	Achyutayadêva-Mahârâya	Śaka 145[7] expired, Manmatha.	Do.	Gift of a village by the *mahâmaṇḍalêśvara* Chôḷakulatilaka Uṟaiyûr-puravarâdhîśvara Bôgaiyadêva Mahârâja, son of Tippayadêva-Mahârâja, for the merit of the king, under orders from Tirumalaiyadêva-Mahârâja, son of Śalakkaiyadêva-Mahârâja.
175	In the same place	Do. ..	Achchinda (Achyuta) dêva-Mahârâya ..	Śaka [14]53 expired, Khara.	Do.	The king is called a Śâḷuva and bears the *biruda* 'the destroyer of the army of the Tulukkar and Oḍḍiyar.' Mentions [Bô]gaiyadêva-Mahârâja, son of the *mahâmaṇḍalêśvara* Timmayarâja.
176	On a slab built into the floor at the entrance into the same temple.	Chôḷa	Râjarâjakêsarivarman	7th year	Do.	Damaged and mutilated. Refers to the 15th year of śrî-Uttama-Chôḷadêva, described as the son of Śembiyaṉ-Mâdêviyâr, and mentions two Milâḍu chiefs.
177	On a rock near the Ôṭṭaikuḷam in the same village.	Do.	Parakêsarivarman *alias* Tribhuvanachakravartin Vikrama-Chôḷadêva.	9th ,, ...	Do.	Records remission of taxes in favour of seven temples by a Milâḍu chief named Kiḻiyûr Malaiyamâṉ Śûṟṟiyaṉ Râmaṉ *alias* Râjêndra-Chôḷa-Malaiyakularâjaṉ.
178	On the same rock	Do.	Vîrarâjêndra-Chôḷadêva	6th ,, ...	Do.	Gift of land to five temples by Kiḻiyûr Malaiyamâṉ Śûriyadêvaṉ Nîrêṟṟâṉ *alias* Râjarâja-Malaiyakularâyaṉ.
179	Do.	....	....	..	Sanskrit and Tamil.	Gift of gold by a native of the Pâṇḍya country.
180	On the south wall of the central shrine in the Śivalôkanâtha temple at Grâmam.	Chôḷa	[Parakê]sarivarman	[2]9th year ..	Tamil	Built in at the beginning. Gift of a lamp.
181	On the same wall	Do.	Tribhuvanachakravartin Râjarâjadêva ..	3rd ,, ...	Do.	Built in at the end. The donor is Môgaṉ Âḷappiṟandâṉ *alias* Aṉapâya-Kâḍavarâyaṉ.
182	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	29th ,, ...	Do.	Gift of a lamp by a servant of prince Râjâditya.
183	Do.	Do.	Do.	[2]9th ,, ...	Do.	Built in at the end. Gift of a lamp.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
184	On the west wall of the same shrine	Chôḷa	Parakêsarivar[man], 'who took Madurai (Madura) and Îḷam (Ceylon)'.	41st year.. ..	Tamil	Gift of a lamp.
185	On the same wall	Do.	Madiraikoṇḍa Parakêsarivarman	35th ,, ...	Do.	Gift of land for two lamps.
186	Do.	Do.	[Madiraikoṇḍa Parakê]sarivarman	32nd ,, ...	Do.	Gift of land.
187	Do.	Do.	Madirai[koṇḍa] Parakêsarivarman	31st ,, ...	Do.	Incomplete. Gift of vessels by men who belonged to the [army] of prince Râjâdityadêva.
188	Do.	Do.	[Śrî]-Kulôttuṅga-Chôḷadêva	16th ,, ...	Do.	A few letters are missing at the end of each line. Gift of a lamp by a person who had by mistake shot a man in hunting.
189	Do.	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndradêva.	1[0]th ,, ...	Do.	Gift of a lamp. The village is called Parântaka-chaturvêdimangalam.
190	On the north wall of the same shrine	Do.	[Parakêsariva]rman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	16th ,, ...	Do.	The inscription is incomplete. Below it is found a record of the 10th year of Uḍaiyâr śrî-Kulôttuṅga-Chôḷadêva without any introduction.
191	On the same wall	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-R[â]jêndradêva.	4th ,, .. .	Do.	Partly mutilated. Gift of sheep.
192	Do.	Do.	Madiraikoṇḍa Para[kê]sarivarman .. .	8[9]th ,, ...	Do.	Unfinished.
193	Do.	Do.	Râjakêsarivarman *alias* Uḍaiyâr Râjêndra-Chôḷadêva.	4th ,, ...	Do.	Sale of land. The village is called Parântaka-chaturvêdimaṅgalam. A fragment of the introduction of Râjêndradêva is found at the bottom of the inscription.
194	On the east wall of the *maṇḍapa* in front of the same shrine.	Vijayanagara ..	Vîra-Viruppaṇ[ṇa-Uḍai]yar, son of Harihararâya.	Śaka 1317 expired, Yuvan.	Do.	Registers an order of Śrîmaṭu-Nañjaṇaṅgaḷ to the authorities of the Pokkiṇaṅguḍuttaruḷiya-Nâyaṇâr temple at Grâmam.
195	On the west wall of the same *maṇḍapa* ..	....	....	....	Tamil (verse) ..	Fragment. Mentions Uṟandai (Uṟaiyûr).
196	On the south wall of the Śelvâmbikâ shrine in the same temple.	Pâṇḍya	Tribhuvanachakravartin Kônêriṇmaikoṇḍâṇ Sundara-Pâṇḍyadêva.	18th year	Sanskṛit and Tamil	Begins with the words *samasta jagatâ(dâ)dhâra*. The temple is called Uḍaiyâr Śrîyârruttaḷi-Mûlasthânamuḍaiyâr [Po]kkaṇaṅguḍuttaruḷiya-Nâyaṇâr at Grâmam.
197	On the west and south walls of the same shrine.	Do.	Jaṭâvarman Tribhuvanachakravartin Sundara-Pâṇḍyadêva.	15th ,, ...	Do.	Gift of land. Begins *samasta jagatâ(dâ)dhâra, etc.* Records that Vîra-Pâṇḍyadêva established a festival called Sundara-Pâṇḍiyaṇ-*tandi*. Mention is also made of the time of Kô-Peruñjiṅga.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the north and west walls of the same shrine.	Pâṇḍya	Tribhuvanachakravartin Kôṉêriṉmaikoṇḍâṉ *alias* Sundara-Pâṇḍyadêva.	19th year	Sanskṛit and Tamil	Gift of land. Begins *samasta jagad-âdhâra, etc.*
199	On the south wall of the central shrine in the ruined Śiva temple at Pêraṅgiyûr.	Râshṭrakûṭa ..	Śrî-Kaṇṇaradêva, 'who took Kachchi and Taṇjai.'	17th ,, ...	Tamil	Incomplete and partially damaged. Above this is an unfinished inscription which contains the words *Madiraikoṇḍa kô-Parakêsarivarmak.*
200	On the same wall	Chôḷa	Madiraikoṇḍa Parakêsarivarman	17th ,, ...	Do.	Incomplete. Registers a sale of land by the *saiṅâ* of Pêriṅgûr.
201	Do.	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	[3]0th ,, ...	Do.	Incomplete. Gift of lamps to the temple of śrî-Mûlasthânamuḍaiya-Mahâdêvar at Pêriṅgûr, a *brahmadêya* in Tirumuṇaippâḍi, a district of Râjêndra-Chôḷa-vaḷanâḍu.
202	Do.	Do.	Parakêsarivarman	Doubtful	Do.	Incomplete and partly damaged.
203	Do.	Do.	Parakêsarivarman 'who took the head of the Pâṇḍya.'	5th year	Do.	Gift of 96 sheep for a lamp.
204	Do.	Do.	Râjarâjakêsarivarman *alias* śrî-Râjarâjadêva.	Lost	Do.	Unfinished and mutilated. Records the gift of a lamp.
205	Do.	Do.	Kulôttuṅga-Chôḷadêva	16th year	Do.	....
206	Do.	.... ..	....	....	Do.	Much damaged. A few words of the historical introduction of Râjarâja I. can be made out in the beginning. Seems to record the gift of a lamp.
207	Do.	Do.	Parakêsarivarman	3rd year	Do.	Damaged. Gift of land.
208	On the west wall of the same shrine	Do.	Râja-Râjarâjadêva	[2]4th ,, ...	Do.	The inscription seems to have been left unfinished.
209	On the same wall	Do.	[Râjêndra-Chôḷa I.]	Lost	Do.	Incomplete. Only a portion of the historical introduction is preserved.
210	Do.	Do.	Parakêsarivarman *alias* śrî-Râjêndra-Chôḷadêva.	[2]nd year	Do.	Gift of land.
211	Do.	Do.	Râjakêsarivarman	4th ,, ...	Do.	Do.
212	On the north wall of the same shrine	....	....	....	Do.	Beginning built in. Fragment containing the concluding portion of two inscriptions.
213	On the same wall	Do.	Râjakêsarivarman *alias* Uḍaiyâr śrî-Râjâdhirâjadêva.	....	Do.	....
214	Do.	Do.	Râjarâjakêsarivarman, ['who destroyed the ships at Kâṇḍaḷûr'].	12th year ..	Do.	Incomplete.
215	Do.	Do.	[Râjêndra-Chôḷa I.]	....	Do.	Only a portion of the historical introduction of the king is preserved.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same wall	Chôḷa	Râjakêsarivarman *alias* Uḍaiyâr Râjêndra-[Chôḷadêva].	....	Tamil	Sale of land.
216A	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Śâlai.'	11th year	Grantha and Tamil	Gift of land.
217	Do.	....	....	....	Tamil	The stones seem to be out of order in this part of the wall.
218	On the north and west walls of the same shrine.	Chôḷa	Râja-Râjarâjakêsarivarman *alias* Râja-Râja-râjadêva.	[28]th year ..	Do.	The continuation of this which seems to be incomplete may be looked for in No. 21 above.
219	On the same walls	Do.	Râja-Râjarâjakêsarivarman *alias* śrî-Râja-Râjarâjadêva.	22nd ,, ..	Do.	Gift of 90 sheep for a lamp.
220	Do.	Do.	Râjakêsarivarman	6th ,, ..	Do.	Gift of land for a lamp.
221	On the north wall of the central shrine in the ruined Śiva temple on the hill at Eyil.	Vijayanagara ..	Vîra-Viruppaṇa-Uḍaiyar	[Pra]mâdin ..	Do.	Mutilated. Gift of land.
222	On the east wall of the same shrine	....	....	....	Do.	Gift of land.
223	On the same wall	....	....	....	Do.	Registers the dedication of two families for maintaining twilight lamps.
224	On the south and east walls of the same shrine.	Vijayanagara ..	Jammaṇṇa-Uḍaiyar, son of Vîra-Kampaṇṇa-Uḍaiyar.	Ânanda	Do.	Gift of land for a lamp.
225	On the same walls	....	....	Raudra	Do.	Gift of land.
226	Do.	....	....	Do.	Do.	Mentions the temple of Tirumâḍappêruḍaiyâr. Gift of land to blacksmiths, carpenters and goldsmiths.
227	On stones lying near the same shrine	Vijayanagara ..	Śommaṇa-Uḍaiyar, son of Vîra-Kumâra-Kampaṇa-Uḍaiyar.	Saumya	Do.	Incomplete. The temple is called Tirumâḍappêruḍaiya-Nâyiṇâr.
228	On the same stones	....	Sakalalôkachakravartin Râjanârâyaṇa Śambuvarâya.	Lost	Do.	Fragment.
229	On the rock to the south of the same temple ..	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	4th year	Do.	Gift of money to the shrine of Vinâyaka in the temple of Tirumâḍappârai-Uḍaiyâr at Eyil *alias* Râjêndra-Chôḷanallûr.
230	On a stone set up to the left of the way leading to the same hill.	....	....	Plavaṅga	Do.	Refers to the foundation of a new street at Eyil.
231	On a rock to the south of the same village ..	Pâṇḍya	Vikra[ma]-Pâṇḍyadêva	7th year	Do.	Mentions the temple of Tiruvanpâmalai-uḍaiya-Nâyiṇâr and Eyil.
232	On another rock in the same locality	....	....	Îśvara	Do.	Gift of land. Mentions Narasiṅga-râja-Uḍaiyar.
233	On the north wall of the Tâlapurîśvara shrine in the Śiva temple at Tiruppaṇaṅgâḍu.	Chôḷa	Râjakêsarivarman *alias* Uḍaiyâr śrî-Râjâdhirâjadêva.	[28]th year ..	Do.	Gift of land.
234	On the south wall of the same shrine	Do.	Parakêsa[ri]varman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	[32]nd ,, ..	Do.	Sale of land.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On the same wall	Chôḷa	Râjakêsarivarman *alias* Chakravartin śrî-Kulôttuṅga-Chôḷadêva.	[45]th year ..	Tamil	Gift of a lamp. The temple is called Tiruppa[ṉ]aṅgâḍu-Uḍaiyâr in Kaḷumaḷa-nâḍu, a district of Kâḷiyûr-kôṭṭam, a sub-division of Jayaṅgoṇḍa-Chôḷamaṇḍalam. The donor was a native of Kîḻvêṇgai-nâḍu, a sub-division of Râjarâja-vaḷanâḍu, a district of Śôḻamaṇḍalam.
236	Do.	Vijayanagara ..	Viruppaṇa-Uḍaiyar, son of Vîra-Hariyaṇa-Uḍaiyar.	Śaka 13[1]0 expired, Vibhava.	Do.	Gift of land.
237	On the east wall of the same shrine	....	....	....	Do.	The length of the measuring rod of the district in which Tiruppaṇaṅgâḍu was situated is given. At each end of the inscription is a palmyra tree.
238	On the north wall of the Kṛipânâthasvâmin shrine in the same temple.	....	....	....	Do.	Unfinished. Begins with the *birudas* of some Vijayanagara king whose name is omitted. The inscription records a gift to stone-masons.
239	On the same wall	Vijayanagara ..	Viruppaṇa-Uḍaiyar, son of Vîra-Ar[i]yaṇa-Uḍaiyar.	Śaka 1313 expired, Prajâpati.	Do.	Refers to a famine in the Pramôda year.
240	On the west wall of the same shrine	Do. ..	Kṛishṇadêva-Mahârâya, son of Gaṇḍakaṭṭâri Sâḷuva Vaṇyavêṭṭaikaṇḍaruḷiya Narasânâyakka-Uḍaiyar.	Śaka 1432 expired, Pramôda.	Do.	Mentions Tirumalai-Nâyakkar, son of Ellappa-Nâyakkar.
241	On the west and south walls of the *maṇḍapa* in front of the Tâḷapurîśvara shrine in the same temple.	Do. ..	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar.	Śaka 1303 expired, Dundubhi.	Do.	The temple is called Âḷuḍaiyâr Tiruppaṇaṅgâvuḍaiya-Nâyaṇâr at Tiruppaṇaṅgâḍu in Brahmadêśapparṟu, a sub division of Kaḷumaḷa-nâḍu in Kâḷiyûr-kôṭṭam, a district of Jayaṅgoṇḍa-Chôḷamaṇḍalam. Mentions Vaśavaṇaṉ-tiruvîdi and Aḍaruṅgaḷaḷ Perumâḷ Toṇḍai-mâṇâr-maṇai. Refers to a breach at the sluice of a tank which deprived the villagers of the means of paying the tax called *śûlavari*.
242	On the same walls	....	....	[Sarva]dhârin ..	Do.	Records an agreement between the temple authorities and the weavers.
243	On the south wall of the same *maṇḍapa* ..	....	....	Vikârin	Do.	Refers to the setting up of the images of Dakshiṇâmûrti, Mahâvishṇu, Brahman and Durgâ.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
244	On the east wall of the *maṇḍapa* in front of the Kṛipânâthasvâmin shrine in the same temple.	Chôḷa	Râjakêsarivarman *alias* Tribhuvanachakravartin śrî-Kulôttuṅga-Chôḷadêva.	10th year	Tamil	Gift of 32 cows for a lamp to the temple of Uḍaivâr Tiruppaṇaṅgâḍuḍaiyâr in Kaḷumala-nâḍu, a sub-division of Kâliyûr-kôṭṭam, a district of Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
245	On the same wall	Do.	Tribhuvanachakravartin śrî-Râjarâjadêva ..	18th ,, ...	Do.	Gift of 32 sheep for a lamp by an agent of Śamb[u]garâyar.
246	Do.	....	....	....	Do.	'Those who fell the living palmyra tree (shall be subject to punishment inflicted under) the royal order.'
247	Do.	....	....	....	Do.	Records that some hunters who claimed to belong to the family of Tirukkaṇṇappar made a gift for the merit of Śambuvarâya.
248	On the east and north bases of the same *maṇḍapa*.	Vijayanagara ..	Kampaṇa-Uḍaiyar, son of Vîra-Bokkaṇa-Uḍaiyar.	Śaka 1291 expired, Saumya.	Do.	Records that three men were made over to the temple under orders from the king to look after the lamps.
249	On the north wall of the same *maṇḍapa* ..	Do. ..	Do. do.	Sâdhâraṇa (*i.e.* Śaka 1293).	Do.	Registers a similar arrangement made by Aḍaippattu Ilakkappar and Aṇaikuṇḍi Viṭṭappar under orders from the king.
250	On the same wall	Do. ..	Vîra-Kumâra-Kampaṇa-Uḍaiyar	Śaka 1289 expired, Kîlaka.	Do.	Records that a certain Vijayasiṁhadêva of the Bôdhâyana-*sûtra* and the Bhâradvâja-*gôtra* was appointed temple manager.
251	Do.	Do. ..	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar.	Śaka 1303 expired, Dundubhi.	Do.	Records that the temple authorities sold some of the temple lands in order to repair the breaches of the village tank, because they had no funds and because the lands under it remained uncultivated for a long time.
252	Do.	Do. ..	Achyutaiyadêva-Mahârâya	Śaka 1460 expired, Vilamba.	Do.	Gift of land to the temple of Tiruppaṇaiṅgâvuḍaiya-Nayiṉâr Aṇbuḍaiya-Nayiṉâr for the merit of the king.
253	Do.	Do. ..	Vîrapratâpa Achyutayyadêva-Mahârâ[ya] ..	Śaka 1453 expired, Khara.	Do.	Records that Bhôgayadêva-Mahârâja granted again the *jôḍi* amounting to 50 *paṉ* for the merit of the king with the permission of Tirumalaiyadêva-Mahârâja.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
254	On the inner side of the west wall of the first *prâkâra* of the same temple.	Vijayanagara ..	Dê[varâya?]-Uḍaiyar, son of Ariyaṇa-Uḍaiyar.	Śaka 13[20] expired, [Îśvara].	Tamil	Damaged. Mentions a water-channel and the *mahâmaṇḍalêśvara Vêṅgî-Tribhuvanamalla* Śâmeya-dêva, son of Sûryadêva-Mahârâja.
255	On a stone kept in the Public Works Department bungalow at Puduppâḍi.	....	....	....	Do.	Contains the words *svasti śrî-Iravi-kulam*[âṇ]*ikkapperumbaḷ*[i] in characters belonging roughly to the 11th century A.D.
256	On the north and west walls of the central shrine in the Vêdanârâyaṇa-Perumâḷ temple in the same village.	....	....	Raktâksha	Do.	Records gifts to the temple of Vêdanârâyaṇa-Perumâḷ at Ka[rai]-vaḷi-Puduppâḍi in Kalavai-paṟṟu.
257	On the south wall of the same shrine	....	....	Śaka 1418 expired, Nala.	Do.	Gift of land apparently by a Nâyaka.
258	On the same wall	....	....	Raktâksha ..	Kanarese	A Kanare e version of No. 256.
259	To the left of entrance into the *maṇḍapa* in front of the same temple.	....	....	15 * 2	Telugu	Much damaged.
260	On the south wall of the central shrine in the ruined Śiva temple on the hill at Narasamaṅgalam.	Pâṇḍya	Tribhuvanachakravartin Jaṭâvarman *alias* Sundara-Pâṇḍyadêva.	7th year	Sanskrit and Tamil	Begins *samasta-jagad-âdhâra, etc.* Incomplete. Registers a public sale of the village of Narai-śiṅgamaṅgalam in Mâvaṇḍûr-nâḍu, a sub-division of Kâliyûr-kôṭṭam, a district of Jayaṅ-goṇḍa-Chôḷamaṇḍalam.
261	On a stone set up on the bund of the tank in the same village.	....	....	Śaka 1560, Bahu-dhânya.	Telugu	Records the construction of the tank by Veṅkaṭappa-Nâyaka, son of Chennappa-Nâyaka. It was called Chenna-sâgaram and was provided with a feeding channel from the Pâlâr.
262	On the same stone	....	....	Do.	Tamil	A Tamil copy of No. 261.
263	On another stone in the same place	....	....	Jaya	Grantha	The tank is called Chenna-sâgara and Veṅkaṭappa makes provision for the maintenance of it.
264	On a third stone in the same place	....	....	Śaka 1560, Bahu-dhânya.	Nâgarî and Sanskrit	Refers to the fact of Veṅkaṭappa-Nâyaka having built the tank.
265	On the south wall of the central shrine in the Maṇikaṇṭhêsvara temple at Tirumâlpuram.	Chôḷa	Râja kêsari]varman *alias* śrî-Mummadi-Chôḷadêva.	4th year	Tamil	Gift of gold.
266	On the same wall	....	Pârthivêndrâdivarman, 'who took the head of Vira-Pâṇḍya.'	13th ,, ...	Do.	Gift of two lamps by Vijjavai-Mahâdêviyâr, daughter of Nandivarma-[Kâḍu]paṭṭiga].
267	Do.	....	Pârthivêndrâdhipativarman	[3]rd ,, ...	Tamil and Grantha	Damaged. Records the building of the temple and the enclosing verandah by the Virâṭa king Anayaman *alias* Paramaṇḍalâditya.
268	Do.	Chôḷa	Râjakêsarivarman	6th ,, ...	Tamil	Records a gift by Madirântakaṇ Kaṇḍarâdittaṇ.
269	Do.	Do.	[Râjarâja I.?]	Lost	Do.	Damaged. Gift of a lamp.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the same wall	Chôḷa	Kulôttuṅga-Chôḷadêva	27th year	Tamil	Gift of land.
271	Do.	Do.	Râjakêsarivarman *alias* Chakravartin Kulôttuṅga-Chôḷadêva.	46th ,, ...	Do.	Gift of money for ten lamps to the temple of Tirumârpêṛudaiyâr in Valla-nâḍu, a district of Dâmarkôṭṭam in Jayaṅgoṇḍa-Chôḷamaṇḍalam.
272	Do.	Do.	[Para]kêsarivarman *alias* Tribhuvanachakravartin Vikrama-Chôḷadêva.	7th ,, ...	Do.	Sale of land. Mentions the temples of Âḷuḍaiyâr, Tirumârpêṛudaiyâr, Uttama-Chôḷîśvaramuḍaiyâr and Avimuttîśvaramuḍaiyâr.
273	Do.	Do.	Tribhuvanachakravartin Virarâjêndra-Chôḷadêva.	6th ,, ...	Do.	Gift of 32 sheep for a lamp.
274	Do.	Do.	Râjakêsarivarman *alias* Chakravartin Kulôttuṅga-Chôḷadêva.	38th ,, ...	Do.	Gift of 30 cows for a lamp.
275	Do.	Do.	Tribhuvanachakravartin Râjarâjadêva ..	15th ,, ...	Do.	Gift of 64 cows for two lamps and of ornaments.
276	Do.	Do.	Do. do. ..	8th ,, ...	Do.	Incomplete.
277	Do.	Do.	Tribhuvanachakravartin Kônêriṇmaikoṇḍân Tribhuvanavîradêva.	34th ,, ...	Do.	Gift of land to the image of Uttama-Chôḷîśvaramuḍaiyâr set up by a certain Chêdirâyaṉ.
278	Do.	Do.	[Râjakê]sarivarman, 'who destroyed the ships at Kâṇḍaḷûr-Śâlai.'	Lost	Do.	Much damaged.
279	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kâṇḍaḷûr-Śâlai.'	12th year	Do.	Gift of 90 sheep for a lamp.
280	Do.	Do.	Parakêsarivarman	1[4]th ,, ..	Do.	Partially damaged. Provides for the bathing every month of the image of the god with 108 pots. The provision was made by [Madu]râṇṭakaṉ Kaṇḍarâdittaṉ[r].
281	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kâṇḍaḷûr-Śâlai.'	12th ,, ..	Do.	Registers an agreement of the *sabhâ* of Pṛithivîmahâdêvi-chaturvêdimaṅgalam.
282	On the west wall of the same shrine	Do.	Do. do.	[1]2th ,, ..	Do.	Registers an agreement of the villagers of Paḷugûr in Paḷugûr-nâḍu, a sub-division of Maṇaiyirkôṭṭam. Refers to the fact that Madurâṇṭakaṉ Kaṇḍarâdittar had fined the men in charge of the store-room in the 4th year of the king's reign. Mentions also the 14th year of some king whose name is lost.
283	On the same wall	Do.	Râjakêsarivarman *alias* Mummaḍi-Chôḷadêva.	4th ,, ..	Do.	Refers to an enquiry made by Madurâṇṭakaṉ Kaṇḍarâdittaṉâr into the affairs of the Agnîśvara temple at Tirumâlpêṛu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
284	On the same wall	Chôḷa	Râjarâjakêsarivarman, 'who destroyed the ships at Kândaḷûr-Śâlai.'	11th year ..	Tamil	Refers to the setting up of an image of Ṳmâbhashṭârakiyâr also called Âdisundaradêva-dêviyâr and records a gift of land to it.
285	Do.	Do.	Râjakêsarivarman	[3]rd ,, ..	Do.	Gift of a lamp by Madurântakaṉ Kaṇḍarâdittaṉ.
286	On the north wall of the same shrine	Do.	Kô-Nôṉ-iṇmaikoṇḍâṉ (?)	14th ,, ..	Do.	Gift of the village of Śiṟṟiyâṟṟûr.
287	On the same wall	Do.	Râjakêsarivarman *alias* Chakravartin śrî-Kulôttuṅga-Chôḷadêva.	41st ,, ..	Do.	Sale of land by the villagers of Nittavinôdanallûr in Dâmar-nâḍu, a district of Dâmaṟ-kôṭṭam in Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
288	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kândaḷûr-Śâlai.'	12th ,, ..	Do.	Registers an agreement of the villagers of Maṇavil in Maṇavil-nâḍu, a district of Maṇavil-kôṭṭam.
289	Do.	Do.	Râjarâjakêsari[varman], 'who destroyed the ships at Kândaḷûr-Śâlai.'	Lost	Do.	Damaged.
290	Do.	Do.	Râjakêsarivarman *alias* Chakravartin śrî-Kulôttuṅga-Chôḷadêva.	26th year	Do.	Sale of land. At the bottom of this is an inscription of the 27th year of the same king.
291	On the north, west and south walls of the same shrine.	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	[21]st ,, ...	Do.	Sale of land by the *sabhâ* of Puduppâkkam in Puṟisai-nâḍu, a district of Maṇaiyil-kôṭṭam.
291A	On the same walls	Do.	Do. do.	21st ,, ...	Do.	Sale of land.
292	Do.	Do.	Parakêsarivarman *alias* śrî-Râjêndra-Chôḷadêva.	10th ,, ...	Do.	Gift of money for supplying four *kaḷañju* of *sidâri* by a native of the Chôḷa country. Mentions Punnai *alias* Parakulântaka-chaturvêdimaṅgalam in Valla-nâḍu, a district of Dâmar-kôṭṭam in Jayaṅgoṇḍa-Chôḷamaṇḍalam.
292A	Do.	Do.	Râjakêsarivarman	3rd ,, ...	Do.	Gift of a lamp by Madurântakan Kaṇḍarâdittaṉ.
293	Do.	Do.	Râjarâja-Râjakêsarivarman	15th ,, ...	Do.	Gift of gold.
294	Do.	Do.	Râjakêsarivarman	3rd ,, ...	Do.	Sale of land. Mentions Madurântakaṉ Kaṇḍarâdittaṉ and Śôlamâdêviyâr *alias* Pañchavaṉmâdêviyâr, queen of Mummuḍi-Chôḷa.
295	Do.	Do.	Do.	Do.	Do.	Gift of gold by Madurântakaṉ Kaṇḍarâdittaṉ.
295A	Do.	Do.	Râjarâja-Râjakêsarivarman	13th year	Do.	Incomplete. Above this is another damaged Chôḷa inscription.
296	On the north wall of the first *prâkâra* of the same temple.	Do.	Râjakêsarivarman *alias* Uḍaiyâr śrî-Kulôttuṅga-Chôḷadêva.	11th ,, ...	Do.	Built in at the end. Gift of a lamp.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On the west and north walls of the same *prâkâra.*	Chôḷa	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	30th year	Tamil	Sale of land by the *sabhâ* of Kûram *alias* Śôḷamâttâṇḍa-chaturvêdimaṅgalam in Nîrvêḷûr-nâḍu, a district of Ûrrukkâṭṭu-kôṭṭam. Mentions *Râjarâjan-kâśu.*
298	On the west wall of the same *prâkâra*	Do.	Madiraikoṇḍa Parakêsarivarman	37th ,, ...	Do.	Sale of land.
299	On the south, west and north walls of the same *prâkâra.*	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	Lost	Do.	Mutilated and damaged.
300	On the east wall of the central shrine in the ruined Vishṇu temple in the same village, right of entrance.	Do.	Madiraikoṇḍa Parakêsarivarman	26th year	Do.	Gift of a lamp.
301	On the same wall	Do.	Madirai[koṇḍa] Parakêsarivarman	Lost	Do.	Gift of gold for a lamp by prince [Pârâ]ntakaṉ Uttamaś[î]li.
302	Do.	Do.	Madiraikoṇḍa [Para]kêsarivarman	[39]th year ..	Do.	Gift of 96 sheep for a lamp.
303	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	31st year	Do.	Gift of a lamp to the temple of Ninṟaruḷina-Perumâṇaḍigaḷ at Gôvindapâḍi in Valla-nâḍu, a district of Dâ[ma]r-kôṭṭam, by the Chôḷa queen Amudaṉ Perrâḷ *alias* Pallavaṉ-Mâdêviyâr of Kânattûr in U[mba]ḷa-nâḍu.
304	On the south wall of the same shrine	....	[Pâr]thivêndravarman	3rd ,, ...	Do.	Records a gift by Nârâyaṇakramavittaṉ *alias* Vaidumbarâdittabrahmâdhirâjaṉ.
305	On the same wall	Chôḷa	[Râ]jarâjakêsarivarman	10th ,, ...	Do.	Damaged.
306	Do.	Do.	Râjakêsarivarman	3rd ,, ...	Grantha and Tamil	Unfinished. Gift of gold for feeding Brâhmaṇas by Madurântakaṉ Âchchapiḍâraṉ (Âditya in the Sanskrit portion), son of Vîrachôḷa-Iḷaṅgôvêḷâr of Koḍumbâḷûr in Kônâḍu.
307	Do.	Do.	Madiraikoṇḍa Râjakêsarivarman	17th ,, ...	Tamil	Unfinished. Gift of a lamp. (The characters do not seem to belong to the period of Parântaka I.)
308	Do.	Do.	Do. do.	Do.	Do.	Gift of 96 sheep for a lamp. (The characters do not seem to belong to the period of Parântaka I.)
309	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	31st year	Do.	Damaged. Records a gift made on the day of a solar eclipse.
310	Do.	Do.	[Parakêsarivarman], 'who took Madirai and Îḷam (Ceylon).'	40th ,, ...	Do.	Damaged. Gift of land for a lamp.
311	Do.	Do.	[Madiraiko]ṇḍa Parakêsarivarman	34th ,, ...	Do.	Gift of gold.
312	Do.	Do.	Râjakêsarivarman	3rd ,, ...	Grantha and Tamil	Gift of a lamp.
313	Do.	Do.	Parakêsarivarman, 'who took Madirai and Îḷam (Ceylon).'	41st ,, ...	Tamil	Gift of sheep for a lamp by Pûvaṉ M[âra]ṉ of Neḍiyataḷi in Koḍuṅgôḷûr, (a town) in Malai-nâḍu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
314	On the same wall	Chôḷa	Madirai[koṇ]ḍa Parakêsarivarman	31st year	Tamil	Gift of a lamp by the Chôḷa queen Amaṇimâdêviyâr. The temple is called Niṉṟaruliṉa-Perumâṇaḍigaḷ at Gôvindapâḍi in Valla-nâḍu, a sub-division of Dâmar-kôṭṭam, a district of Toṇḍaiya-nâḍu.
315	Do.	Do.	Tribhuvanachakravartin śrî-Râjarâjadêva ..	Lost	Do.	Incomplete. Gift of a lamp.
316	Do.	Do.	Tribhuvanachakravartin Râjarâ[ja]dêva ..	[10]th year ..	Do.	Damaged.
317	Do.	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	[2]1st ,, ..	Do.	Incomplete.
318	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	Lost	Do.	Built in at the end.
319	Do.	Do.	Do. do.	12th year	Do.	The temple is called Perumâṇaḍigaḷ of Gôvindapâḍi in Toṇḍai-nâḍu.
320	Do.	Do.	Parakêsarivarman	14th ,, ..	Do.	Damaged. Seems to record a gift of land for offerings.
321	Do.	Do.	Do.	1[4]th ,, ..	Do.	Refers to the setting up of an image of Maṇavâḷa-Perumâḷ and registers an endowment for offerings to it.
322	Do.	Do.	Râjarâja-Râjakêsarivarman	19th ,, ..	Do.	Gift of land.
323	On the west wall of the same shrine	..	[Pâr]thivê[ndravarman]	12th ,, ..	Tamil (prose and verse).	Damaged. Records that Aṉaiyaman Paramaṇḍalâdittaṉ built a *maṇḍapa* in the temple.
324	On the same wall	..	[Pârthi]vêndrâdivarman	[12]th ,, ..	Grantha and Tamil	Damaged. Records a gift by the Virâṭa king Aṉaiyaman. His ancestors are mentioned as in No. 267 above.
325	Do.	Chôḷa	Râjakêsari[varman]	Lost	Tamil	Damaged. Gift of sheep for a lamp.
326	Do.	..	....	..	Do.	The beginning of this inscription has not been traced. Provision is here made for the recitation of the *Tiruvâymoḷi*.
327	On the north wall of the same shrine	..	Pârthivêndrâdivarman, 'who took the head of Vîra-Pâṇḍya.'	10th year ..	Do.	Gift of 96 sheep for a lamp by the Vâṇarâja Aḷagamaiyaṉ.
328	On the same wall	..	Pârthivêndrâdivarman	13th ,, ..	Do.	Gift of land for feeding Brâhmaṇas. The temple is called Gôvindapâḍi-Aḻvâr at Siṟiyâṉûr in Mêl-Paḷugûr-nâḍu, a sub-division of Ma[ṇa]yil-kôṭṭam.
329	Do.	Chôḷa	Râjakêsarivarman	5th ,, ..	Do.	Damaged. Gift of 96 sheep for a lamp.
330	Do.	Do.	Râjakêsarivarman *alias* śrî-Râjâdhirâjadêva	[3]2nd ,, ..	Do.	Sale of land to (the temple of ?) Uyyakkoṇḍâḻvâr at Gôvindapâḍi.
331	Do.	..	....	..	Do.	Built at the beginning.
332	Do.	Chôḷa	Tribhuvanachakravartin Râjarâjadêva ..	13th year	Do.	Unfinished.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
333	On the same wall	Chôḷa	Râjarâjakêsarivarman, 'who destroyed the ships at Kânḍaḷûr-Śâlai.'	10th year	Tamil	Gift of gold by Kuḷakkuḍaiyân Aruṇiḷai śrî-[Kṛi]shṇan *alias* Mû-vêṇḍa-Piḍavûr-vêḷâr. A *tirup-padiyam* beginning with *kôlanar-kuḷal* composed by the donor's father in praise of Gôvindapâḍi-Âḻvâr had to be sung on the occasion of a festival.
334	Do.	Do.	[Râjakêsarivarman *alias*] Uḍaiyâr śrî-Râjâ-dhirâjadêva.	30th ,, ...	Do.	Loan of money.
335	Do.	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kânḍaḷûr-Śâlai.'	11th ,, ...	Do.	Gift of 96 sheep for a lamp by a native of the Chôḷa country to the image of Anumadêva set up by him at Gôvindapâḍi in Toṇḍai-nâḍu.
336	Do.	....	....	....	Do.	Built in at the beginning. Gift of gold.
337	Do.	Chôḷa	Parakêsarivarman *alias* śrî-Râjêndra-Chôḷa-dêva.	3rd year	Do.	Seems to record a gift of gold. A fragmentary inscription of Râja-râja I. is found close to this.
338	Do.	Do.	Para[kêsarivarman]	Lost	Do.	Gift of 120 sheep for a lamp by the Chôḷa queen Pañchavaṇmahâdêvi.
339	Do.	Do.	[Para]kêsarivarman	Do.	Do.	Gift of 96 sheep for a lamp.
340	On the west and south walls of the same shrine	Do.	Râjarâja-Râjakêsarivarman [*alias* Râ]jarâja-dêva.	Do.	Do.	Damaged. Gift of land.
341	On the same walls	Do.	Parakêsarivarman, 'who took Madirai and Îḻam (Ceylon).'	39th year	Do.	Sale of land.
342	On the north, west and south walls of the same shrine.	Do.	Râjarâja-Râjakêsarivarman *alias* śrî-Râja-râjadêva.	23rd ,, ...	Do.	Gift of gold by a native of the Pâṇḍya country.
343	On the same walls	Do.	Parakêsarivarman	12th ,, ...	Do.	Gift of 96 sheep for a lamp.
344	Do.	Do.	Do.	9th ,, ...	Do.	Gift of gold.
345	On the south wall of the ruined Perumâḷ temple at Ûttukkâḍu.	Gaṅga-Pallava ..	Vijaya-Kampavarman	25th ,, ...	Do.	Gift of three lamps.
346	On a pillar of the *maṇḍapa* in front of the same temple.	Chôḷa	Râjakêsarivarman	17th ,, ...	Do.	Gift of land.
347	On a stone set up near the tank bund in the same village.	Do.	Madiraikoṇḍa Parakêsarivarman	3[2]nd ,, ..	Do.	Records the construction of the tank.
348	On the same stone	....	....	....	Do.	First two lines in Telugu characters and the rest in Tamil. The latter seems to refer to the cutting of a man's head represented in the sculpture on the same stone.
349	On the right side of the steps leading to the same tank.	....	....	Śaka 1598, Nala ..	Telugu	Records that a certain Pêṭa-Gaṅgâ-reḍḍi whose ancestry is given, repaired the tank, built the margin of stones and two flights of steps.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On a stone set up in a field near the same village.	....	....	Prajâpati	Tamil	Gift of land. A tiger is engraved at the top of the inscription.
351	On a stone set up near the Kaṇṇâr-*maṇḍapam* in the same village.	....	....	Hêmalamba ..	Do.	Gift of land for a flower-garden.
352	On the north wall of the Akhilâṇḍêśvarî shrine in the Śikhânâthasvâmin temple at Kuḍumiyâmalai.	Pâṇḍya	Tribhuvanachakravartin Vîra-Pâṇḍyadêva	13th year	Do.	Damaged. Sale of temple land for the purpose of repairing the temple.
353	On the same wall	Do.	Do. do.	[1]3th „	Do.	Damaged. Records that the proceeds of the sale in No. 352 above, were deposited in the temple.
354	On the south wall of the same shrine	Do.	Mâṛavarman *alias* Tribhuvanachakravartin Sundara-Pâṇḍyadêva, 'who was pleased to present the Chôḷa country.'	14th „	Do.	Gift of land.
355	On the same wall	Do.	Tribhuvanachakravartin Sundara-Pâṇḍyadêva, 'who was pleased to present the Chôḷa country.'	Do.	Do.	Do.
356	Do.	Do.	Jaṭâvarman *alias* Tribhuvanachakravartin Vîra-Pâṇḍyadêva.	11th year ..	Do.	Do.
357	On the north wall of the second *prâkâra* of the same temple.	Chôḷa	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	18th „	Do.	Gift of land by Kulôttuṅga-Chôḷa-Kaḍambarâyaṉ.
358	On the same wall	Do.	Parakêsarivarman	[8]th „	Do.	Appears to be a copy of an older document.
359	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	15th „	Do.	Gift of land.
360	On the south wall of the same *prâkâra* ..	Pâṇḍya	Jaṭâvarman *alias* Tribhuvanachakravartin [Vîra]-Pâṇḍyadêva, 'who took Îlam (Ceylon), Koṅgu and Śôḷa-maṇḍalam and after conquering the powerful (king) was pleased to perform the anointment of [heroes] and the anointment of victors at [Perumbarra]pu[liyûr].'	[15]th „	Do.	Sale of land.
361	On the same wall	Do.	[Ja]ṭâvarman *alias* Tribhuvana[chakra]-vartin [Vîra]-Pâṇḍyadêva, 'who took Îlam (Ceylon), Koṅgu and Śôḷa-maṇḍalam and after conquering the powerful (king) was pleased to perform the anointment of heroes and the anointment of victors at Perumbarrappuliyûr.'	Do.	Do.	Damaged. Gift of land. The village belonged apparently to Kôṉâḍu *alias* Kaḍalaḍaiyâḍilaṅgaikoṇḍa-Chôḷavalanâḍu.
362	Do.	Do.	Mâra[varman] *alias* Tribhuvanachakravartin Sundara-Pâṇḍyadêva, 'who was pleased to take the Chôḷa country.'	3rd year ..	Do.	Registers a public sale of land and its purchase by Uḍaiyâr Gâṅgêyarâyar, a native of Arrûr in Chôḷa-Pâṇḍya-valanâḍu.
363	Do.	Chôḷa	Tribhuvanachakravartin Râ[ja]râ[jadêva]	8th „	Do.	Damaged. Gift of money.
364	Do.	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva.	35th „	Do.	The inscription was copied over in the 3rd year of Sundara-Pâṇḍyadêva when a new *maṇḍapa* was built.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the same wall	Pâṇḍya	Tribhuva[na]chakravartin Vîra-Pâṇḍya-dêva.	7th year	Tamil	Registers a public sale of land.
366	Do.	Chôḷa	[Para ?]kêsarivarman	10th ,, ...	Do.	Registers loans of gold for supplying ghee in payment of interest. Probably a copy of an older document.
367	Do.	Do.	Tribhuvanachakravartin Râ[ja]râ[ja]dêva	5th ,, ...	Do.	Gift of land to the temple of Trivikrama-Chôḷîśvaramuḍaiya-Mâdêvar at Mêḷmaṇinallûr.
368	On the rock to the north of the rock-cut cave called Mêlai Kôyil in the same temple.	Do.	Râjakêsarivarman *alias* Tribhuvanachakravartin Râjarâjadêva.	16th ,, ...	Do.	Gift of land.
369	On the rock to the south of the same shrine ..	....	Lost	9th ,, ...	Do.	Built in at the beginning.
370	On the south wall of the *maṇḍapa* in front of the same shrine.	Chôḷa	Tribhu[vana]chakravartin Râjarâjadêva ..	5th ,, ...	Do.	Much damaged.
371	On the same wall	Do.	Tribhuvanachakravartin Kulôttuṅga-Chôḷa-dêva.	[4]5th ,, ...	Do.	Gift of 96 sheep for a lamp.
372	On the second *gôpura* of the same temple, right of entrance.	Pâṇḍya	Tribhuvanachakravartin Vîra-Pâṇḍyadêva..	[2]nd ,, ...	Do. .. .	Refers to theft of temple treasury and temple jewels.
373	In the same place	....	....	....	Tamil (verse) .	Mentions the Pâṇḍya (tennavaṉ) Śeyyaperuṉ âḷ, ruler of Madura.
374	Do.	....	....	....	Do.	In praise of the Pâṇḍya king.
375	On the same *gôpura*, left of entrance	Pâṇḍya	Jaṭâvarman Tribhuvanachakravartin Vîra-Pâṇḍyadêva.	27th year	Tamil	Mentions Śikâmallûr in Kôṉâḍu.
376	In the same place	....	.. .	....	Tamil (verse) ..	Refers to the defeat of the Chôḷa king Karikâla.
377	Do.	....	....	....	Do.	A verse by the poet [Â]dimâdar making fun of the god Śiva.
378	Do.	....	Tiru[malai ?]dêva-Mahârâja	Vikrama	Tamil .. .	Inaccessible in the middle on account of the temple door.
379	On the rock behind the Vinâyaka shrine in the same temple.	Pâṇḍya	Tribhuvanachakravartin Sundara-Pâṇḍya-dêva.	20 + 1st year ..	Do.	Sale of land.
380	In the same place	Do.	Mâṟavarman *alias* Tribhuvanachakravartin Sundara-Pâṇḍyadêva, 'who was pleased to take the Chôḷa country.'	21 + 1st ,, ..	Do.	Do. Mentions the temple of Tiruvikrama-Chôḷîśvaramuḍaiya-Nâyaṉâr
381	On the rock behind the Aiyaṉâr temple in the same village.	....	....	....	Tamil (verse) ..	In praise of the Pâṇḍya king who boasts of having defeated both the Chôḷas and a certain Vaḍugerinda Magadêśaṉ.
382	In the same place	....	....	....	Do. .. .	Damaged. In praise of Vâṇakulôttamaṉ.
383	Do.	....	....	....	Tamil (verse and prose).	In praise of a chief named Vîramâgadaṉ Râ[ja]râ[ja]dêvaṉ Poṉṉarappiṉaṉ Magadaipperuṉâḷ.
384	On the northern side of the hill in the same village, near a well.	....	....	....	Tamil	Records the construction of the well by Tâḻaiyûr-nâḍâḻvâṉ.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the southern side of the same hill, near another well.	....	. ..	....	Tamil (verse) ..	In praise of the chief Râjarâja and his son Poṇparappiṇa-Perumâḷ.
386	On the north and south walls of the rock-cut Śiva temple at Tirumaiyam.	....	....	....	Pallava - Grantha and Tamil.	Fragments.
387	On the south wall of the same temple ..	Pâṇḍya	Mâṟavarman *alias* Tribhuvanachakravartin Sundara-Pâṇḍyadêva.	7th year ..	Tamil	Records a settlement of disputes between the Śaivas and Vaishṇavas.
388	On the same wall	Do.	Do. do.	10 + 1st ,, ..	Do.	Gift of land. The village is called Tirumeyam a *dêvadâna* and *brahmadêya* in Kâṇa-nâḍu, a district of Kâṇa-nâḍu *alias* Virudarâjabhayaṁkara-vaḷanâḍu.
389	At the entrance into the same temple, right side.	Do.	Mâṟavarman *alias* Tribhuvanachakravartin [Su]ndara-Pâṇḍyadêva.	[8]th ,, ..	Do.	Damaged. Refers to a feudatory of Râjarâjadêva who had given money to the temple.
390	At the same entrance, left side..	Chôḷa	Parakêsarivarman *alias* Uḍaiyâr śrî-[Râ]-jêndra-Chôḷadêva.	[2]1st ,, ..	Do.	Much damaged.
391	In the same place	Do.	Râjarâjakêsarivarman *alias* śrî-Râjarâjadêva	[19]th ,, ..	Do.	Incomplete.
392	On the rock to the west of the same temple ..	....	....	....	Do.	Built in at the beginning. Seems to be connected with No. 387, above.
393	On the north wall of the *maṇḍapa* in front of the Satyagirinâtha-Perumâḷ temple in the same village.	Pâṇḍya	Jaṭâvarman *alias* Tribhuvanachakravartin Vîra-Pâṇḍyadêva.	4[5]th year ..	Do.	Records the sale of all rights connected with *pâḍikâval*.
394	On the west wall of the same *maṇḍapa* ..	....	....	Śaka 1591 expired, Saumya.	Do.	Gift for the merit of Raghunâtha-narêndra.
395	On the same wall	Pâṇḍya	[Jaṭâ?]varman *alias* Tribhuvanachakravartin Parâkrama-Pâṇḍyadêva.	5 + 7th year ..	Do.	Incomplete. Sale of land for marriage expenses.
396	Do.	Do.	[Jaṭâ]varman *alias* Tri[bh]uvanachakravartin Parâkrama-Pâṇḍya.	5 + * ,, ..	Do.	Damaged. The 'year opposite' is lost.
397	Do.	....	....	Raudra	Do.	Mentions Daḷavây Vaiya[ppa]-Nâyakkar, agent of Timmappa-Nâyakkar of Iruñjiṟaiyûr.
398	Do.	....	....	Śaka 159[1] expired, Saumya.	Do.	Gift for the merit of Tirumalai Sêtupati Kâtta Daḷavây Raghunâtha-narêndra.
399	On the south wall of the same *maṇḍapa* ..	Vijayanagara ..	Kṛishṇadêva-Mahârâya	Śaka 1444 expired, Chitrabhânu.	Do.	Built in in the middle. Seems to record a gift by [Vî]ranaraśiṅga-râya-Nâyakkar.
400	On the east wall of the Śêṇaimudaliyâr shrine in the same temple.	....	....	Śaka 1883 expired, Vṛisha.	Do.	Registers provision for the celebration of a festival called Sundara-Pâṇḍya Vijayâlayaṉ-*śandi*.
401	On the same wall	....	....	Jaya	Do.	Transfer of land.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On a stone set up in the same temple	....	.. .	.. .	Tamil	Records that Perumbiḍugu-Perundêvi, the mother of Viḍêlviḍugu Viluppêradi-Araiśaṉ *alias* Śâttaṉ Mâṟaṉ repaired (the temple) and granted a village.
403	On the same stone	Chôḷa	[Râjarâja I.]	....	Do.	Much damaged. Contains a few words of the introduction of the king. Refers to the donor in No. 402.
404	On the south wall of the ruined Śiva temple at Perunduṟai near the same village.	Chôḷa-Pâṇḍya ..	Jaṭâvarman *alias* śrî-Sundara-Chôḷa-Pâṇḍya-dêva.	[12]th year ..	Do.	The village is called Perundu[ṟai] in Kâṇa-nâḍu, a sub-division of Râjêndra-Chôḷa-valanâḍu, (a district of) Râjarâja-Pâṇḍi-nâḍu. Mentions (the temple of) Sundara-Chôḷa-Pâṇḍya-Îśvaramuḍaiyâr.
405	On the west wall of the Satyanârâyaṇa-Perumâḷ temple in the same village.	Pâṇḍya	Tribhuvanachakravartin Kulaśêkharadêva.	13 + 13th ,, ..	Do.	Gift of land. Mentions the temple of Kaṇḍidêva-Viṇṇagar-Emberumâṉ. The stones are not in their original order.
406	On the same wall	Do.	Do. do.	1[3] + [9]th ,, ..	Do.	The stones are not in their original order. Gift of land.
407	On a boulder at Marugâltalai	....	....	....	Pâli	In the Brâhmî character.
408	On the north wall of the central shrine in the Aḻagar temple at Śevilipêri.	Chôḷa-Pâṇḍya ..	Jaṭâvarman *alias* Uḍaiyâr śrî-Chôḷa-Pâṇḍyadêva.	3rd year ..	Tamil	Gift of 25 sheep for a lamp to the temple of Teṉ-Tirumâliruñjôlai by a native of Dêvar-Veṭṭikuḍi near Tirunelvêli in Kîḻvêmbanâḍu, a sub-division of Muḍigoṇḍa Chôḷa-valanâḍu, a district of Râjarâja-Pâṇḍi-nâḍu
409	On the same wall	Pâṇḍya	Śaḍaiyamâṟaṉ	2 + 19th ,, ..	Vaṭṭeḻuttu	Gift of 50 sheep for a lamp.
410	Do.	Chôḷa-Pâṇḍya ..	Jaṭâvarman *alias* Uḍaiyâr śrî-Sundara-Chôḷa-Pâṇḍya.	Lost	Tamil	Do.
411	Do.	Chôḷa	Râjarâ[jakêsarivarman *alias*] śrî-Râjarâjadêva.	28th year	Vaṭṭeḻuttu	Mutilated. Mentions [Ne]ñchuranâḍu in Râjarâja-maṇḍalam. The village Teṉ-Tirumâliruñjôlai was situated on the northern bank of the (river) Tanporuṇḍaḍu.
412	Do.	Do.	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	Do.	Do.	Mutilated. Gift of land.
413	Do.	Do.	[Râja]râja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	Do.	Do.	Gift of land.
414	On the west wall of the same shrine	Do.	[Râjarâja I.]	23rd year	Do.	Mutilated. A portion of the historical introduction of the king is preserved.
415	On the same wall	Do.	Râjakêsa[rivarman Vîrarâjêndradêva] ..	Lost	Tamil	Do. do.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On the same wall	Chôḷa	Chakravartin śrî-Kulôttuṅga-Chôḷadêva ..	35th year	Tamil	Gift of a lamp. The temple is called Niṉṟaruḷiṉa Karumâṇikka-Âḻvâr at Teṉ-Tirumâliruñjôlai in Kîḻkaḷa-kûṟṟam, a subdivision of Muḍigoṇḍa-Chôḷa-valanâḍu, a district of Râjarâja-Pâṇḍi-nâḍu.
417	Do.	Do.	Râja[râjakêsarivarman *alias* Râjarâjadêva]	Lost	Do.	Mutilated. A portion of the historical introduction of the king is preserved.
418	On the south wall of the same shrine	Do.	Râjarâjakêsarivarman *alias* śrî-Râjarâjadêva.	2[9]th year ..	Do.	Gift of a lamp by a merchant of Karavandapuram in Kaḷakkuḍi-nâḍu to the temple of Niṉṟaruḷiṉa Karumâṇikkadêvar at Teṉ-Tirumâliruñjôlai in Kîḻkaḷa-kûṟṟam.
419	On the same wall	Do.	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	24th ,, ..	Vaṭṭeḻuttu	The stones do not appear to be in the original order. Gift of a lamp by a native of the Chôḷa country.
420	Do.	Do. ..	Râjarâjakêsarivarman [*alias*] śrî-Râjarâjadêva.	2[3]rd ,, ..	Do.	Mutilated. Incomplete. Gift of a lamp.
421	Do.	Pâṇḍya	Śaḍaiyarmâraṉ	2 + 19th ,, ..	Do.	Gift of sheep for a lamp to the temple of Niṉṟaruḷiṉa Karumâṇikkadêvar at Teṉ-Tirumâliruñjôlai, a *dêvadâna* in Kîḻkaḷa-kûṟṟam by the queen of a certain Śatrubhayaṅkara-Muttaraiyaṉ.
422	On the south and west walls of the same shrine.	Chôḷa	Râjarâja-Râjakêsarivarman *alias* śrî-Râjarâjadêva.	26th ,, ..	Tamil	Gift of land by the *mahâsabhâ* of Śrîvallabhamaṅgalam, a *brahmadêya* in Kîḻkaḷa-kûṟṟam, a subdivision of Râjarâja-maṇḍalam.
423	On one of the pillars in the Ambalavâṇa-svâmin temple at Mânûr.	Pâṇḍya	Mâraṉjaḍaiyaṉ	35th year and 469th day.	Vaṭṭeḻuttu	Registers an agreement of the *mahâsabhâ* of Mâṇaṇilainallûr, a *brahmadêya* in Kaḷakkuḍi-nâḍu.
424	On another pillar in the same place	Pâṇḍya (?)	Tribhuvanachakravartin Kôṉêriṉmaikoṇḍâṉ	2 + 1st year ..	Tamil	Gift of land in Mâṇaṇilainallûr. Mentions the temple of Kulaśêkhara-Viṇṇagar-Âḻvâr at Karuvânallûr *alias* Vikrama-Pâṇḍiya-nallûr in Kaḷakkuḍi-nâḍu.
425	At the top of an image set up in front of the same temple.	....	....	....	Vaṭṭeḻuttu	Below the inscription is the figure of a man with outstretched arms of which the left arm holds a sword.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	At the top of another image in the same place	....	....	....	Tamil	Below the inscription is the figure of a man holding a club in each of his hands. The inscription refers to the threatened destruction of a village and its rescue by one who fell in the attempt.
427	On a pillar set up in the same place	....	....	....	Do.	The stone is set up on a platform which covers the lower portion of the inscription. It mentions the trading communities of a number of towns.
428	On another face of the same pillar	....	....	....	Do.	Unfinished and damaged. Seems to be similar in contents to No. 427.
429	On a stone lying in front of the Madainâchchiyâr shrine near the tank in the same village.	Pâṇḍya	Mâravarman *alias* Tribhuvanachakravartin [Su]ndara-Pâṇḍyadêva.	[8] + 1st year ..	Do.	Damaged. Gift of land.
430	On a *viragal* set up near the bund of the same tank.	....	....	[41]st ,, ..	Do.	Damaged. Appears to be a gift of land for some service in connection with the tank.
431	On the north wall of the central shrine in the Vêdanârâyaṇa-Perumâḷ temple at Murappunâḍu.	....	Tribhuvanachakravartin Kôṇêriṇmaikoṇḍâṇ	11 + 1st ,, ..	Do.	Incomplete. Gift of land to the temple of Sômidêva-Viṇṇagar-Âḻvâr at Sômidêva-chaturvêdimaṅgalam, a *brahmadêya* in Murappunâḍu.
432	On the same wall	....	Tribhuvanachakravartin Kôṇêriṇê[l]koṇḍâṇ.	....	Do.	Mentions Murappunâḍu *alias* Sômidêva-chaturvêdimaṅgalam and Vâdavasiṁha-bhaṭṭa.
433	On the south wall of the same shrine	....	Tribhuvanachakravartin Kôṇêriṇmaikoṇḍâṇ.	....	Do.	Mutilated. The temple is called Vêdanâyaka-Viṇṇagar-Âḻvâr at Mura[p]punâḍu *alias* Sômidêva-chaturvêdimaṅgalam.
434	On the north, west and south walls of the same shrine.	....	Do. do.	11th year	Do.	Gift of land to the shrine of Sômidêva-Viṇṇagar-Âḻvâr built on the bank of the river Taṇporuṇdavâru at Sômidêva-chaturvêdimaṅgalam in Murappunâḍu.
435	On the same walls	Pâṇḍya	Jaṭâvarman *alias* Tribhuvanachakravartin Vîra-Pâṇḍyadêva, 'who took Îḻam (Ceylon), Koṅgu and Śôṇâḍu and was pleased to perform the anointment of heroes at Perumbaṟṟappuliyûr.'	14th ,, ...	Do.	Mentions Śrî-Pôśaḷa-Vîra-Sômidêva-chaturvêdimaṅgalam, a *brahmadêya* in Murappunâḍu and a *maṭha* in it. Refers to a sale made in the 11th year (of the king's reign).
436	On the west wall of the central shrine in the ruined Śiva temple in the fort at Daṇâyakaṉkôṭṭai.	....	....	Śaka 1270 expired, Virôdhin.	Do.	The temple is called Tâ[ṉ]dô[ṉ]ṟi-muramuḍaiyâr at [Tura]valûr *alias* Nîlagiri-śâdâraṇaṉ-kôṭṭai in Oḍuvaṅgâ-nâḍu, a district of Koṅgu-maṇḍalam.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
437	On the south wall of the *maṇḍapa* in front of the same shrine.	Hoysaḷa	Vîra-Vallâḷadêva	Śaka 1260 expired, Pramâthin.	Tamil	Gift of two villages to the temple of Tândôṉṉîśvaramuḍaiya - Nâyaṇâr at Turavalûr *alias* Nîlagiri-sâdhâraṇaṇ-kôṭṭai by Mâdappaṇ-Siṅgaya-Daṇṇâyakkar. One of them had been granted in Śaka-Saṁvat 1258 expired, Îśvara.
438	On the same wall	....	....	Śaka 1269 expired, Sarvajit.	Do.	Specifies the names of the dancing girls who had to serve in the temple of Tândôṉṉîśvaramuḍaiyâr at Turavalûr *alias* Nîlagiri-sâdhâraṇaṇ-kôṭṭai in Oḍuvaṅgâ-nâḍu, a district of Koṅgu-maṇḍalam.
439	Do.	....	....	Virôdhin	Do.	Registers an order of the god Chaṇḍêśvara. The place is called Turavalûr *alias* Nîlagiri-sâdhâraṇ-kôṭṭai in Oḍuvakkâ-nâḍu, a district of Koṅgu-maṇḍalam.
440	On the north wall of the same *maṇḍapa* ..	....	....	Sarvajit	Do.	Records that the *mahâpradhâna* Immaḍi-Râhuttarâya Siṅgaiya-Daṇṇâyaka granted to the temple the proceeds of certain taxes on weavers and a ferry boat.
441	On the same wall	....	Vîra-Nañjarâya-Uḍaiyar	Śaka 1419 expired, Piṅgala.	Do.	Gift of money for offerings.
442	Do.	....	....	Vyaya	Do.	Mentions the *mahâpradhâna* Immaḍi-Râhuttarâya Siṅgaya-Daṇṇâyaka. Records that the Vaiśyavâṇiya-nagarattâr agreed to contribute a fixed amount for the benefit of the temple on certain articles of merchandise such as female cloths, pepper, arecanuts, thread, salt, grains and horses. The temple is called Tândôṉṉîśvaramuḍaiyâr at Toṟuvalûr *alias* Śitakaraganḍaṇ-kôṭṭai in Oḍuvaṅgâ-nâḍu.
443	On the east wall of the *maṇḍapa* in front of the Vishṇu temple in the same village.	....	....	....	Grantha	Refers to the boar incarnation of Vishṇu.
444	On the south and east walls of the same *maṇḍapa*.	Hoysaḷa	Vîra-Vallâḷadêva	Śaka 1245 expired, Rudhirôdgârin.	Grantha and Tamil	Incomplete. Gift of land by the residents of Eḷugarai - nâḍu for the requirements of the temple of Mâdhava - Perumâḷ.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On one of the pillars of the *maṇḍapa* in front of the Vîrabhadrasvâmin temple in the same village.	....	....	Krôdhana	Tamil	In modern characters. Mentions the Vîrabhadrasvâmin temple.
446	On the *dhvajastambha* of the same temple ..	....	....	Śaka 166[9] expired, Prabhava	Kanarese	Records the setting up of the *dipada vrishabhastambha*.
447	On the south wall of the central shrine in the Arjunêśvara temple at Kîḻadi r ear Śilaimâṉ.	Pâṇḍya	Mâr[ā]varman *alias* Tribhuvanachakravartin Kulaśêkharadêva, 'who was pleased to take every country.'	23rd year	Tamil	Records that Kûpakarâya, the son of Maḻavarâya, rebuilt the temple and gave different names to the god and his consort in order to secure merit for his parents. The temple is called Muchuku-[nda] T[i]ruvirâmiśvaramudaiya-Nâyaṉâr at Śrî-Kunt[i]dêvi-chaturvêdimaṅgalam, a *brahmadêya* to the east of the tank (*kuḻakkîḻ*) at Vêlûr in Maḍurôdaya-vaḻanâḍu.
448	On the north, west and south walls of the same shrine.	....	....	.. . .	Do.	Mutilated. Seems to register a sale of land.
449	On the same walls	Pâṇḍya	Mâṟavarman *alias* Tribhuvanachakravartin Kulaśêkharadêva, 'who was pleased to take every country.'	30 + 1st year ..	Do.	Sale of land to Kûttaṉ Teṉṉâḍaṉ *alias* Tribhuvanaśiṅgadêva of Kaṇṇaṉûr in Maḻai-maṇḍalam by the *sabhâ* of Śrî-Kuntidêvi-chaturvêdimaṅgalam, a *brahmadêya* to the east of the tank at Vêlûr in Madurôdaya-vaḻanâḍu which was a *dêvadâna* of (the temple of) Muḍivaḻaṅgu-Pâṇḍya-Îśvaramuḍaiya-Nâyaṉâr; refers to the executive com[m]ittee (*nirvâha-sabhai*) of the village and to the 24th year (of the king's reign).
450	On a stone set up near a channel in the same village.	Pâṇḍya (?)	Kulaśêkhara	22nd ,, ..	Grantha and Tamil.	Records the construction of the channel.
451	On another stone set up in the same place ..	....	Lost	Lost	Tamil	Much damaged and mutilated.
452	On a stone set up in a field near the same village.	....	....	....	Do.	In modern characters.
453	At the entrance into the central shrine of the temple at Aṉaimalai, right side.	Pâṇḍya	Mâṟaṉjaḍaiyaṉ	....	Vaṭṭeḻuttu	Records the cutting out of the cave and its consecration. Being published in the *Epigraphia Indica* by Mr. G. Venkoba Rao.
454	In the same place, left side	Do.	Parântaka	Kali 3871	Grantha	Connected with No. 453. Being published in the *Epigraphia Indica* by Mr. G. Venkoba Rao.
455	On the west wall of the *maṇḍapa* in front of the same shrine.	Vijayanagara ..	Kṛishṇarâya	Śaka 1441, Pramâthin.	Do.	Mentions Timmabhûpa as the king's door-keeper and a certain Madhurâ-Râmanâtha as his agent.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
456	On a stone built into the floor of the platform in front of the shrine of the goddess in the same temple.	Pâṇḍya	Śrîvallabhadêva	6th year	Grantha and Tamil.	Fragment. Mentions Kaṇḍâdai Kâḷamêgabhaṭṭaṇ of the Âpastamba-*sûtra*.
457	At the entrance into the natural cave known as *Pañchapâṇḍavar-paḍukkai* in the same village.	....	....	....	Pâli	In the Brâhmî character.
458	On the Âṉaimalai hill close to the Vêdanârâyaṇa-Perumâḷ temple at Koḍikuḷam.	Pâṇḍya	Mâravarman *alias* Tribhuvanachakravartin Kulaśêkharadêva, 'who was pleased to take every country.'	35th year	Tamil	Sale of land to the god Śêṇâpati-Âḻvâr in the Kâḷamêgam (temple).
459	On a stone set up in a field near the same temple.	....	....	....	Do.	The temple is called Nâyiṉâr Aṉjâda-Perumâḷ *alias* Vêdanâthar on the bank of the (tank called) Brahmatîrtha in the middle of the Tuṅgavaṉam forest. The forest belonged to the district of Vêlaṅgâl-parru on the eastern side of the Tiruvâṉaimalai hill to the north of Tirumôgûr in Teṉ-Maṟappu-nâḍu.
460 to 465	On four boulders on the Kaḷugumalai hill near Mâṅguḷam.	....	....	....	Pâli	In the Brâhmî character.
466	On four faces of a pillar set up near Mallâ-reḍḍi's house at Proḍḍuṭûru.	Chôḷa	[Chô]ḷa[ma]hârâjulu of the solar race, the Kâśyapa *gôtra* and the family of Karikâḷa.	....	Telugu	Partially damaged. The king was ruling the Rênâṇḍu seven thousand (country). Gift of land.
467	On a slab built into the wall of another house near No. 466.	Vijayanagara ..	[Dêvarâ?]ya-Oḍaya [I.]	Śaka 183[1], Virôdhin.	Do.	Fragment.
468	On a stone set up close to the image of Âñjanêya near the market at the same village.	....	....	Śaka 1329, Sarvajit.	Do.	Much worn. Seems to record that the image of Hanumat was set up by a Reḍḍi. Gift of land.
469	On a stone unearthed in the bed of the stream at Kâmanûru.	....	....	....	Do.	In archaic characters. Mentions Châkalaguṇḍu.
470	On a slab set up in the court-yard of the Kôdaṇḍarâmasvâmin temple in the old village of Duvvûru.	....	....	Śaka 1[1]31, Saumya	Do.	Records contributions by merchants at a fixed rate on articles of merchandise for the benefit of the temple of Kôdaṇḍa-Raghunâthasvâmin at Duvvûru.
471	On a slab set up near a water-course by the side of the road in the village of Jilleḷḷa.	Vijayanagara ..	Vîrapratâpa Sadâśivadêva-Mah[â]râya ..	Śaka 1471, Saumya	Do.	Gift of the proceeds of certain taxes collected in the village of Jilleḷḷa to the temple of Vîrab[h]adradêva at Jilleḷḷa by the *mahâmaṇḍalêśvara* China-Timmarâja Koṇḍayadêva-Mahârâju of the Âtrêya-*gôtra*, Âpastamba-*sûtra* and the Yajus-*śâkhâ*.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
472	On a slab set up in front of the Madanagôpâla temple at Taṅguṭûru.	Vijayanagara ..	Vîrapratâpa Sadâśiva[dêva]-Mahârâya ..	Śaka 1469, Plavaṅga.	Telugu	Built in at the back. Appears to record the remission of certain taxes on barbers by the *mahâmaṇḍalêśvara* Râmarâjayyadêva-Mahârâju.
473	On another slab set up in the same place ..	....	.. ..	Śaka 1656, Pramâthin.	Do.	Gift of a *garuḍa-stambha* pillar to the temple of Śrî-Madanagôpâlasvâmin of Taṅgaṭûru.
474	On two faces of a pillar set up in the court-yard of the Vishṇu temple at Arakaṭavêmulu.	W. Chalukya (?) ..	Śrivallabha-Mahârâjâdhirâja	....	Do.	Records a gift to a certain Vinnaśarman. Pêrbâṇa-vaṁśa and Bhûpâditya are mentioned.
475	On a slab lying in the same court-yard ..	....	....	Kshaya	Do.	Mentions Kâmarusugâri-Timmayya and Brâhmala Muḍiyam, the ancient name of Peddamuḍiyam in the Jammalamaḍugu tâluka; also Nandyâla in Rênâṇḍu.
476	On a mutilated slab lying in front of the Bhairava temple in the same village.	....	....	Śaka 14[3]1, Śukla.	Do.	Gift of land by the *mahâjanas* of Chavuḍûru to Peda-Timmaiśayya, son of Kâmaiśu, perhaps identical with the person mentioned in No. 475.
477	On a pillar set up in the court-yard of the Chennakêśavasvâmin temple at Korrapâḍu.	Vijayanagara ..	Kṛish[ṇa]ad[ê]va-Mahârâya	Śaka 1449, Sarvajit.	Do.	The temple is called Chennakêśavadêva of Korapâḍu, which belonged to the Gaṇḍikôṭa-sîma.
478	On two faces of a slab lying in the same court-yard.	Do ..	Vîrapratâpa [Kṛishṇadêva]-Mahârâya ..	Lost	Do.	Much damaged. Mentions Sâḷuva-Komâra-Timma[râja]-Ayyavâru.
479	On two faces of a slab set up in the middle of the village of Gôpavaram.	Do. ..	Vîra[pra]tâpa A[chyu]tadêvarâya-Mahârâya	Śaka 1455, Vijaya.	Do.	Gift of land to the temple of Hanumat at Gôpavaram by Jagatâba (Jaganobhaganḍa?) Kañchchiraju Raṅga[ya]dêva-Chôḍamahârâjulu. Mentions the *mahâmaṇḍalêśvara* Salakarâjaya-Tirumalayadêva-Mahârâjulu; see No. 174, above.
480	On a mutilated stone set up in the same place	....	....	....	Do.	Fragment. Mentions Kaṇḍâḷa-Dêvarâjâchârya of the Vâdhûla-*gôtra* and his son. The former receives the title *Vêdamârgapratishṭhâchârya*.
481	On another mutilated slab set up in the same place.	Vijayanagara ..	Sadâśivadêvarâya-Mahârâya	Śaka 146[4], Śubhakṛit.	Do.	Records a gift of land by Appaṅgâru, son of the *âchârya* mentioned in No 480, above.
482	On a slab lying in the court-yard of the Chennakêśavasvâmin temple at Peddaśeṭṭipalle.	....	....	Śaka 1480, Kâḷayukta.	Do.	Gift of land to the temple of Channakêśava-Perumâḷ at Śeṭṭipalle by the *mahâmaṇḍalêśvara* Râmarâju-Râyanarâju-Kondayyadêva-Mahârâju. Alaya-Râmarâju-ayyavâru is also mentioned.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
483	On a slab lying in the Bhîmêśvara temple at Chauḍûru.	Telugu Chôḍa(?) ..	Bhujabaḷavîra-Na[la]śiddaṇadêva-Chôḷa-mahârâja ruling at Vallûrapura.	Śaka 1114, Paridhâvin.	Kanarese	Damaged. Mentions Saulûru. The king boasts of having levied tribute from Kâñchi.
484	On a pillar lying near the Mâriyamma temple in the same village.	....	Doubtful	....	Telugu	Mutilated. In archaic characters. Mentions the king's *birudas*, viz. [ma]hârâjâdhirâja, pa[ramê]śvara and bhaṭ[ṭâra].
485	On the south wall of the *prâkâra* of the ruined Raṅganâyaka temple at Ghaṇḍikôṭa.	Vijayanagara ..	Vîra-Sadâśivadêva-Mahârâya	Śaka 1479, Piṅgaḷa	Do.	Gift of land to the temple of Raghunâyakulu at Gaṇḍikôṭa by the *mahâmaṇḍaléśvara* China-Avubaḷêśvaradêva-Mahârâju, son of Avubaḷêśvaradêva-Mahârâju and grandson of Avubaḷrâjayadêva-Mahârâju of Nandyâla.
486	On the same wall..	Do. ..	Vîrapratâpa Vîra-Sadâśivadêva-Mahârâya ..	Śaka 1[46]7, Viśv[â]vasu.	Do.	Gift by Nandyêla Timmayadêva-Mahârâju, grandson of Nandy[ê]-la Avubaḷêśvaradêva-Mahârâju to the temple of Raghunâthadêva on the Ghaṇḍikôṭa-durga.
487	On the north wall of the same *prâkâra* ..	....	....	Bhâva	Do.	Gift to the Reghunâyaka temple at Gaṇḍikôṭa by a merchant (*kómaṭi*).
488	On the east face of a slab set up in a field near the Raṅginimahâl, in the same village.	....	....	Bahudhânya ..	Do.	Remission of taxes in favour of the fishermen living in the new street at Kammadurgamu by the *mahâmaṇḍaléśvara* Nârasiṁha-râjayyadêva-Mahârâju of Nandyâla.
489	On a boulder near the Nâgadhari, outside the fort, in the same village.	....	....	Ânanda	Do.	Gift of two gardens to the temple of Chaṁnarâya at Nâgadhari by Kṛishṇappa-Timmarâju-Nâga-râju-Veṅkaṭrâju-Koṇḍrâju of Âravîṭi for the merit of Raṅga-patirâju.
490	On a boulder near the waterfall in the garden called Pârêbâgh on the bank of the Pennêru river, at the foot of the Ghaṇḍikôṭa hill.	....	....	....	Persian	....
491	On a slab set up at the entrance into the Raṅganâthasvâmin temple at Pulivendla	Vijayanagara ..	Vîrapratâpa Kṛishṇarâya-Mahârâya ..	Śaka 1431, Śukla ..	Telugu	Records the gift of a village by Narasayyadêva-Mahârâju of the Vasishṭha-*gôtra* and the Sûrya-*vaṁśa*, who was a descendant of Mâdhavavarman of Bezvâḍa. It belonged to Pulivindala-sthala in the Mulikinâṭi-sîma, a subdivision of the Ghaṇḍikôṭa-sîma, a district of the Udayagiri-râjya.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On two faces of a slab lying at the entrance into the Âñjanêyasvâmin temple in the same village.	Vijayanagara ..	Vîrapratâpa Achyutadêva-Mahârâya ..	Śaka 1[4]57, Manmatha.	Telugu	Records a charter granted to the merchants, reḍḍis, karṇams, etc. of Pulivindala-sîma, by Yellappa-Nâyaṇiṅgâru of the Tuluva (country) who was the agent of Timmarâju-[Sa]ḷakayyadêva-Mahârâju.
493	On three faces of a pillar set up at the entrance into the Śiva temple in the same village.	....	....	Nandana	Do.	Gift of land by the *mahâmaṇḍalêśvara* Jatâpi Kañchayyadêva-Mahârâju.
494	On a slab lying near Govinda Rao's house in the same village.	....	Hajarati Mahammad Jâpharâ Sâhêbu ..	Śaka 1613, Prajâpati.	Do.	Gift of a charter to the merchants (*kômaṭis*) and oil-mongers of Pulvindhula who had deserted the town as they had been forced to supply provisions on credit to the authorities (*divâṇam*).
495	On a pillar lying near the well called Kaṭṭubhâvi on the way to the Môpûr temple from Nallacheruvupalle.	....	....	....	Do.	Damaged. In archaic characters. Mentions [E]ḷa-Chôḷa-Ma[hâ]râju and Mutturâju.
496	On a slab lying behind the western *gôpura* of the Bhairavêśvara temple at Môpûr.	Vijayanagara ..	Vîrapratâpa Kumâra-Dêvarâya-Mahârâya, son of Vîra-Vijaya-Bukkarâya-Mahârâya.	Śaka 1347, Viśvâvasu.	Telugu and Sanskrit	Records the building of the *gôpura* of Mrô[p]ûri Bhairavadêva by Tirumalarâya, a servant of the king. Incomplete.
497	On a stone lying near No. 496	....	....	....	Telugu	In archaic characters. Gift of land by Śrî-Miḷḷirâju.
498	On a slab set up in front of the central shrine in the same temple.	Vijayanagara ..	Vîrapratâpa Vîra-Sadâśivadêva-Mahârâya..	Śaka 1466, Krôdhin	Do.	Remission of certain taxes in the villages belonging to temples and Brâhmaṇas of the Ghaṇḍikôṭa-sîma by the *mahâmaṇḍalêśvara* Timmayadêva-Mahârâju, son of Narasiṅgayadêva-Mahârâja and grandson of Avubhaḷadêva-Mahârâja of Nandyâla.
499	On another slab set up in the same place ..	Do. ..	Vîrapratâpa Vîra-Achyutarâya-Mahârâya ..	Śaka 1452, Vikṛita	Do.	Gift to the temple of 235 *varahas* payable every year in the villages belonging to the temple of Bhayiravêśvara at Mômpûru. The donor was Ayya[p]arusugâru, son of Râyasam Koṇḍamarusayyagâru.
500	On a slab lying near the *viḍḍûti-maṇḍapa* in the same temple.	Do. ..	Vîraśrî-Sâvaṇṇa-Oḍaya, 'lord of the Eastern Ocean.'	Śaka 1275, Vijaya	Do.	Gift of a village by the king for the merit of his father Kampaṇṇa-Oḍaya and his mother Meṅgâdêvi-amma.
501	On a slab built into the main drain in the same temple.	....	Lost	Lost	Do.	Damaged. Remission of taxes for the merit of Vîra-Narasiṁharâya and Sâḷva-Timmayya.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On a slab built into the floor at the entrance into the central shrine of the same temple.	....	....	Dundubhi	Telugu	Unfinished. Appears to be a gift by an officer of the *mahâ-maṇḍalêśvara* Nandêla Timma-râjayyadêva-Mahârâju to the Bhairavêśvara temple at Môpûru.
503	On the wall at the entrance into the *maṇḍapa* in front of the same shrine, left side.	Vijayanagara ..	Vîraśrî-Sâvaṇṇa-Oḍaya, 'lord of the Eastern Ocean,' ruling at Udayagiri-paṭṇa.	Śaka 12[7]3, Nandana.	Do.	Gift of land to Bhairavadêva of Mrômpûru by the king for the merit of his father Kamparâju and his mother Me[ṅ]gâdêvi-amma.
504	In the same place	Do. ..	Vîraśrî-[Sâ]vaṇṇa-Oḍaya	Śaka 12[8]3, Subhakṛit.	Do.	Much damaged.
505	In the same place, right side	....	....	Saka 1295, Pramâdin.	Do.	Registers a transaction concerning temple prie ts.
506	On the right and left door-posts of the entrance into the same *maṇḍapa*.	....	....	Śaka 1231, Sauvume (*i.e.* Saumya).	Do.	Records the gift of the door post (?) by the *mahâmaṇḍalêśvara* Bhrammidêva-Chôla-Mahârâja, grandson of Bhôgaladêvi and Bhrammidêva. The chief calls himself 'the worshipper of the divine and glorious lotus-feet of the (god) Bhôganâthadêva of Pâmidi.'
507	On a *viragal* set up in the court-yard of the same temple.	....	....	Śaka 1233, Sâdhâraṇa.	Do.	Records the death of Ahubalanâtha, son of the *mahâmaṇḍalêśvara*, Châḷukya-Nârâyaṇa, Vêṅgî-Tribhuvanamalla, lord of the town of Ayôdhyâ, worshipper of the feet of Allâḷanâtha, [Pôta]râju-Pemmayadêva-Mahârâju. The hero had gone on an expedition to the Mârajavâḍi country and died at Dhârâtîrtha.
508	On the base of the central shrine in the same temple.	....	....	Yuvan	Do.	Damaged. Appears to record transfers of rights in temple service and its emoluments.
509	On the same base	....	....	Śaka 1292, Sâdhâraṇa.	Do.	Do. do.
509A	Do.	....	....	Śaka 1238, Râkshasa.	Do.	Damaged; another inscription is found close to this, but its date is doubtful.
510	Do.	....	....	Śaka 1823, Vṛisha.	Do.	Built in at the end.
511	Do.	....	....	Śaka 12[6]8, Sarvajit.	Do.	Do.
512	Do.	....	....	Śaka, 1296, Ânanda	Do.	Do.
513	Do.	....	....	Śaka 1384, Chitrabhânu.	Do.	Do.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
514	On a slab built into the platform in front of the Chennakêśavasvâmin temple at Muttukûru.	Vijayanagara ..	Vîrapratâpa Vîra-Sadâśivadêva-Mahârâya..	Śaka 1469, Parâbhava.	Telugu	Remission of taxes on barbers in the Ghaṇḍikôṭa-śîma originally by Râmarâjayya. Subsequently these as well as a few others were remitted by a local chief at Muttukûru, which belonged to the temple of Tiruvêṅgalanâtha.
515	On a pillar set up in the court-yard of the same temple.	....	....	....	Do.	In archaic characters. Mentions Muttukura in l. 3 and seems to record the death of a hero.
516	On a pillar set up at the entrance into the court-yard of the same temple.	Sâḷuva	Immaḍi-Narasiṅgadêva-Mahârâya, son of Sâḷuva-Narasiṅgadêva-Mahârâya.	Śaka 1415, Pramâdin.	Do.	The king is said to have been ruling at Vijayânagara. Gift of taxes payable in the village of Muttukûru in favour of the temple of Chennakêśvaradêva by a servant of Narasânâyi[niṅgâru] who was a subordinate of the king. The village Muttukûru was situated to the south-east of the Bhairava-kshêtra on the Môhanâchala hill in the Muktinâḍu country.
517	On the door-post of the entrance into the central shrine of the same temple.	Chôḷa	Chôḷa-Mahârâjulu	....	Do.	Gift of land to a certain Pîmana(Bhîmana ?)-gorâvalu by Bhikkirâju. The king was ruling the Rênâṇḍu seven thousand (country).
518	On a pillar lying in front of the Śiva temple in the same village.	....	....	....	Do.	Much damaged. In archaic characters.
519	On a slab set up in front of the Chennakêśavasvâmin temple at Ulimeḷḷa.	Vijayanagara ..	Vîrapratâpa Dêvarâya-Mahârâya	Parâbhava .. .	Do.	Mutilated. Mentions the temple of [Che]nnakêśava-Perumâḷ at Ulimiḷa.
520	On a slab lying near a tamarind tree west of the Lakshminarasiṁhasvâmin temple at Kadiri.	....	....	....	Do.	Records the reconstruction of a street, to the west of the Nârasiṁha temple at Kadiri, in the name of Saṅgayadêva-Maha-[râ*]ju, son of Chôḍarâyaguru-dêva-M[â]râju.
521	On four faces of a pillar lying at the western entrance into the same temple.	Vijayanagara ..	Vîrapratâpa Dêvarâya-Mahârâya	Hêmaḷamba ..	Kanarese	Refers to Harihara-Mahârâya.
522	On a slab set up near the south wall of the *maṇḍapa* in front of the central shrine in the same temple.	Do. ..	Vîra-Bukkaṇa-Voḍayalu	Śaka 1274, Nandana.	Telugu	While the king was ruling at Dhorasamudra and Penugoṇḍa, the temple of Avubhaḷadêva at Kadhiri was built by a Nâyaka.
523	On another slab set up in the same place ..	....	....	Śaka 1275, Vijaya	Kanarese and Sanskrit.	Registers a Sanskrit verse with two meanings (*ślêsha*) composed by the *pradhâni* Sôvappagaḷu on the occasion of the gift of an ornament to the temple at Kadiri by Gôpaṇṇa, an officer of Kumâra-Kampaṇṇa.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On a slab built into the floor of the court-yard of the same temple.	....	....	Khara	Telugu	Registers a charter granted to potters by a Nâyaka.
525	On a slab built into the floor of the kitchen in the same temple.	Vijayanagara ..	Vîrapratâpa Krishṇadêvarâya-Mahârâya ..	Śaka 14[52], Virôdhin.	Do.	Damaged. Gift of land to (the temple of) Nârasiṁhadêva of Kadiri by a relation of the king.
526	On a slab set up below a *pîpul* tree in the court-yard of the same temple.	Do. ..	Vîra-Kumâra-[Dêva]râya-Mahârâya, son of Vîra-Harihararâya.	Śaka [1339], Hêmalamba.	Do.	Damaged. Seems to mention the *Mâlas* and *Mâdugas*.
527	On a slab set up near the big *gôpura* of the same temple.	....	....	Śaka 1380, Kâḷayukta.	Do.	Gift of land to the Râmânujakûṭa in the Kadiri temple.
528	On the base of the same *gôpura*, right and left sides.	....	Lost	Lost.	Sanskrit in Telugu characters.	Mutilated. Gives a genealogy of the first Vijayanagara dynasty. Seems to record the building of the *gôpura* by Viṭhalâmâtya, son of Dêvapâmâtya.
529	On the base of a platform in the 1000-pillared *maṇḍapa* of the same temple.	....	....	Śaka 1451, Virôdhin.	Telugu	Incomplete. Records a gift by a merchant from Tâḍiparati (Tadpatri).
530	On a lamp-pillar lying in front of the same temple.	....	....	Śaka 1391, Virôdhin.	Do.	Gift of the pillar.
531	On another pillar set up in the same place ..	....	....	Śaka 1337, Jaya ..	Do.	....
532	On a boulder near the Vishṇu temple at the foot of the Narasiṁhakoṇḍa hill, east of Kadiri.	....	....	Parvadhârin ..	Do.	Gift of a garden.
533	On a slab set up near the ruined Śiva temple in the Yênugarâti-maḍi field at Pedda-Tippasamudram.	Vaidumba	Kaṇḍa-Triṇêtra-Vaydumba-Mahârâja ..	....	Do.	Prabhuchelvuṇḍu distinguished himself in the battle of Soremaṭi between the king and Noḷombi, and fell.
534	On a slab lying in the same place	Chôḷa	Parakêsarivarman *alias* Uḍaiyâr Vi[ja]ya-Râjêndra-Chôḷadêva.	Śaka 981, Hêmalamba.	Kanarese	Mentions [Ma]ḍambûr and a certain Nâkivarmarasa.
535	On a slab found in the same place	....	....	....	Telugu	Fragment. In archaic characters. Seems to record the death of a hero; mentions Maḍambûr.
536	On a slab lying in a field in the hamlet of Pullaganṭivâripalle, near the same village.	Vaidumba ..	Kalige-Triṇê[tra]	....	Do.	Mentions the eldest son of Vîramahârâju.
537	In a *maṇḍapa* close to No. 536	Chôḷa	Adirâjêndradêva	3rd year	Tamil	Mentions Koyyakuṟai-nâḍu *alias* Mêlai-Mârâpâḍi in Iraṭṭapâḍikoṇḍa-Chôḷa-maṇḍalam.
538	On a slab set up in the field called Balimaḍi in the same village.	....	....	Śaka 1340, Viḷamba.	Telugu	Mentions Nâgapa-Voḍaya.
539	On a slab set up in a field near the Śiva temple at Morusupalle.	....	....	....	Kanarese	Fragment in archaic characters. The imprecatory sentence is all that remains of the inscription.
540	On a broken slab lying on the tank-bund, west of the fort at Puṅganûr.	Chôḷa	Râjakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	3rd year ..	Tamil	Damaged at the bottom. Mentions the tank called Râjêndraśôḷapperiyêri at Kuṅgaṇûr *alias* Vaḷavanârâyaṇa-chaturvêdimaṅgalam in Puli-nâḍu, a district of Raṭṭapâḍikoṇḍa-Chôḷa-maṇḍalam.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On a slab set up in the court-yard of the Sômêśvarasvâmin temple in the same village.	Chôḷa	Râjakêsarivarman *alias* Uḍaiyâr śrî-Vîrarâjêndradêva.	4th year	Grantha and Tamil	The inscription opens with the *birudas* of the king. Mentions the Tirukkoḷḷiśvaramuḍaiya-Mahâdêvar at Kuṅgantûr *alias* Vaḷavanârâyaṇa-chaturvêdimaṅgalam in Puli-nâḍu of Perumbâṇappâḍi, a sub-division of Paḍuvûr-kôṭṭam in Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
542	On a slab set up outside the same temple ..	Bâṇa	Mahâvali-Vâṇarasar Vijeyâdityan Vîra-chûḷâmaṇi Prabhumêru.	....	Kanarese	The king was ruling the Vaḍuga-vaḷi 12,000 and Maṇṇe 200. Refers to the raid on Kôyatûr by Kâḍuvaṭṭi-Muttarasan.
543	On a slab set up in a field in front of the village of Chadaḷḷa, close to the Puṅganûr-Chadum road.	Do.	Mahâvali-Bâṇara[sa]	....	Do.	Refers to the battle of Soremaṭi where the Bâṇa opposed the Noḷamba, Râchamalla and Mayindaḍi on behalf of the Permanaḍi (*i.e.* perhaps the Gaṅga king). Mentions Mâdhavarasa of Kaṅganûra.
544	On the *gôpura* of the Nîlakaṇṭhêśvara temple at Laddigam, right of entrance.	....	....	....	Tamil (verse) ..	In praise of the sword of Adigaṇ *i.e.* Adiyamâṇ Viḍugâḍaḷagiya Perumâḷ, whose name and emblems are engraved below the inscription.
545	In the same place; left of entrance	....	....	....	Do.	In praise of Adigêśaṇ, *i.e.* Tagaḍûr Adiyamâṇ Viḍugâḍaḷagiya-Perumâḷ, whose name and emblems are engraved below the inscription.
546	On the south wall of the *prâkâra* of the same temple.	Chôḷa	Vikrama-Chôḷadêva	[9]th year	Tamil	Unfinished. Mentions the temple of Iruṅgôḷîśvaramuḍaiya-Mahâdêvar at Kôyâṟṟûr *alias* Uttama-Chôḷapuram.
547	On the north wall of the same *prâkâra* ..	....	....	...	Grantha and Tamil verse.	In praise of the Kêraḷa king Adhikêndra Vyâmuktaśravaṇôjjvala. The Tamil verses refer to his engraving the bow on the wall of the Iruṅgôḷîśvara temple. The inscription has the Chêra bow and other emblems on each side of it.
548	On the south wall of the shrine in the same temple, right of entrance.	....	....	...	Tamil	Gift of money for three lamps to the temple of Iruṅgôḷîśvaramuḍaiya-Mahâdêvar at Kôyâṟṟûr *alias* Uttama-Chôḷapuram.
549	In the same place	....	Uttamachôḷa-Gaṅga (*alias*) Śeṇbagachchîpati-Nâyaṇâr.	14th year	Do.	Gift to the temple of Iruṅ[g]ôḷîśvaramuḍaiya-[Nâya*]ṇâr at Kôyâṟṟûr.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	In the same place	Chôḷa	Kulôttuṅga-Chôḷadêva..	20th year	Tamil	Unfinished. Gift of 96 sheep for a lamp to the same temple.
551	On the same wall, left of entrance	Do.	Râjarâjadêva	9th „	Do.	Gift of money for the merit of Uttamachôḷa-Gaṅga Vêṭṭum Amarâbaraṇaṉ by Akalaṅka-Śîyagaṅga *alias* Śittaviḍadêva. The temple is called Iruṅgôliśvaramuḍaiya-Nâyaṇâr at Kôyârrûr *alias* Uttama-śôḷapuram in Vaḍa-Puli-nâḍu, a subdivision of Perumbâṇappâḍi in Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
552	On the east wall of the same shrine	....	....	....	Tamil (verse) ..	In praise of Viḍugâḍaḷagiyaṉ of Teṉ-Tagaḍai, whose enemies were the Kâḍava, the Mâgada and the Gaṅga.
553	On the south, east, north and west walls of the same shrine.	Chôḷa	Râjakêsarivarman *alias* Chakravartin śrî-Kulôttuṅga-Chôḷadêva.	[16]th year ..	Tamil	Gift of the village of Mâḍa-maṅgalam in Puli-nâḍu, a district of Raṭṭapâḍikoṇḍa-Chôḷa-maṇḍalam (calling it Gaṅgaikoṇḍa-Chôḷanallûr) to the temple of Iruṅgôliśvaramuḍaiya-Mahâdêvar built at Kôyârrûr *alias* Uttama-śôḷapuram in the same *nâḍu* by Âḍavalâṉ Gaṅgaikoṇḍachôḷa *alias* Iruṅgôḷaṉ.
554	On a slab set up in the village of Puḍupaṭṭa ..	....	....	....	....	In archaic characters. Consists of the description of a king. Appears to be a fragment of a Bâṇa inscription.
555	On a pillar set up in front of the Chauḍêśvarî temple in the same village.	Bâṇa	[Mahâ]bali-Bâṇarasa	....	Kanarese	In archaic characters. Damaged and mutilated. Appears to record a case of *suttee*.
556	On four tiers of the south, east and north walls of the Agastyêśvara temple on the Agastya-koṇḍa hill.	Chôḷa	Râjakêsarivarman *alias* Chakravartin śrî-Kulôttuṅga-Chôḷadêva.	29th year	Tamil	Gift of a village to the temple of Tiruvagattîśvaramuḍaiya-Mahâdêva at Kôyârrûr *alias* Uttama-śôḷapuram in Puli-nâḍu, a subdivision of Perumbâṇappâḍi in Jayaṅgoṇḍa-Chôḷa.maṇḍalam.
557	On the north wall of the same temple	....	....	Kîlaka	Do.	Gift of land to a drummer (*uvachchaṉ*).
558	On the west wall of the same temple	....	....	Śaka 1298, Âṇanda.	Kanarese	Gift of lamps, cows, vessels and land to the temple of Agastinâthadêva.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the base of the same wall	Chôḷa	Tribhuvanachakravartin Vîrarâjêndra-Chôḷadêva.	14th year	Tamil	Records that the queen of Uttama-chôḷa-Gaṅga *alias* Śelvagaṅga set up and consecrated an image of Tirunâvukkaraśudêva.
560	On the base of the west and south walls of the same temple.	....	....	Śaka 1577, Manmatha.	Telugu	Mentions Immaḍi-Chikarâvu Timmaya-Gaunivâru.
561	On the south wall of the *maṇḍapa* in front of the central shrine of the same temple.	Gaṅga	Śelvagaṅga, son of Uttamachôḷa-Gaṅga Paḍumidêva.	Śaka 1[2]51 ..	Tamil	The second figure of the date is doubtful. Gift of an ornament by Śîpatinâvaṉ, son of the king.
562	On the base of the same wall, right of entrance, first tier.	....	Uttamachôḷa-Gaṅgaṉ *alias* Vîragaṅgaṉ Vêṭṭum-Amarâb[a]raṇaṉ.	....	Do.	Incomplete. Gift of land in Naṅgili.
563	On the same base; second, third and fourth tiers.	Chôḷa	Râjarâjadêva	19th year	Do.	Gift of two cows for a lamp by Śûranâyakar *alias* Śîyagaṅgar.
564	On the base of the Dakshiṇâmûrti-*maṇḍapa* in the same temple, first and second tiers.	....	....	....	Do.	Gift of land by Vaḍugapiḷḷai *alias* Toṇḍamâṉ.
565	On the same base	....	....	....	Tamil (verse) ..	Built in in the middle. Mentions Adigêśa[ṉ].
566	On the boulder called Durga-guṇḍu on the same hill.	....	Uttamachôḷa Gaṅga *alias* Śelvagaṅga ..	...	Tamil	Damaged. At the bottom of this is another damaged inscription which mentions no king.
567	On a boulder in the fields of Nekkundi near Miṭṭapalli.	....	Uttamachôḷa Gaṅga Śelvagaṅga	....	Do.	Gift of land in the village of Nerkkundi to the temple of Tiruvagattîśvaramuḍaiya-Nâyaṉâr.
568	On the rock called Miṇikibaṇḍa near Miṇiki ..	Chôḷa	[Kulôttuṅga] I?]	39th year	Grantha and Tamil	The Sanskrit portion mentions the Gaṅga family and Koṅkuṇivarman. The introduction belongs to Kulôttuṅga I, whose name is not mentioned. But the name Râjakêsarivarman and the title Chakravartin occur at the end of the introduction. The date here noted is incidentally mentioned. Records the construction of a channel to the tank at Uppunelli in Muḍukuṟukki in Vaḍa-Puliṉâḍu, a sub-division of Perumbâṇappâḍi in Nigarili-Chôḷa-maṇḍalam. The channel was improved by the son of the chief who built it.
569	On a slab set up in the fields behind the ruined village of Bûḍidipalle.	Bâṇa	Mahâvali-Bâṇa[rasa] Vikramâditya Bâṇakandarpa Jayamêru.	....	Kanarese	Mentions Miṇikki.
570	On another slab set up in the same place ..	Do.	Mâvali-Vâṇarasar	....	Do.	Mentions Miṇki and records the death of a hero.
571	On a third slab set up in the same place ..	Do.	Mahâvali-Vâṇarasa Bâṇa-Vidyâdhara ..	....	Do.	Mentions Miṇuki and refers to the raid of the army of Noḷamba on Puli-nâḍu.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
572	On a slab set up in front of the Puṇḍîśvara temple at Mûgavâḍi.	Vijayanagara ..	Vîra-Bukkarâya	Śaka 13[2]8, Pârthiva.	Kanarese	Registers an order of Jommaṇṇa Oḍeya and mentions Dêvarâya-Oḍeya.
573	On another slab set up in the same place ..	Chôḷa	Parakêsarivarman *alias* [Uḍaiyâr śrî-Adhirâjè]ndradêva.	3rd year	Tamil	Damaged. Gift of land. The village whose name (Mûkkaivâḍi) is damaged was situated in Puliṇâḍu, a sub-division of Perumbâṇappâḍi in Paḍuvûr-kôṭṭam, a district of Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
574	On a stone forming the roof of a small shrine in the courtyard of the same temple.	Do.	[Parakêsarivarman Râjêndradêva]	Lost	Do.	Fragment. Contains the beginning of the historical introduction of the king.
575	On the base of the Chandramauḷîśvara temple at Yâṭavâkili.	Do.	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	2[2]nd year ..	Do.	Gift of land to the temple of Irugîśvaramuḍaiya-Mahâdêvar built by a Veḷḷâḷa at Eṭṭâvâykkâl in Puliṇâḍu, a sub-division of Perumbâṇappâ[ḍi] in Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
576	On the walls of the same temple	Do.	Râja[râja]-Chôḷadêva	29th year, Viśvâśi (Viśvâvasu).	Do.	The temple is called Irugîśvaramuḍaiya-Nâyaṇâr at Eṭṭâivâkkâl in Vaḍa-Puli-nâḍu, a sub-division of Perumbâṇappâḍi in Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
577	On the slab set up in the court-yard of the Chennakêśavasvâmin temple in the same village.	Vijayanagara ..	Kampaṇa-Uḍaiyar	Jaya	Do.	Gift of the village of Eṭṭavâykkâl in Puli-nâḍu.
578	On a *vîragal* set up in the village of Embâḷi ..	....	....	....	Kanarese	In archaic characters. Records the death of a *gavuṇḍa* on the occasion of the capture of the town of Uppanelli.
579	On another *vîragal* set up in the same place ..	....	....	....	Do.	Records the death of a hero on the same occasion.
580	On the third *vîragal* set up in the same place..	....	....	Śaka 887	Do.	While [Va]jjaḷadêva was ruling Puli-nâḍu, during the reign of Śrî-Ballaha, [the capture of Uppunelli occurred?].
581	Do. fourth do. ..	....	....	....	Do.	Records the death of a *gavuṇḍa* during the capture of Uppanela.
582	Do. fifth do. ..	....	....	....	Do.	A native of Toṇḍa-nâḍu died during the capture of Uppaneli.
583	Do. sixth do. ..	....	....	....	Do.	Records the [death] of a merchant on the same occasion.
584	On a *vîragal* lying by the side of a private house in the same village.	Bâṇa	M[â]vali-V[â]ṇara[sa]	....	Do.	Damaged.

B.—Stone inscriptions copied in 1906—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
585	On a slab lying in front of a private house in the same village.	Chôḷa	Parakêsarivarman *alias* Uḍaiyâr śrî-Râjêndra-Chôḷadêva.	5th year	Tamil	The order issued by the king in the 5th year was registered in the 23rd year.
586	On the base of the verandah in front of the Kâśiviśvêśvara temple at Eḍapaṇjâṇi	Do.	[Parakêsarivarman Râjêndradêva] ..	Lost	Do.	Fragment. Stones out of order. A few words of the historical introduction of the king are preserved. Mentions Karkaḍûr in Puli-nâḍu, a sub-division of Perumbâṇappâḍi in Jayaṅgoṇḍa-Chôḷa-maṇḍalam.
587	On a slab set up within the Mogiliśvara temple at Mogili.	Do.	Râjarâjadêva	6th year	Do.	The temple is called Tirumâṇiyûral-Nâyaṇâr at Muḷibil.
588	On a slab set up in the court-yard of the same temple.	Vijayanagara ..	Vîra-Harihararâya	....	Do.	Damaged.

C.—Stone inscriptions copied in 1907.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the central shrine in the Śivayôganâthasvâmin temple at Tiruviśalûr.	Chôḷa	Parakêsarivarman *alias* śrî-Râjêndra-Chôḷa-dêva.	4th year	Tamil	Gift of a gold fillet to the temple of Tiruviśalûr-Mahâdêvar at Vêmbarṟûr *alias* Śôḷamârtânḍa-chaturvêdimaṅgalam, a *brahma-dêya* in Manṉi-nâḍu, a sub-division of Vaḍagarai-Râjêndr[a]-simha-vaḷanâḍu.
2	On the same wall	Do.	Râjarâjakêsarivarman, 'who destroyed the ships at Kâṇḍaḷûr-Śâlai.'	10th ,, ..	Do.	Gift of money for a lamp.
3	Do.	Do.	Râjarâjakêsari[varman], 'who destroyed the ships at Kâṇḍaḷûr-Śâlai.'	Do. ..	Do.	Gift of money for a lamp to the temple of Tiruviśalûr-Perumâ[ḷ] at Avaninârâyaṇa-chaturvêdi-maṅgalam, a *dêvadâna* and a *brahmadêya*.
4	Do.	Do.	Parakê[sarivarman]	2nd year ..	Do.	Gift of 96 sheep for a lamp.
5	Do.	Do.	[Râjakê]sarivarman	3rd ,, ..	Do.	The date is expressed in words. But above the *akshara mû* of *mûṉṟâvadu*, the numeral 20 seems to be inserted. If this is part of the date, it would be the 23rd year of the king's reign.
6	Do.	Do.	Parakêsarivarman	3rd ,, ..	Do.	Makes provision for the bathing of the god.
7	Do.	Do.	Do.	4th ,, ..	Do.	Built in at the end. Gift of 180 sheep for two lamps.
8	Do.	Do.	Do.	Built in	Do.	Built in at the end. Gift of a lamp.
9	Do.	Do.	Do.	6th year	Do.	Gift of gold by Śembiyaṉ Kâraikkâḍuḍaiyâṉ *alias* Aṉṉiyûraḍigaḷ.
10	Do.	Do.	Do.	3rd ,, ...	Do.	Gift of a lamp to the temple of Tiruviśalûr-Perumâḷ in Amaninârâyaṇa-chaturvêdimaṅgalam, a *dêvadâna* and a *brahmadêya* in (the country on) the northern bank (vaḍagarai) [of the river Kâvêrî].
11	Do.	Do.	Tribhuvanachakravartin Vikrama-Chôḷa-dêva.	14th ,, ...	Do.	Partially damaged. Makes provision for bathing the god and for sacred garlands.
12	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	16th ,, ...	Do.	Gift of 180 sheep for two lamps.
13	Do.	Do.	Râjakêsarivarman	9th ,, ...	Do.	Incomplete. Sale of land to a relation of Karugâvûr-kilavaṉ Maruḍaṉ Paṭṭaṉ *alias* Śôḷavêḷâṉ, son of Śembiyaṉ [Kâraiḍ]kkâḍuḍaiyâṉ.

C.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
14	On the same wall	Chôḷa	Parakêsarivarman *alias* Tribhuvanachakravartin Kulôttuṅga-Chôḷadêva, 'who was pleased to take Madura and the crowned head of the Pâṇḍya.'	18th year	Tamil	Sale of land. The village is called Vêmbaṟṟûr *alias* Ediriliśôḷachaturvêdimaṅgalam.
15	Do.	Do.	Parakêsarivarman *alias* Râjêndra-Chôḷadêva.	3rd ,, ...	Do.	Gift of gold in order to provide *śidâri* for the incense.
16	Do	Do.	Parakêsarivarman	3rd ,, ...	Do.	Incomplete. Gift of land.
17	Do.	Pâṇḍya	[Vara]guṇa-Mahârâja	[3] + 1st ,, ..	Do.	Partly covered by a wall.
18	Do.	Chôḷa	Parakêsarivarman	4th ,, ...	Do.	Gift of 100 sheep for a lamp by [Na]kkaṉ Aṟiñjigai *alias* Piṟâṉṭaka-Pallavaraiyaṉ.
19	On the west wall of the same shrine	Do.	Râjarâjakêsarivarman	5th ,, ...	Do.	Gift of gold by a queen of Râjarâjadêva.
20	On the same wall	Do.	Madiraikoṇḍa Parakêsarivarman	28th ,, ...	Do.	Incomplete. Records a gift by a native of Kuḷittaṇḍilai in Kuṟumbûr-nâḍu.
21	Do.	Do.	Parakêsarivarman	Doubtful	Do.	The date is expressed by the symbol for 9 followed by that for 10. Gift of a lamp.
22	Do.	Do.	Madiraiko[ṇ]ḍa Pa[ṟa]kêsa[ri]varman ..	[27]th year	Do.	Damaged.
23	Do.	Do.	Parakêsarivarman, 'who took Madirai and Îḷam (Ceylon).'	41st ,, ...	Do.	Gift of gold for a lamp.
24	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	16th ,, ...	Do.	Damaged.
25	On the north wall of the same shrine	Do.	Parakêsarivarman	10th ,, ...	Do.	Gift of 90 sheep for a lamp.
26	On the same wall	Do.	Do.	Do.	Do.	Do.
27	Do.	Do.	Madiraikoṇḍa Parakêsarivarman .. .	15th year	Do.	Gift of 9[3] sheep for a lamp.
28	Do.	Do.	Parakêsarivarman *alias* śrî-Kaṇḍarâdittaṉ śrî-Madurântakar.	....	Do.	Gift of ornaments by the king's mother.
29	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	3rd year	Do.	Built in at the beginning. Gift of sheep for a lamp.
30	Do.	Do.	Parakêsarivarman	10th ,, ...	Do.	Built in at the beginning. Gift of 93 sheep for a lamp.
31	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	22nd ,, ...	Grantha and Tamil	Gift of 96 sheep for a lamp.
32	Do.	Do.	Parakêsarivarman	[5]th ,, ...	Tamil	Unfinished.
33	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	Lost	Do.	Damaged. Gift of 90 sheep for a lamp.
34	Do.	Do.	Râjakêsarivarman	4th year	Do.	Incomplete.
35	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	[2]7th ,, ..	Do.	Makes provision for the supply of bathing water from the Kâvêrî for the god. The temple is called Tiruviśalûr-Mâdêvabhaṭṭârakar at Avaninârâyaṇa-chaturvêdimaṅgalam *alias* Vêmbaṟṟûr, a *dêvadâna* and *brahmadêya* on the northern bank (vaḍagarai) [of the river Kâvêrî].
36	Do.	Do.	Parakêsarivarman	10th ,, ...	Do.	Gift of 93 sheep for a lamp.

C.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same wall	Chôḷa	Râjakêsarivarman	[12]th year ..	Tamil	Gift of 96 sheep for a lamp by a native of the Pâṇḍya country.
38	Do.	Do.	Madiraikoṇḍa Parakêsarivarman	18th ,, ...	Do.	Gift of 90 sheep for a lamp.
39	Do.	Do.	Do. do.	30th ,, ...	Do.	Damaged and incomplete.
40	Do.	Do.	Sundara-Chôḷa	5th ,, ...	Grantha and Tamil	Built in at the beginning.
41	On the south wall of the *maṇḍapa* in front of the same shrine.	Do.	Râjarâja[kêsari]varman, 'who destroyed the ships at Kâṇḍaḷûr-Śâlai.'	10th ,, ...	Tamil	Gift of money for feeding two Brâhmaṇas, for scents and for lamps.
42	On the same wall	Do.	Râjarâjakêsarivarman *alias* śrî-[Râjarâ]-jadêva.	29th ,, ...	Do.	The village is called Vêmbarrûr *alias* Sôḷamâttâṇḍa-chaturvêdi-maṅgalam, a *brahmadêya* in Maṇṇi-nâḍu, a sub-division of Râjêndrasiṁha-vaḷanâḍu. Refers to the performance of *tulâbhâra* by the king and of *hêmagarbha* by his queen Dantiśakti Viṭaṅkiyâr *alias* Lôkamahâdêviyâr in the temple at Tiruviśalûr.
43	On the west wall of the same *maṇḍapa* ..	Do.	[Râ]jarâjakêsarivarman *alias* śrî-Râjarâjadêva.	[2]4th ,, ...	Do.	Records a gift of land for offerings at the shrine of Pichchadêva.
44	On the same wall	Do.	Râjarâjakêsarivarman *alias* śrî-Râjarâjadêva.	24th ,, ...	Do.	Records a gift of land for offerings at the shrine of Pichchadêva. Refers to a revenue survey made some time prior to the date of the inscription.
45	On the north wall of the same *maṇḍapa* .	Do.	Parakêsarivarman *alias* śrî-Râjêndra-Chôḷadêva.	3rd ,, ...	Do.	Incomplete. Gift of land for lamps.
46	On the same wall	Do.	Do. do.	Do.	Do.	Gift of ornaments by the queen of the Pâṇḍya king Śrîvalluvar (*i.e.* Śrîvallabhadêva ?).
47	Do.	....	....	....	Do.	Refers to the foundation of a *maṭha* on the northern bank of the fresh water tank in the temple of Tiru-viśalûrudaiya-Mahâdêvar at Śôḷamâttâṇḍa-chaturvêdimaṅga-lam in Maṇṇi-nâḍu, a sub-division of Virudarâjabhayaṁkara-vaḷa-nâḍu.
48	Do.	....	Kônêrinmaikoṇḍâṉ	30th year	Do.	Incomplete. The royal order was issued from Kâñchîpuram.
49	Do.	Chôḷa	Kulôttuṅga-Chôḷadêva	5th ,, ...	Do.	Gift of land.
50	On the north wall of the shrine in the southern side of the same temple.	....	....	....	Do.	Close to this inscription is a piece of sculpture which seems to represent the person who built the *maṇḍapa* and whose name was Anantaśivaṉ.

C.—Stone inscriptions copied in 1907—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
51	On the same wall	Chôḷa	Parakêsarivarman, 'who took the head of the Pâṇḍya.'	5th year	Tamil	Gift of gold for a lamp. The temple is called Tiruviśalûr-Perumâṇaḍigaḷ at Amaninârâyaṇa-chaturvêdimaṅgalam, a *dêvadâna* and *brahmadêya* (in the country) on the northern bank (vaḍagarai) [of the river Kâvêrî].
52	On the inner *gôpura* of the same temple, right of entrance.	....	....	....	Do.	Records that the *gôpura* as well as the enclosing verandah [were built by] Vikrama-Chôḷa.

D.—List of photographs taken in 1906–07.

Locality.	Description.	Size of negatives.
1. Chaudêpalle	*Gôpura* of the Abhîshṭada-Mṛityuñjayêśvara temple ..	Half plate.
2. Laddigam	Central shrine of the Nîlakaṇṭhêśvara temple ..	Full plate.
3. Do. ..	Another view of the same	Do.
4. Do. ..	Entrance of the same temple	Half plate.
5. Do. ..	Entrance and central shrine of the same temple ..	Do.
6. Tiruvâmûr	Central shrine of the Marundîśvara temple	Full plate.
7. Tribhuvanam ..	*Maṇḍapa* of the Kampaharêśvara temple	Do.
8. Do. ..	Central shrine of the same temple	Do.
9. Do. ..	West wall of the same shrine	Half plate.
10. Do. ..	Chaṇḍêśvara shrine in the same temple	Do.
11. Do. ..	Outer *gôpura* of the same temple	Do.
12. Tiruviśalûr	*Gôpura* of Śivayôganâtha temple	Do.
13. Do.	Central shrine of the same temple	Do.
14. Do.	South wall of the central shrine in the same temple ..	Do.

PART II.

THE EARLIEST LITHIC MONUMENTS OF THE TAMIL COUNTRY.

In Southern India the earliest examples of architecture hitherto available are the monolithic caves at Trichinopoly, Vallam, Śîyamaṅgalam, Mahêndravâḍi, Dalavânûr and other places which probably came into existence in the 7th century A.D. (*Annual Report* for 1904–5, Part II., paragraph 3). The rock-cut caves of the Dakkan belong to a much earlier period. The use of natural caves on hill sides may be supposed to have preceded the period of the monolithic caves. The Hathigumpha cave in Orissa, for instance, is only a "cavern of considerable extent which may have been slightly enlarged by art, though there is no distinct evidence that this was so" (Fergusson and Burgess' *Cave Temples of India*, p. 66). Experts in ancient architecture believe that the Buddhists were the first to make use of permanent materials for building and sculptural purposes, and the followers of other Indian creeds subsequently copied them. The idea of using natural caves for religious purposes must have been started by the Buddhists, whose creed makes it binding on the monks to resort to such out of the way places. The practice of making caverns fit for human occupation by slight alterations was probably an intermediate stage. To this period may be allotted the caverns which have beds cut into them. A natural cave of this description was discovered by Mr. L. A. Cammiade, Deputy Collector, at the village of Marugâltalai, 10 miles from Palamcottah in the Tinnevelly district and brought to my notice by Mr. D. T. Chadwick, I.C.S., Settlement Officer.

Cavern at Marugâltalai, Tinnevelly district.

It is about the middle of the hill called Pûviḷudaiyâr-malai, which has now got a number of shrines of village deities in different parts of it. Here is a small natural cave formed by two huge boulders, one overhanging the other. About 4 or 5 feet below the top, the overhanging rock appears to have been chiselled to a length of about 10 yards. In the right top corner of the space thus cut out is a Pâli inscription in characters resembling those of the Aśôka edicts. At the left corner of the bottom of the cave are seven beds, each of which must have been meant for one man either to lean on or lie down.

2. During the last field season my assistant Mr. K. V. Subrahmanya Aiyar, B.A., discovered a cavern with a Pâli inscription at Âṉaimalai near Madura and four others at the village of Arittâpaṭṭi near Mêlûr in the same district. All the five were subsequently examined by me. A *Pañchapâṇḍavar-paḍukkai*, 'the bed of the five Pâṇḍavas' (the name by which it is popularly known) is found in an almost inaccessible natural cave not far from the top of the rock at Âṉaimalai. The cavern measures roughly 22 feet in length and 18 feet in breadth. The height at the

At Âṉaimalai, Madura district.

entrance is about 3 feet but gradually diminishes in the interior. Inside the cavern are three double beds and one single bed, the last of which is at a slightly lower level; and four other beds contiguous to the above which are, however, covered with earth. Another set of eight beds is found outside the cavern. The latter are exposed to the sun and rain. The dimensions of the beds vary from about 6 to 7 feet in length and $1\frac{1}{4}$ to nearly 2 feet in breadth. Each of them is chiselled smooth and has a raised portion at one end, meant apparently to accommodate the head in lying down. Close to the cavern is a stone mutilated at the bottom with an artificial depression chiselled smooth. Perhaps this was done at a later time in imitation of the beds cut into the rock. Above the entrance into the cave, the overhanging rock is cut to a depth of about 2 inches, 3 feet in breadth and 15 feet in length. On the top of this cutting is a Pâli inscription in two lines.

3. Ariṭṭâpaṭṭi is a village in the Mêlûr tâluka of the Madura district about midway between Mêlûr and Aḷagarkôvil. The hills to the west of the village belong partly to Ariṭṭâpaṭṭi and partly to Mâṅguḷam in the Madura tâluka. About Mâṅguḷam Mr. Sewell has registered the following notes: "12 miles north-east of Madura, 6 miles west of Mêlûr. A mile east of the village is a small hill called Kaḷugumalai in which is a cave with inscriptions. There is also a rock which the natives call *Pañchapâṇḍavar-paḍukkai* or 'the bed of the five Pâṇḍavas.'" The revised edition of the *Madura Manual* issued by Mr. Francis, I.C.S., contains a description of the rock-cut shrine dedicated to Śiva in the hills to the west of Ariṭṭâpaṭṭi. There are four caverns on the Kaḷugumalai hill where there are inscriptions, of which three have also got beds (*paḍukkai*). Part of the lower rock is in each case cut into beds while the overhanging boulder bears an inscription. The beds are in this case slightly bigger than those found at Âṇaimalai. The alphabet of the inscription resembles that of the Aśôka edicts and may be assigned roughly to the end of the 3rd and beginning of the 2nd century B.C. If the inscriptions and the beds are synchronous, we have in them the earliest lithic records of the Tamil country and the most ancient lithic monuments of the Tamil race. The inscriptions are also important as they may throw valuable light on the origin and development of the Tamil and Vaṭṭeḻuttu alphabets. The fact that the language employed in them is Pâli may be taken to show that it was understood in the Pâṇḍya country even at that early period. One set of impressions of five of these Pâli inscriptions, which are in good preservation, has been submitted to Dr. Sten Konow, Epigraphist to the Government of India.

Caverns at Ariṭṭâpaṭṭi, Madura district.

4. The practice of cutting beds into monolithic Buddhist caves has been noticed at Bhâjâ (Dr. Burgess' *Buddhist Cave Temples*, p. 3), Kuḍâ (*ibid.* p. 13), Junnar (*ibid.* p. 31), Ajaṇṭâ (*ibid.* p. 44) and Kondivte (*ibid.* p. 71). About two of the Ajaṇṭâ caves Dr. Burgess remarks: "The stone beds in the cells of these two caves and the absence of pillars in the halls are also indicative of their early position in the history of cave architecture." We have also evidence to show that the Buddhists made use of natural caverns unimproved by art for religious purposes. According to Professor Rhys Davids there is a natural cave on the hill of Mihintale in Ceylon with the stone couch of Mahinda, the apostle of Buddhism in Ceylon. The Buddhist caves at Vessagiri in Ceylon, where Pâli inscriptions in the Brâhmî character have been found, seem to be also caverns (*Epigraphia Zeylanica*, Vol. I., p. 10). Here are, however, other Buddhist remains which are missing from the Indian caverns. It therefore seems probable that the caverns with beds and inscriptions found in the Madura and Tinnevelly districts are Buddhist monuments and that the other structures connected with each of the caverns, which might have consisted of less permanent materials, have since disappeared altogether.

Stone beds in the caverns.

5. The history of Buddhism in the Tamil country is obscure though there are frequent references to Buddhists in early Tamil literature. It is not unreasonable to suppose that Aśôka's Buddhist missionaries to Ceylon passed through the Tamil country and even attempted to propagate the Buddhist creed there in spite of the *Mahâvaṁsa*, which says that they flew in the air and arrived in Ceylon. Talking of *Mo-lo-kiu-cha* or Malakûṭa, in which the Pâṇḍya country must have been included, the Chinese pilgrim Hiuen Tsiang says: "There are the ruins of many old convents, but only the

walls are preserved and there are few religious followers. There are many hundred Dêva temples and a multitude of heretics called Nirgranthas." This shows that at the time of his visit Buddhism had declined and Jainism had probably taken its place

History of Buddhism in Southern India.

The paucity of Buddhist monuments in the Tamil country generally may be due, to a certain extent, to the destructive propensities of the Śaivas who became powerful in the 7th century under Tirunâvukkaraśar and Tiruñâṉasambandar and to the perishable materials with which they were constructed. Negapatam in the Tanjore district is one of the few places in the Tamil country where Buddhism continued down to a very late period (*Annual Report* for 1898–99, paragraph 48). This is probably due to its having been a seaport for Ceylon and perhaps also for Burma. There might have been a colony of Buddhists in the town engaged in trade. These six caverns with inscriptions and beds lead us to hope that there may be more such Buddhist monuments in the Pâṇḍya country. When they are all brought to light, it will be possible to say something definite about the caves and the object with which the beds were cut.

The PÂṆḌYAS.

6. In spite of the antiquity of the Pâṇḍya kingdom, much of its early history has remained obscure. This is due largely to the fact that the Pâṇḍya capital Madura as well as the older city of Koṛkai, where one would naturally look for historical

Materials for early Pâṇḍya history.

materials, have very few ancient inscriptions. Writers on Pâṇḍya history had therefore to proceed upon tradition and legend. Early Tamil poems which have been recently published no doubt furnish some materials for Pâṇḍya history and are undoubtedly entitled to greater credence. But these have to be corroborated by independent testimony before they can be accepted as historical facts.

7. Fourteen years ago I edited, with a photolithograph, the Madras Museum plates of the Pâṇḍya king Jaṭilavarman, son of Mâravarman, and in the introductory remarks to that paper attempted to put together all that was known about the Pâṇḍya kingdom at the time (*Ind. Ant.* Vol. XXII., pp. 57 to 75). The Sanskṛit portion of the plates claims a victory against the Pallavas for Mâravarman, while the Vaṭṭeḻuttu portion gives a pretty long account of Jaṭilavarman's wars. But, as there was no means of fixing the date of the plates, the information furnished by them could not be utilized. References to the Pâṇḍyas in Pallava as well as Chalukya inscriptions have been too meagre to be of much use. The Singhalese chronicle *Mahâvaṁsa* occasionally refers incidentally to the affairs of the Pâṇḍya kingdom. But these are

References to the early Pâṇḍyas.

few and far between. A few inscriptions of Mâṟañjaḍaiyaṉ found both in the Chôḷa and Pâṇḍya territories and the Śendalai pillars giving the names of three generations of Pâṇḍya kings, whose dates could not be ascertained, have been all the materials available for early Pâṇḍya history. The Udayêndiram plates of the Gaṅga-Bâṇa king Hastimalla refer to Varaguṇa as having been defeated in the battle of Śrîpuṟambiya by the Gaṅga king Pṛithivîpati I. But as the date of the latter was not definitely ascertained, it was not possible even to fix the period of Varaguṇa.

8. Of late the mist enveloping early Pâṇḍya history has shown signs of clearing. The Trichinopoly cave inscription of the Pâṇḍyâdhirâja-Varaguṇa and the Ambâsamudram record of Varaguṇa-Mahârâja coupled with the fresh light thrown on Chôḷa history by the Tiruvâlaṅgâḍu plates have given us the starting point for the early history of the Pâṇḍyas. In the last *Annual Report* (Part II., paragraph 25)

Recent researches into Pâṇḍya history.

the accession of Varaguṇa was fixed at A.D. 862–63, and I identified him with the Varaguṇa-Mahârâja of the Ambâsamudram inscription, the Pâṇḍyâdhirâja-Varaguṇa of the Trichinopoly cave and the Varaguṇa of the Udayêndiṟam plates. The two Âṉaimalai inscriptions which are being published in the *Epigraphia Indica* by Mr. G. Venkoba Rao furnish A.D. 769–70 for a Pâṇḍya king named Mâṟañjaḍaiyaṉ *alias* Parântaka.

9. Two documents of considerable importance for the early history of the Pâṇḍya kingdom have come to light during the period under review. In his *Lists of Antiquities*, Vol. I. (p. 290), Mr. Sewell mentions two copper-plates at Śiṉṉamaṉûr in

the Periyakuḷam tâluka of the Madura district, 'one of which is said to be old, in the possession of a resident named Bhairava Ayyar, the other in the possession of Ramasubbaiyyar.' In 1905–06 Mr. Venkoba Rao asked for the plates on the occasion of his visit to Uttamapâḷaiyam. But the villagers denied the existence of the inscriptions. A fresh attempt was made by him on his visit to Śiṉṉamaṉûr to examine the grants and the two sets were produced. Recognising their importance he reported the matter to me and sent a transcript of the Sanskṛit portion of the bigger set. The originals of both plates were subsequently obtained on loan from the villagers and I am trying to secure them for the Madras Museum through the Collector of Madura. The plates are reported to have been found about 20 or 25 years ago when digging for the foundation of the kitchen in the Vishṇu temple at Śiṉṉamaṉûr. They were originally in the possession of Bhairava Ayyar, the *sthânika* of the temple. At present their custodian is his son Rajam Ayyar. But the final disposal of the plates rests with the villagers.

Two Pâṇḍya copper-plate grants from Śiṉṉamaṉûr, Madura district.

10. Both the copper-plate inscriptions are unfortunately incomplete. Of the smaller set, three plates alone exist, *viz.* the first, second and last. Between the second and the last, one or two plates are missing. As the historical portion must have continued in the missing plate or plates, the loss is a serious one. Of the bigger set, seven plates, *viz.* 2 to 8—numbered on the left side close to the ring hole and engraved on both sides—are all that remain. The first plate, which probably contained some Sanskṛit verses in invocation of Hindu gods, as well as one or more plates at the end—describing the boundaries of the granted village in Tamil, with some imprecatory verses in Sanskṛit at the end—are lost. Here the historical portion is preserved in full and consequently the loss of the missing plates is not very serious. The ring-hole on the left side of each of the plates in the smaller set shows that they were originally strung on a ring, which, however, is not forthcoming.

Both incomplete.

11. The smaller copper-plate opens with two Sanskṛit verses in the Grantha alphabet, of which the first contains an invocation to the god Vishṇu, while in the second, the poet prays for the prosperity of the Pâṇḍya kings, who belonged to the lunar race. Then follows a Tamil passage in the Vaṭṭeḻuttu alphabet describing the achievements of Pâṇḍya kings without giving any names. Among these may be mentioned the engraving of the fish—the Pâṇḍya crest—on the northern mountain, *i.e.* Mount Mêru; wearing the garland of Indra and securing one-half of his throne; casting the spear for the return of the sea; and performing one thousand sacrifices. The first historical person mentioned is Jayantavarman, whose son was Arikêsarin Asamasaman Alaṅghyavikraman Akâlakâlaṉ Mâṟavarmaṉ. The latter is said to have showered wealth on Brâhmaṇas (*dharâsura*) and removed their distress. He also performed the *tulâbhâra* ceremony, twice entered the *hiraṇyagarbha* and made costly gifts at the commencement of the ceremony called *gôsahasra*. His son, whose name must have been mentioned in the missing plate or plates, is said to have removed completely the sins of the Kali age and the distress of Brâhmaṇas by giving them great wealth. This king seems also to have fought a battle at a place called Marudûr. The details of the battle are lost. The last plate shows that the object granted was land and that the executor (*âṇatti*) was Tâyaṉ Śiṅgaṉ, the *uttaramantrin* of Kuṇḍûr in Kuṇḍûr-kûṟṟam, a district of Aṇḍa-nâḍu. The inscription ends with two imprecatory verses and with the name of the writer, *viz.* Arikêsarin, the son of Pâṇḍipperumbaṇaikâraṉ.

Contents of the smaller plates.

12. In the bigger Śiṉṉamaṉûr inscription, the Sanskṛit portion occupies very nearly four plates, while the rest is in Tamil. Of the preserved Sanskṛit portion, the first three verses glorify the Pâṇḍya family, while the third informs us that the lord Agastya was their family priest. Then the feats of individual Pâṇḍya kings are referred to without mention of any names. One of them is said to have sat on the throne of Indra. A second induced Daśânana (*i.e.* Râvaṇa) to sue for peace. A third named Trilôchana is said to have married the daughter of the god Nârâyaṇa (*Narasakha*) and to have churned the ocean. Mention is then made of the king who wrested the garland of Indra, overcame the army of the lord of the Kurus and conquered Vijaya; and of him who cut off his own head in order to protect his teacher

The Sanskṛit portion of the bigger plates.

(*guru*). Then came Sundara-Pâṇḍya, who was learned in all the *śâstras*. Numberless kings and emperors who performed the *râjasûya* and *aśvamêdha* sacrifices had passed away. In their family sprang Arikêsarin. Then we get the following genealogy:—

(1) Arikêsarin.
|
(2) Jaṭila.
|
(3) Râjasiṁha I.
|
(4) Varaguṇa.
|
(5) Mâra[varman] Śrîvallabha Êkavîra, conquered Mâyâ-Pâṇḍya, Kêraḷa, Siṁhaḷa, Pallava and Vallabha.

(6) Varaguṇavarman.

(7) Parântaka *alias* Vîranârâyaṇa *married* Vâṉavaṉmahâdêvî, fought at Kharagiri and seized Ugra.
|
(8) Râjasiṁha II. Abhimânamêru Mâravarman, the donor.

No. 8 Râjasiṁha is said to be the light of the solar and the lunar races. The inscription then mentions Parântaka of the Kauśika family, who was the son of Śrêshṭhiśarman, grandson of Bhâskara and great-grandson of Śrêshṭhin, a native of Puttûr belonging to the Śeṅguḍi-Ḳauśika family. His grandfather on the mother's side was Ûraśarman of the Maudgalya-*gôtra* and Âgnivêśya-*sûtra*, who was a native of Syandanagrâma.

13. The donee's father Śrêshṭhiśarman had previously obtained the village of Maṇiyâchchi in Vaḍa-Kaḷavaḷi-râshṭra (with the name Tichaichchuṭamaṅgala) from the Pâṇḍya king Parântaka *alias* Vîranârâyaṇa. In the 16th year of his reign, the king (*viz.* Râjasiṁha II.), being encamped in the village of Chûḷal, founded by him in the district (*râshṭra*) called Râjasiṁha-kuḷakkîḻ, granted, as a *brahmadêya*, the village of Naṟcheygai-Puttûr in Aḷa-nâḍu with the name Mandaragauravamaṅgalaṁ. The *viǰñapti* of the grant was the king's spiritual adviser, the minister and poet Jaṭila of the Atri-*gôtra*, while the *âǰñapti* was Mâravarman's servant Kûṟṟaṅgôn. As regards the circumambulation of the elephant for defining the boundaries of the granted village, the chief of the *kuḍikâval* was the son of Nakkaṅgumân, who was born at Kûra in Kîḻvêmbanâḍu, while the accountants were Nakkaṅgâḍan, Kônvêḷân and Paṭârañchôlai. The composer of the inscription was Vâsudêva, the friend of Madhuraguṇa and elder brother of Vishṇu.

The village granted and the donee.

14. The Tamil portion, which is engraved in the Vaṭṭeḻuttu alphabet, begins with an account of the Pâṇḍya family and says it arose from the moon. The family was praised personally by *ṛishis* like Bhâradvâja; was hard for enemies (to conquer); conveyed its orders by (its crest) the two fish; had the sage Agastya for its priest; was in existence for ages; and had the One Permanent (Being) for one of its members. The inscription next proceeds to mention the achievements of Pâṇḍya kings in the past without giving any names. Among these may be mentioned the churning of the ocean for nectar; appearing on the throne of Indra with his necklace; mastering the Tamil language; bringing back the sea; obtaining the titles of Pûḻiyaṉ and Pañchavaṉ; founding the city of Madura and fortifying it; excelling pandits in learning Tamil and Sanskṛit; leading elephants into the Bhârata country after the death of the great charioteer; absolving Vijaya from the curse of Vasu; engraving the fish, the tiger and the bow on Mount Mêru; constructing many tanks; freeing the country from famine; defeating two kings at Talaiyâlaṅgâṇam; translating the Mahâbhârata into Tamil and establishing the College of poets at Madura.

The Tamil portion of the bigger Śiṉṉamaṉûr plates.

15. After the great kings and emperors who accomplished these feats had reigned and passed away, says the composer, came—

(1) Parâṅkuśaṉ, who conquered the Pallavas at Śaṁkaramaṅgai.
(2) His grandson Râjasiṁha.
(3) Varaguṇa-Mahârâja.

(4) His son Parachakrakôlâhala, who gained victories at Kunṇûr, Śiṅgaḷam (Ceylon) and Viḷiñam and defeated, at Kuḍamûkku, the Gaṅgas, Pallavas, Chôḷas, Kâliṅgas and Mâgadhas.

Names of Pâṇḍya kings.

(5) Varaguṇavarman.

(6) His younger brother Śrî-Parântakaṉ Śaḍaiyaṉ, who fought at Kharagiri; destroyed Penṇâgaḍam.

(7) Râjasiṁha Râjaśikhâmaṇi Mandaragaurava, son of Vâṇavaṉ-mahâdêvî, defeated the Chôḷa (*Tañjaiyar-kôṉ*, *Tañjai-kâvalaṉ*).

16. In the fourteenth opposite to the second year of his reign, Râjasiṁhavarman granted the village of Naṟcheygai-Puttûr in Aḷa-nâḍu, calling it Mandaragaurava-maṅgalam after himself, to Parântaka, who belonged to the Śeṅguḍi-Kauśika family and who was the son of Bhâskarañjêṭṭi. The latter was the son of Bhâskara, who was a native of Kuṇḍâṟṟupputtûr or Kôttârpoḷil in Mâkkoḷuvûr-kûṟṟam, belonged to the Kumara-Kauśika-*gôtra* and the Âgnivêśya (*-sûtra*) and had received the village of Tiśaichchuḍarmaṅgalam in Vaḍa-Kaḷa-vaḷi-nâḍu through the favour of the Pâṇḍya king Śrî-Parântaka Śrî-Vîranârâyaṇa. The present grant was made on the petition (*viṇṇappam*) of Śaḍaiyapirâṉ Bhaṭṭasômayâjin of Pullamaṅgalam in the Chôḷa country; the *âṇṇapti* being Kûṟṟaṅgôṉ of Vêmbaṟṟûr in Kaḷavaḷi-nâḍu. The chief of the *kuḍikâval* was Kumâṉ of Kûra in Kîḻvêmba-nâḍu and the accountants were Nakkaṅgâḍaṉ of Śiṟuśevvûr in Tirukkâṇappêr-kûṟṟam; Paḍârañjôlai of Tuñjalûr in Naḍuviṟkûṟu, a sub-division of Miḻalai-kûṟṟam and Kôṇvêḷâṉ of Peruṅgâkkûr (in) Kaḷâttirukkai. The eastern boundary of the granted village was to the west of the Śuruḷi-âṟu; the southern boundary. . . . [Here ends the last remaining plate].

The donee and the village granted.

17. Thus we have got three copper-plate inscriptions which deal with the early history of the Pâṇḍyas, *viz.* the Madras Museum plates of Jaṭilavarman and the two Śiṇṇamaṉûr plates. They resemble one another in mentioning a number of mythical and historical facts without giving the names of the kings in whose reigns they took place. The victories over Indra and Varuṇa and other purely mythical matter are also referred to in the Tamil poem *Tiruviḷaiyâḍal-purâṇam* describing the sports of Śiva. With these and other miracles attributed to Pâṇḍya kings in these documents the student of historical research is not much concerned If it is remembered that the god Śiva was looked upon as one of the Pâṇḍya kings, there is no difficulty in imagining how they became connected with such a number of super-human feats. A few of the facts mentioned in the Tamil portion of the bigger Śiṇṇamaṉûr plates are of very great importance to the student of Tamil literature, *viz.* the victory at Talaiyâlaṅgâṉam, the translation of the *Mahâbhârata* into Tamil and the establishment of the College of poets at Madura. Though mentioned along with events of a more or less mythical character, these three facts must be historical and have to be treated as such. According to Tamil literature the victory at Talaiyâlaṅgâṉam was achieved by a Pâṇḍya king named Neḍuñjeḻiyaṉ against two kings and five tributary chiefs. This victory was considered such an important event of his reign that the attribute 'who gained the battle at Talaiyâlaṅgâṉam' became attached to his name in later times. It is perhaps an accident that these three facts are mentioned together and at the end of the long list of achievements of Pâṇḍya kings. We have no reason to suppose that the events are mentioned in chronological order or that the three last took place in one and the same reign. There is a tradition that Perundêvaṉâr, who composed the Tamil *Bâratavenbâ*, was one of the poets of the last Madura College (*kaḍaichchaṅgam* in Tamil). If there is any truth in this tradition, the reference to the Tamil translation of the *Mahâbhârata* made in the larger Śiṇṇamaṉûr plates may be to his work. But Perundêvaṉâr refers as his patron to a Pallava king, who defeated his enemies at Teḷḷâṟu (*Annual Report* for 1898–99, paragraph 16). If this Pallava king is identical with the Nandippôttaraiyar, 'who defeated his enemies at Teḷḷâṟu' and whose inscriptions have been found in the Tamil country, Perundêvaṉâr must belong to the second half of the 8th century. And if it is to his translation of the *Mahâbhârata* contained in the *Bâratavenbâ* that the Śiṇṇamaṉûr plates refer, there is no apparent reason why the achievement is assigned to Pâṇḍya kings

Battle of Talaiyâlaṅgâṉam.

Tamil translation of the *Mahâbhârata*.

who had passed away before the first historical person mentioned in the genealogy. It is just possible that the events took place during the reign of some king or kings, whose names the composer of the inscription deliberately wished to avoid mentioning.

The Madura College of Tamil poets.

In support of this conjecture we have no evidence at all at present and it must therefore be supposed, at least provisionally, that the Tamil translation of the *Mahâbhârata* here referred to is earlier than Perundêvaṇâr's version. The foundation of the Tamil *śaṅgam* at Madura is the last of the three achievements and refers probably to what is known in Tamil literature as the third *śaṅgam* (*kaḍaichchaṅgam*). If the date assigned in the sequel for Arikêsarin Mâṟavarman is correct, the last Madura College must have come into existence prior to the middle of the 8th century A.D.

18. Coming to the genealogy we find that there are some slight differences between the Sanskṛit and the Tamil portion of the larger Siṉṉamaṉûr plates. In the first place, Sundara-Pâṇḍya mentioned in the Sanskṛit portion as having been learned in the *śâstras* is altogether omitted in the Tamil portion. Perhaps this was the Pâṇḍya king, who was originally a Jaina but was converted to the Śaiva creed by the devotee Tiruñâṉasambandar. In Sundaramûtri Nâyaṇâr's *Tiruttoṇḍattogai* this king is styled 'Neḍumâṟaṉ of enduring prosperity, who was victorious in the battle of Nelvêli.' If the Sundara-Pâṇḍya of the Śiṉṉamaṉûr plates be identical with this Neḍumâṟaṉ, the omission of his name from the Tamil portion is all the more inexplicable. It is also strange that no reference is made either in the Tamil or in the Sanskṛit portion to any of the momentous events of that period. Again, the Tamil portion omits No. 2 Jaṭila and speaks of No. 3 Râjasiṁha as the grandson of No. 1. It does not, in some cases, specify the relationship which one king bore to his predecessor. The Sanskṛit portion is more explicit.

Differences between the Sanskṛit and Tamil portions of the larger Siṉṉamaṉûr plates.

19. The alphabet of the smaller Śiṉṉamaṉûr inscription resembles that of the Madras Museum plates of Jaṭilavarman, and both of them are signed by Arikêsarin, son of the chief drummer of the Pâṇḍya king. It is, therefore, not unreasonable to suppose that both of them were issued in the same reign. In this case, the name of the donor, which is missing in the former, may be supplied, and we may assume at present that it was also issued during the reign of Jaṭilavarman (in Sanskṛit) or Neḍuñjaḍaiyaṉ in Tamil. If this be admitted, Jayantavarman must have been the predecessor of Arikêsarin Parâṅkuśa. The accompanying provisional genealogy of the Pâṇḍyas is based on the four authorities for Pâṇḍya history now available, *viz.* Jaṭilavarman's grant, the smaller Śiṉṉamaṉûr document and the Sanskṛit and Tamil portions of the larger Śiṉṉamaṉûr plates.

Provisional genealogy of the early Pâṇḍyas.

(1) Jayantavarman.

(2) Arikêsarin Parâṅkuśa Mâravarman, conquered the Pallavas at Śaṁkaramaṅgai.

(3) Jaṭila.

(4) Râjasiṁha I.

(5) Varaguṇa-Mahârâja.

(6) Śrîmâra Śrîvallabha Âkavîra Parachakrakôlâhala; conquered Mâyâ-Pâṇḍya, Kêraḷa, Siṁhaḷa, Pallava and Vallabha.

(7) Varaguṇavarman.

(8) Parântaka Vîranârâyaṇa Śaḍaiyaṉ; fought at Kharagiri, seized Ugra and destroyed Peṉṉâgaḍam; *married* Vâṉavaṉmahâdêvî.

(9) Râjasiṁha II. Mandaragaurava Abhimânamêru (donor).

Jaṭilavarman, son of Mâravarman, of the Madras Museum plates, called Neḍuñjaḍaiyaṉ in the Tamil portion, is identified in the foregoing table with No. 3 Jaṭila.

20. As regards the chronology, it is necessary in the first place to remark that it is not altogether free from doubt. The date of the larger Śiṉṉamaṉûr plates has first of all to be fixed. It is unsafe to base any definite conclusions solely on the Vaṭṭeḻuttu portion, because a sufficiently large number of inscriptions in that alphabet have not yet been published with photo-lithographic plates for comparison. Proceeding mainly on the Grantha portion and to a certain extent on the results derived from a comparison of the few available Vaṭṭeḻuttu inscriptions, we may not be far wrong if we assign the larger Śiṉṉamaṉûr plates approximately to the first quarter of the 10th century A.D. If this be correct, Râjasiṁha II., the donor of the larger Śiṉṉamaṉûr plates, might be the Râjasiṁha-Pâṇḍya, who was defeated by the Chôḷa king Parântaka I. according to the Udayêndiram grant of the Gaṅga-Bâṇa king Hastimalla (*South-Ind. Inscrs.* Vol. II. p. 387). Assuming this to be correct and assigning the usual 20 years for each reign we get the middle of the 8th century, roughly, for Arikêsarin Parâṅkuśa. This Pâṇḍya king claims to have defeated the Pallavas according to the grant of Jaṭilavarman and the battle seems to be located at Śaṁkaramaṅgai by the Tamil portion of the larger Śiṉṉamaṉûr plates. The Udayêndiram grant of the Pallava king Nandivarman Pallavamalla reports that his general Udayachandra gained a victory at Śaṁkaragrâma (*South-Ind. Inscrs.*, Vol. II. p. 372), though the name of the enemy is not stated. Śaṅkaragrâma seems to be merely a Sanskṛit translation of the Tamil Śaṅkaramaṅgai, and, consequently, it is not impossible that the Pallava general Udayachandra had to fight against the Pâṇḍya king Mâravarman Arikêsarin in the battle. In this case, the latter may be placed roughly in the middle of the 8th century A.D. If the foregoing surmises and conclusions be supported by future researches, Mâṟaṅjaḍaiyaṉ Parântaka of the Âṉaimalai cave inscriptions (Nos. 453 and 454 of 1906), who reigned about A.D. 769–70, may be identified with No. 3 Jaṭila, though he calls himself Neḍuñjaḍaiyaṉ in the Tamil portion of the Madras Museum plates. In my paper on the latter, I published the text of a small inscription of Mâṟaṅjaḍaiyaṉ and identified him with Neḍuñjaḍaiyaṉ (*Ind. Ant.* Vol. XXII. p. 67 f). It now seems to me that the former might be posterior to the latter. At any rate, the identification of Mâṟaṅjaḍaiyaṉ with Neḍuñjaḍaiyaṉ must be based on better evidence than the mere identity of the second portion of the two names.

Approximate date of the larger Śiṉṉamaṉûr plates.

Mâṟaṅjaḍaiyaṉ Parântaka who reigned about A.D. 769–70.

21. About No. 4 Râjasiṁha I. nothing is known. Under the impression that there was only one Pâṇḍya king of the name Varaguṇa, I took all the references to Varaguṇa to apply to the Varaguṇa-Mahârâja of the Ambâsamudram inscription in the last *Annual Report* (paragraph 25). Now that we have two kings of that name, it becomes necessary to differentiate them as far as we can with the available evidence. The Ambâsamudram inscription must belong to No. 5 Varaguṇa-Mahârâja, to whom we have to assign the record of Varaguṇa-Mahârâja found at Tiruviśalûr (No. 17 of 1907) and the Vaṭṭeḻuttu epigraph of Varaguṇa Mârâyaṉ from Tiruchchendûr (No. 155 of 1903). As regards No. 51 of 1895, which is dated during the reign of Mâṟaṅjaḍaiyaṉ and records a gift for the 'Varaguṇa-Mahârâja lamp,' Varaguṇa-Mahârâja may be No. 5, but Mâṟaṅjaḍaiyaṉ must be a later king, during whose reign provision was made for the lamp which had been granted at an earlier period. It seems out of the question that Varaguṇa-Mahârâja is identical with the Varaguṇa defeated at the battle of Śrîpuṟambiya. The latter is probably No. 7 Varaguṇavarman and he must be the king whose accession took place in A.D. 862–63 (*Annual Report* for 1905–06, paragraph 25). I am not quite sure about the Pâṇḍyâdhirâja Mâṟaṅjaḍaiyaṉ Varaguṇa of the Trichinopoly cave, who was the ornament of both the lunar and the solar races, but take him provisionally to be identical with No. 7 Varaguṇavarman. It is not at present clear whether the tradition which refers to Varaguṇa having "united Chôḷa and Toṇḍa to Madura" (Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 215) applies to Varaguṇa-Mahârâja or to Varaguṇavarman—probably the former, who claims to have advanced as far north as Araiśûr on the

Two Pâṇḍya kings named Varaguṇa.

Pennar in the Toṇḍai-maṇḍalam. The Mâṟañjaḍaiyaṉ who led the expedition against Iḍavai in the Chôḷa country might also be identical with Varaguṇavarman. About other inscriptions dated during the reign of Mâṟañjaḍaiyaṉ, we cannot be quite sure if they belong to Varaguṇa or to one or more kings different from him. For instance, at Mâṉûr in the Tinnevelly district is a record belonging to the 37th year of Mâṟañjaḍaiyaṉ (No. 423 of 1906), whose identity with any of the kings on the genealogical table cannot now be established. For the present, at any rate, those inscriptions of Mâṟañjaḍaiyaṉ, which cannot without doubt be assigned to any of the kings in the foregoing genealogical table, must be kept distinct from No. 5 Varaguṇa-Mahârâja and No. 7 Varaguṇavarman. The case seems to be different with Śaḍaiyamâṟaṉ. The inscriptions of this king copied so far are all dated in some year opposite the 2nd (like the Tamil portion of the larger Siṉṉamaṉûr plates). It may be presumed that they have all to be referred to one and the same reign. The two stone inscriptions of Śaḍaiyamâṟaṉ copied during the year under report (Nos. 409 and 421 of 1906) are the latest of the reign hitherto known. They are both dated in the 19th opposite the 2nd year or the 21st year of the king. His identity with any of the kings known from the large Śiṉṉamaṉûr plates remains doubtful. In No. 421 of 1906, the donor is the queen of a certain Śatrubhayaṁkara-Muttaraiyaṉ.

Inscriptions of Mâṟañjaḍaiyaṉ.

22. In this connection it is necessary to say a word about the Pâṇḍya kings mentioned in the inscribed pillars at Śendalai in the Tanjore district. Three kings are here referred to, *viz.* Perumbiḍugu Muttaraiyaṉ *alias* Kuvâvaṉ Mâṟaṉ; his son Iḷaṅgôvadiyaraiyaṉ *alias* Mâṟaṉ Paramêśvaraṉ; and his son Perumbiḍugu Muttaraiyaṉ *alias* Śuvaraṉ Mâṟaṉ (*Annual Report* for 1896–97, paragraph 9). The last built a Piḍâri temple at Niyamam in the Tanjore district. Iḷaṅgô-Muttaraiyar, whose inscriptions have been found both at Śendalai and at Tiruchatturai (*Annual Report* for 1898–99, paragraph 20), must have belonged to this series of Pâṇḍya kings, if he was not actually one of them. To judge from the alphabet employed in these inscriptions Śuvaraṉ Mâṟaṉ must have lived in the 8th century. But the names of these kings are quite different from those mentioned in the larger Śiṉṉamaṉûr plates. In the absence of explicit evidence connecting the two series of Pâṇḍya kings, we have to suppose, provisionally at least, that the Śuvaraṉ Mâṟaṉ of the Śendalai inscriptions represents a distinct branch of the family which had occupied the Chôḷa territory. Reference is made to Perumuttaraiyar in two of the verses (200 and 296) of the Tamil anthology *Nâlaḍiyâr* as a famous donor. No tradition has been preserved of the rule of this series of Pâṇḍya kings and, accordingly, the reference has not been correctly understood by the commentators. As the *Nâlaḍiyâr* is said to have been composed under the auspices of a Pâṇḍya king, it is not unlikely that Muttaraiyar was his name and that he belonged to the series represented at Śendalai.

The Pâṇḍya kings mentioned in the Śendalai pillars.

23. The Sanskṛit portion of the larger Śiṉṉamaṉûr plates tells us that No. 6 Śrîmâra defeated Mâyâ-Pâṇḍya, who probably belonged to a collateral Pâṇḍya family, while the Tamil portion reports that he gained victories at Kuṇṇûr, in Ceylon and at Viḷiñam and fought a great battle at Kuḍamûkku against the Gaṅgas, Pallavas, Chôḷas, Kâliṅgas and Mâgadhas. Kuḍamûkku may be identical with Kumbhakôṇam in the Chôḷa country, whose ancient name is Kuḍamûkku (*Madras Christian College Magazine* for May 1891), or with Kuḷamûkanagara in Kêraḷa mentioned in a Hoysaḷa inscription (*Ep. Carn.* Vol. V. Ak., 108). If it is the former, this battle might be taken as one of the immediate causes that led to the action at Tiruppirambiyam which is quite close to Kumbhakôṇam. At any rate the mention of a Pâṇḍya prince as an enemy of the reigning king implies the existence of conflicting interests in the family. As I have already remarked (paragraph 20 above), No. 7 Varaguṇavarman probably ascended the throne in A.D. 862–63. The Tamil portion of the larger Śiṉṉamaṉûr plates does not specify the relationship he bore to his predecessor. The remarks in paragraph 25 of Part II. of the last *Annual Report* apply to him with the exception of the invasion against Toṇḍai-nâḍu and the advance as far north as Araiśûr on the Pennar river, which seem to have taken place during the reign of No. 5 Varaguṇa-Mahârâja.

No. 6 Śrîmâra.

No. 7 Varaguṇavarman.

If the date A.D. 846–66 given in the *Mahâvaṁsa* for the Pâṇḍya invasion of Ceylon be correct, it need not have taken place in the reign of Varaguṇa. On the other hand it might have been undertaken by No. 6 Śrîmâra, who boasts of victories gained in Ceylon. In fact, no military achievement is claimed for Varaguṇavarman either in the Sanskṛit or the Tamil portion of the larger Śiṉṉamaṇûr plates. The Śaiva saint Mâṇikkavâśagar, who refers to the Pâṇḍya king Varaguṇa in one of his works (*Ep. Ind.* Vol. IX. p. 89), was probably a contemporary of Varaguṇavarman.

Chôḷa history during the period of Pâṇḍya supremacy.

24. These Pâṇḍya records throw some indirect light on the history of the Chôḷas prior to their ascendency at the end of the 9th century. In all probability there was no Chôḷa kingdom worth the name. The country had been practically annexed by the Pâṇḍyas, who appear to have often encroached even into Pallava territory. No. 179 of 1906 from Elvânâśûr in the South Arcot district, which may on palæographical grounds, be assigned roughly to the 9th century, registers a gift by a native of the Pâṇḍya country. The inscription is not dated during the reign of any king. But it may be taken to show that the influence of the Pâṇḍyas extended into Pallava territory as well. Even during the period of Pallava supremacy, at least towards the latter portion of it, the opposition to Pallava expansion in the south seems to have come mainly from the Pâṇḍyas.

The Chôḷa-Pâṇḍyas.

25. In paragraph 17 of the last *Annual Report*, Part II., I stated that the Chôḷa king Râjêndra-Chôḷa I. appointed his son Chôḷa-Pâṇḍya as viceroy of the Pâṇḍya kingdom, and identified Chôḷa-Pâṇḍya with Jaṭâvarman Sundara-Chôḷa-Pâṇḍya whose inscriptions had been copied in previous years. Three records of his reign are registered in appendix B, two from Śevilipêri near Tinnevelly (Nos. 408 and 410 of 1906) and one from Perunduṟai near Tirumaiyam in the Pudukkôṭṭai State (No. 404 of 1906). In the last, Perunduṟai is said to have belonged to the Pâṇḍya country.

Later Pâṇḍyas.

26. Of the later Pâṇḍyas, Mâṟavarman Sundara-Pâṇḍya I. (A.D. 1216 to at least 1235) is represented by four inscriptions—all from Kuḍumiyâmalai in the Pudukkôṭṭai State (Nos. 354, 355, 362 and 380 of 1906), Jaṭâvarman Sundara-Pâṇḍya I. (A.D. 1251 to at least 1261) by four (Nos. 196, 197, 198 and 260 of 1906), Mâṟavarman Kulaśêkhara I. (A.D. 1268 to at least A.D. 1308) by five records (Nos. 28, 59, 447, 449 and 458 of 1906) and Śrîvallabha by a fragment (No. 456 of 1906). No. 28 of 1906 belonging to the time of Mâṟavarman Kulaśêkhara I. quotes the 13th year of the reign of Perumâḷ Sundara-Pâṇḍya, perhaps another name of Jaṭâvarman Sundara-Pâṇḍya I. In this case, the inscription of Perumâḷ Sundara-Pâṇḍya from Tirukkaḍaiyûr, whose date is lost (No. 51 of 1906), may be assigned to him. No. 70 of 1906 may also belong to Jaṭâvarman Sundara-Pâṇḍya I., though the characteristic titles are missing. A record of Mâravarman Kulaśêkhara I. from Kîḻaḍi in the Madura district (No. 449 of 1906) refers to the executive committee (*nirvâhasabhai*) of the village. No. 387 of 1906 found at Tirumaiyam in the Pudukkôṭṭai State is dated during the reign of Mâṟavarman *alias* Tribhuvanachakravartin Sundara-Pâṇḍyadêva, who is probably identical with Mâṟavarman Sundara-Pâṇḍya II. (A.D. 1239—51). There are two temples at Tirumaiyam, one dedicated to Śiva and the other to Vishṇu adjoining each other and separated only by a wall. The Śaivas and Vaishṇavas appear to have quarrelled between themselves and stopped worship at both the temples. Both the parties were sent for by Appaṇṇa Daṇḍanâyaka, one of the officers of the Hoysaḷa king Vîra-Sômêśvara, after his conquest of Kâṇa-nâḍu *alias* Virudarâjabhayaṁkara-vaḷanâḍu. The points which brought about this quarrel between the Śaivas and Vaishṇavas were gone through in detail and settled by Appaṇṇa. Apart from this settlement, which must have satisfied both the Śaivas and Vaishṇavas, it is interesting to know that the Hoysaḷa king Vîra-Sômêśvara was a contemporary of Mâṟavarman Sundara-Pâṇḍya (II). No. 156 of 1894 from Tinnevelly is also dated during the reign of Mâṟavarman *alias* Tribhuvanachakravartin Sundara-Pâṇḍyadêva and records the establishment, at the request of the *mâmaḍi*, of a village called Pôśala-Vîrasômidêva-chaturvêdimaṅgalam after the *mâmaḍi*. The modern village of Murappunâḍu in the

Mâṟavarman Sundara-Pâṇḍya II., and the Hoysaḷa king Vîra-Sômêśvara.

Tinnevelly district was in ancient times called Pôśala-Vîrasômidêva-chaturvêdimaṅgalam (No. 435 of 1906) or Sômidêva-chaturvêdimaṅgalam (Nos. 431, 432 and 433 of 1906) and the Vishṇu temple of Vêdanâyaka-Perumâḷ was known by the name Sômidêva-Viṇṇagar-Âḻvâr (Nos. 431 and 434 of 1906). It is thus evident that Murappunâḍu in the Tinnevelly district was the village granted by Mâṟavarman Sundara-Pâṇḍya II. at the request of the *mâmaḍi*. As the word *mâmaḍi* means 'maternal uncle or father-in-law,' Pôśala-Vîra-Sômêśvara must have been the uncle or father-in-law of the Pâṇḍya king, especially as the contemporary Chôḷa king Râjêndra-Chôḷa III. speaks of himself as the 'hostile rod of death to uncle Sômêśvara' (*Ep. Ind.* Vol. VII. p. 177). We may therefore suppose that the Pâṇḍya king Mâṟavarman Sundara-Pâṇḍya II. or his father married a daughter or sister of the Hoysaḷa king Vîra-Sômêśvara and that one of the generals of the latter conquered Kâṇa-nâḍu for the Pâṇḍya king and was evidently in charge of it at the time when the Tirumaiyam inscription was engraved.

27. At Tirukkaḍaiyûr in the Tanjore district is an inscription of the 34th year of Mâṟavaraman Tribhuvanachakravartin Kulaśêkharadêva (No. 46 of 1906) who may be identical with his namesake mentioned above. The country is said to have been in a state of confusion at the time and the people were in distress. This state of things seems to have been brought about by the king making over a portion of his dominions to his younger brothers. Kulaśêkhara apparently resumed the ceded territory subsequently. As a result of this step, the people, who had migrated to other provinces in the interval, returned to their native country. No. 361 of 1906 found at Kuḍumiyâmalai in the Pudukkôṭṭai State and No. 435 of 1906 copied at Murappunâḍu in the Tinnevelly district belong to the reign of Jaṭâvarman *alias* Tribhuvanachakravartin Vîra-Pâṇḍyadêva, who conquered Îḻam (Ceylon), Koṅgu and Śôḻa-maṇḍalam. After overcoming the powerful king (*vallâṉ*) [perhaps of the Chôḷa country] he was pleased to perform the anointment of heroes and the anointment of victors at Perumbaṟṟappuliyûr—another name of Chidambaram in the South Arcot district (*South-Ind. Inscrs.*, Vol. III. p. 214). An inscription at Shêrmâdêvî in the Tinnevelly district belonging to the same reign (No. 185 of 1895) substitutes Tillaimânagari (another name of Chidambaram) for Perumbaṟṟappuliyûr. As the date of the king is not known, we cannot say who the Chôḷa king was that was conquered by Vîra-Pâṇḍya. Four other records of Jaṭâvarman Tribhuvanachakravartin Vîra-Pâṇḍya (Nos. 45, 356, 375 and 393 of 1906) and four of Tribhuvanachakravartin Vîra-Pâṇḍya (Nos. 352, 353, 365 and 372 of 1906) are registered in appendix B. But as the achievements are omitted in the first case and as the characteristic title Jaṭâvarman is missing in the second, it is doubtful if they can be assigned to the conqueror of Îḻam and Koṅgu. No. 372 of 1906 from Kuḍumiyâmalai in the Pudukkôṭṭai State, which is considerably damaged, is interesting as it refers to a meeting of the inhabitants of districts, cities and villages in Kôṉâḍu. The *pûjâris* of the temple of Tirunalakkuṉṟamuḍaiya-Nâyaṉâr had made away with the cash as well as the jewels of the temple. One of them confessed to having taken a portion of the lost cash and shared it with a carpenter. The other *pûjâris* denied all knowledge of the lost property but were implicated by the former. The lying *pûjâris* were ordered to be taken before the court (*dharmâsana*) where they were required to handle a (red-hot) ploughshare. The hands of all of them were burnt and then they confessed their guilt. They were all ordered to be dealt with as sinners against the god Śiva (*Śivadrôhin*). It is worthy of note that a few of the Chôḷa inscriptions copied during the year throw some light on the administration of criminal law in ancient times (see paragraph 42 below).

Jaṭâvarman Vîra-Pâṇḍya who conquered Ceylon, Koṅgu and the Chôḷa country.

28. The other Pâṇḍya inscriptions included in appendix B have not so far furnished any clue by which the kings may be identified or their dates ascertained. No. 76 of 1906 from Jambai in the South Arcot district is dated during the reign of Tribhuvaṇachakravartin Kôṉêriṉmaikoṇḍâṉ and registers an endowment for celebrating a festival called *Buvanêkavîraṉ-śandi*. This Buvanêkavîra, after whom the festival was called, seems to be earlier than the Pâṇḍya king Bhuvanêkavîra Samarakôlâhala whose inscription dated in A.D. 1469–70 has been found at Conjeeveram (see paragraph 57, below) and whose coins are figured in Sir Walter Elliot's *Coins of Southern India* (Plate III., Nos. 134 and 138).

Other Pâṇḍya kings.

The Chôḷas.

29. As in previous years, a large number of Chôḷa inscriptions have been copied during the period under review. Some of them furnish interesting details of Chôḷa history. No. 286 of 1906 found in the Maṇikaṇṭhêśvara temple at Tirumâlpuram in the North Arcot district is dated in the 14th year of a king whose proper name is not given. The inscription begins with the word *Kô-Nôṉ-iṉmaiy-koṇḍâṉ*. Taking this with *Kô-Nô-iṉmai-koṇḍâṉ*, the form found by me some years ago in a record at Kuttâlam in the Tanjore district (*South-Ind. Inscrs.*, Vol. II. p. 110), we may suppose that the correct form of the expression is *Kô-Nô-iṉmai-koṇḍâṉ* meaning 'the king being free from disease,' and the phrase *nô-iṉmai-koṇḍâṉ* seems to correspond to the word *kuśalî*, which often occurs at the beginning of the grant portion of Sanskrit inscriptions. This appears to have subsequently been altered into *nêriṉmaikoṇḍâṉ* and the other forms which we find in later Tamil records As the temple, in which the Tirumâlpuram inscription is engraved, is reported to have been built (*rather* rebuilt) by a feudatory of king Pârthivêndravarman (see paragraph 65, below), who appears to have been a contemporary of the Chôḷa king Âditya-Karikâla, the elder brother of Râjarâja I. (*Annual Report* for 1899–00, paragraph 17), it may be provisionally supposed that the record belongs to the former. We are told that the village of Śiṟṟiyâṟṟûr in Maṇaiyil-nâḍu, a sub-division of Maṇaiyil-kôṭṭaiṁ, had been granted as a *dêvadâna* and as a *brahmadêya*, in the 21st year of Toṇḍaimâṇâṟṟûr-tuñjiṉa-Uḍaiyâr, to the *sabhâ* of Puduppâkkam, a *brahmadêya* in Puṟiśai-nâḍu of the same *kôṭṭam*. The condition of the grant was that the donee should make over a fixed quantity of the produce of the village and a certain amount of gold every year to the temple of Mahâdêva at Tirumâlpêṟu. In the 22nd year of the same reign (*i.e.* of Toṇḍaimâṇâṟṟûr-tuñjiṉa-Uḍaiyâr) the boundaries of the village were determined and a document (*śâsana*) was drawn up. But the village was not entered in the accounts as a *dêvadâna* and *brahmadêya*. This mistake was rectified in the fourth year of Parakêsarivarman, 'who took Maḍirai and Îḻam' and the *sabhâ* of Puduppâkkam were making over the stipulated produce and gold to the temple. In the 36th year of Parakêsarivarman, 'who took Madirai and Îḻam' an additional item (specifically omitted from the original grant) was made payable from the village of Śiṟṟiyâṟṟûr to the temple at Tirumâlpêṟu and entered in the accounts. The village assembly of Puduppâkkam were misappropriating this item and the temple authorities made a complaint to the king while he was at Conjeeveram. The king sent for both the parties and, after due enquiry, satisfied himself that the village assembly of Puduppâkkam had been misappropriating the revenues assigned to the Śiva temple at Tirumâlpêṟu. The village assembly was fined and the grant restored to the temple in the 14th year of the king's reign.

The Chôḷa king Toṇḍaimâṇâṟṟûr-tuñjiṉa-Uḍaiyâr mentioned in a Tirumâlpuram inscription.

Parakêsarivarman, 'who took Madirai and Îḻam' mentioned in the same.

30. Apart from the light which this interesting document throws on the vagaries of village assemblies and how they had to be rectified in ancient times, there are one or two points in it which are of importance for Chôḷa history. In the first place Parântaka I. appears to have been in later times known as Parakêsarivarman, 'who took Madirai and Îḻam.' In the fourth year of his reign the conquest of Îḻam (*i.e.* Ceylon) had not taken place, as will be presently pointed out. But the document under reference belongs, if my conjecture is correct, to the time of his great-grandson, when Parântaka I. was probably known by the title which he had assumed towards the close of his life. Again, we learn that his predecessor was called Toṇḍaimâṇâṟṟûr-tuñjiṉa-Uḍaiyâr, *i.e.* 'the lord who died at Toṇḍaimâṇâṟṟûr' and that he reigned not less than 2[illegible] years. This must refer to his father Âditya I. Toṇḍaimâṇâṟṟûr is probably Toṇḍamanâḍ near Kâlahasti in the North Arcot district, which is called Toṇḍaimâṇpêrâṟṟûr in a record of Parântaka I. found at the place. The Toṇḍamanâḍ inscription mentions a shrine built over or near a burial ground (*paḷḷippaḍai*) apparently at the village. The practice of building temples over or near the burial places of kings is testified to by an inscription found at Śôḻapuram near Vellore (*Ep. Ind.* Vol. VII. p. 193). Here a Gaṅga chief named Râjâditya built, during the reign of the Gaṅga-Pallava king Vijaya-Kampa,

Toṇḍaimâṇâṟṟûr-tuñjiṉa-Uḍaiyâr identical with Âditya I.

a temple of Śiva and a tomb on the spot where his own father had been buried. Again, the Chôḷa king Râjarâja I. built the Tiruvaṟiñjîśvara temple at Mêlpâḍi over or near the burial ground (*paḷḷipaḍai*) of Âṟṟûr-tuñjiṉa-dêvar, *i.e.* the king who died at Âṟṟûr (*South-Ind. Inscrs.*, Vol. III. p. 27). We may, accordingly, conclude that the Chôḷa king Âditya I., father of Parântaka I., died at Toṇḍaimâṉâṟṟûr or Toṇḍamanâḍ near Kâlahasti in the North Arcot district and was buried there. The Kôdaṇḍarâmêśvara temple at the village, which is also called Âdityêśvara in the inscription of Parântaka I. engraved on its base, stands probably near the burial ground of Âditya I. or over it.

31. More than 40 records of Parântaka I. are registered in appendices B and C. They range in date from his 3rd (No. 29 of 1907) to 41st year (Nos. 184 and 313 of 1906 and No. 23 of 1907) corresponding to A.D. 909–10 and 947–8, respectively. An inscription from Grâmam in the South Arcot district refers to the army of prince Râjâditya, son of Parântaka (No. 187 of 1906). This shows that Râjâditya was semi-independent. No. 301 of 1906 from Tirumâlpuram, whose date is lost, mentions prince [Parâ]ntakaṉ Uttamaśîli, who is also referred to in an inscription of the king's 26th year from Kaṇḍiyûr in the Tanjore district (No. 19 of 1895). The village of Uttamaśîli-chaturvêdimaṅgalam in Viḷâ-nâḍu, a sub-division of Pâṇḍyakulâśani-vaḷanâḍu (*South-Ind. Inscrs.*, Vol. II. p. 229) was evidently called after this son of Parântaka I. and is probably identical with Uttamaśîli in the Trichinopoly tâluka. In the *Annual Report* for 1904–05, paragraph 8, I referred to two wars of Parântaka I. against the Pâṇḍyas. His dealings with the Pâṇḍya kingdom form an important feature of his reign and; consequently, it is necessary to put together all that is known on the point so far. Besides, as the accession of Parântaka I. is now fixed at A.D. 907 (*Annual Report* for 1905–06, paragraph 21) the statements previously made by me on this subject require to be reconsidered.

Prince Uttamaśîli, son of Parântaka I.

32. Parântaka I. appears to have fought against the Pâṇḍyas at least three times. The first expedition must have been undertaken early in his reign, if not while his father was still alive. On this occasion he probably made a successful inroad into the Pâṇḍya country and captured Madura. Verse 9 of the Udayêndiram plates of the Gaṅga-Bâṇa king Hastimalla seems to refer to this event in the following words: "His army having crushed at the head of a battle the Pâṇḍya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (the city of) Madhurâ" (*South-Ind. Inscrs.*, Vol. II. p. 387). This capture of Madura was perhaps the occasion for assuming the title *Madiraikoṇḍa* (in Tamil) 'the conqueror of Madura' or *Madhurântaka* (in Sanskṛit). It is no matter for wonder that he was proud of this conquest, because the Pâṇḍyas had been dominant in the Tamil country for a pretty long time and had actually been in possession of the hereditary Chôḷa dominions, as I have already pointed out (paragraph 24, above). The date of this Chôḷa conquest of Madura is not known. The earliest inscription in which the title *Madiraikoṇḍa* figures is the 3rd year of his reign corresponding to A.D. 909–10 (No. 29 of 1907). It may, therefore, be presumed that the event took place in or before that date.

The first war of Parântaka I. against the Pâṇḍyas.

33. The second war against the Pâṇḍya king appears to have taken place in the 12th year of Parântaka's reign = A.D. 918–9, or immediately before that date. An inscription of this year from Tiruppâṟkaḍal in the North Arcot district refers incidentally to an invasion of the Pâṇḍya and the king of Îḻam, *i.e.* Ceylon (*Annual Report* for 1904–05, Part II, paragraph 8). A battle seems to have taken place at a village called Vêḷûr, whose exact position is, however, not given. Verse 10 of the Udayêndiram plates probably refers to this invasion and the victory of the Chôḷa king over the invaders in the following terms: "Having slain in an instant at the head of a battle an immense army despatched by the lord of Laṅkâ which teemed with brave soldiers (and) was interspersed with troops of elephants and horses, he bears in the world the title *Saṁgrâmarâghava*, which is full of meaning." In consequence of his victory over the army of Ceylon, the Chôḷa king assumed the title *Saṁgrâmarâghava*, *i.e.* '(who resembled) Râghava (Râma) in battle.' The Singhalese chronicle *Mahâvaṁsa* probably refers to the same campaign in the following words: 'King Pâṇḍu, who

The second war against the Pâṇḍyas.

had warred with the king of Chôḷa and was routed, sent many presents unto him (*i.e.* Kassapa V.) that he might obtain an army from him. And the king, the chief of Laṅkâ, took counsel with his ministers and equipped an army, and, appointing Sakka-Senapati to the command thereof, accompanied it himself to Mahâtittha. And he stood on the shore and brought to their mind the victories of former kings, and gave them courage, and thus sent them into the ships. And Sakka-Senapati carried them safely to the other side of the sea, and reached the Pâṇḍian country. And when king Pâṇḍu beheld the army and the captain thereof, he was greatly pleased, and exclaimed, "All Jambudîpa shall I now bring under the canopy of one dominion;" and then he led the two armies (his own and the Sinhalese king's) to battle. But he succeeded not in conquering the king of the Cholian race. And so he abandoned the struggle and returned (to his own place)' (Mr. Wijesimha's *Translation*, Chapter LII, p. 80). The statement here made that the Pâṇḍya king had been defeated in a previous war might refer to the events that took place in or before A.D. 909. It is, however, not unlikely that there was another war between the first and second encounters here described. The date assigned to the Singhalese king Kassapa V., who helped the Pâṇḍya king with troops, is A.D. 929 to 939. But the chronology of the *Mahâvaṁsa* is not free from difficulties, and it is not impossible that the reign of Kassapa V. has to be placed some years earlier. It is, again, not unlikely that the Singhalese chronicle here refers to the defeat of Râjasiṁha-Pâṇḍya (provided this was different from the victory over the Singhalese troops) described in verse 11 of the Udayêndiram plates, which must, however, have taken place in or before A.D. 921–22.

34. As far as we can ascertain from Chôḷa inscriptions, the third war of Parântaka I. against the Pâṇḍyas must have been undertaken towards the close of his reign and was apparently the occasion for assuming the title *Maduraiyum Îḷamum koṇḍa i.e.* 'who conquered Madura and Ceylon,' which we find, for instance, in five inscriptions copied during the period under report (Nos. 184, 310, 313 and 341 of 1906 and No. 23 of 1907). Their dates range from the 39th (= A.D. 945–6) to the 41st year (=A.D. 947–8) of his reign. The earliest reference to the conquest of Ceylon occurs in the 37th year = A.D. 943–4 (No. 375 of 1903), while a record of the 40th year = A.D. 946–7 mentions Parântaka's invasion of Ceylon (*Ep. Ind.* Vol. VII., p. 1). *The Mahâvaṁsa* seems to refer to this war as follows: "Now at that time (*i.e.* during the reign of Dappula V.) king Pâṇḍu, because he feared the Cholians, left his country and got into a ship and landed at Mahâtittha. And the king sent unto him and was well pleased to see him, and gave him great possessions, and caused him to live outside the city. And while the king of Laṅkâ was yet preparing for war, thinking unto himself 'now shall I make war with the Cholian king and take two sea-ports and give them unto king Pâṇḍu,' it came to pass that a fierce strife arose, from some cause, among the princes of the island to the great misfortune of Pâṇḍu. And king Pâṇḍu thought thus to himself: 'I shall reap no advantage by dwelling here.' So he left his crown and other apparel, and went to the Kêralaite" (Mr. Wijesiṁha's *Translation*, Chapter LIII, p. 81 f.). The dates assigned to Dappula V. are A.D. 940—52. If the story of the *Mahâvaṁsa* can be believed, the Pâṇḍya king actually deserted his country and took refuge first in Ceylon and then in Kêraḷa. Consequently, Parântaka's claim to have invaded Ceylon cannot be altogether unfounded. The Tiruvâlaṅgâḍu plates evidently refer to this expedition when they report that the Pâṇḍya king, intent, as it were, on extinguishing the fire of the Chôḷa king's valour, entered the ocean deserting his hereditary dominions (verse 51). That the Pâṇḍya actually deserted his country and that it was occupied at least temporarily by the Chôḷas is indirectly proved by the inscriptions of Parântaka I., found in the Pâṇḍya country, which belong to the latter portion of his reign.

The third war against the Pâṇḍyas.

35. According to the *Mahâvaṁsa* an attempt was made by the Chôḷas in A.D. 964–72 to get possession of the crown and the apparel left in Ceylon by the Pâṇḍya king when he fled to Kêraḷa. The Chôḷas, though successful at first, were eventually defeated (Mr. Wijesiṁha's *Translation*, Chapter LIII, p. 84). If the dates are correct, this event might have happened during the time of Âditya-Karikâla, who is said to have fought against the Pâṇḍya king Vîra-Pâṇḍya. The crown and other apparel were, however, seized at a later

Jewels and apparel of the Pâṇḍya king deposited in Ceylon.

time by the Chôḷa king Râjêndra-Chôḷa I. (A.D. 1011–12 to at least 1036–37) when he invaded Ceylon. The Tamil inscriptions of the latter report that he took 'the crown of Sundara and the pearl necklace of Indra, which the king of the South (*i.e.* the Pâṇḍya) had previously deposited with him (*i.e.* the king of Ceylon).'

36. Of the Chôḷa princes who lived in the interval from the death of Parântaka I. to the accession of Râjarâja I. in A.D. 985, it is doubtful if Râjâditya actually reigned after his father. In paragraph 20 of the *Annual Report* for 1903–04, I tentatively assigned two records to Gaṇḍarâditya and one to Arimjaya in paragraph 21 of the *Annual Report* for 1905–06. From the Tiruvâlaṅgâḍu plates we learn that Parântaka II., son of Arimjaya, was called Sundara-Chôḷa (*Annual Report* for 1905–06, paragraph 16) and an inscription of the 5th year of Sundara-Chôḷa has been found in the Śivayôganâthasvâmin temple at Tiruviśalûr in the Tanjore district (No. 40 of 1907). It is partly in Sanskṛit and partly in Tamil, but is, unfortunately, built in. The name Sundara-Chôḷa and the 5th year occur in the Sanskṛit portion, while in the Tamil portion the name of the king is only partially accessible. Whether it was Râjakêsarivarman or Parakêsarivarman cannot be made out at present. No. 203 of 1906 and No. 51 of 1907 dated during the reign of Parakêsarivarman, 'who took the head of the Pâṇḍya,' may belong to Âditya-Karikâla, whose name occurs as 'Parakêsarivarman who took the head of Vîra-Pâṇḍya' in an inscription at Ukkal (*South-Ind. Inscrs.* Vol. III., p. 21). Parakêsarivarman *alias* Śrî-Kaṇḍarâdittaṉ Śrî-Madurântakar, whose inscription has been found at Tiruviśalûr (No. 28 of 1907), must be identical with Parakêsarivarman Madhurântaka-Uttama-Chôḷa, son of Gaṇḍarâditya (*Annual Report* for 1903–04, paragraph 20; for 1904–05, paragraph 12; for 1905–06, paragraph 22). His 15th year seems to have corresponded to the 7th year of Râjarâja I. (No. 176 of 1906). In this case, the accession of the former must have taken place in A.D. 977–8. Of Madiraikoṇḍa Râjakêsarivarman two inscriptions of the 17th year have been found at Tirumâlpuram in the North Arcot district (Nos. 307 and 308 of 1906). Three other records of the same king are known (No. 12 of 1896, No. 75 of 1897 and No. 377 of 1903), of which one has been edited by Professor Hultzsch (No. 12 of 1896) in the *Epigraphia Indica* (Vol. IV. p. 331). He has identified this king with Madhurântaka, son of Gaṇḍarâditya. But this identification does not appear probable, because the latter was called Parakêsarivarman and Uttama-Chôḷa. We must, therefore, wait for future researches for the identification of Madiraikoṇḍa Râjakêsarivarman. Another Chôḷa king whose time is doubtful is Karikâla-Chôḷadêva (No. 109 of 1906).

Inscription of Sundara-Chôḷa at Tiruviśalûr.

Âditya (II)-Karikâla.

Madurântaka-Uttama-Chôḷa.

Madiraikoṇḍa Râjakêsarivarman.

37. As regards Râjarâja I. (A.D. 985 to 1013), we learn from two of the Tirumâlpuram inscriptions that he was called Mummaḍi-Chôḷadêva in his 4th year = A.D. 988 (Nos. 265 and 283 of 1906). The latter is interesting as it relates to an enquiry into the affairs of the temple of Tiru-Agnîśvara at Tirumâlpêṟu by Madurântakaṉ Kaṇḍarâdittaṉâr with a committee consisting of five members. The endowments had been neglected and the offerings had been reduced to two *nâḻi* of rice. The produce of the temple lands were being misappropriated. Madurântakaṉ Kaṇḍarâdittaṉâr set matters right by his investigation. A similar enquiry was made by the same prince three years later in the temple at Tiruvallam in the North Arcot district (*South-Ind. Inscrs.*, Vol. III. p. 102). Seven other inscriptions at Tirumâlpuram mention Madurântakaṉ Kaṇḍarâdittaṉâr, *viz.* five belonging to the reign of Râjakêsarivarman (Nos. 268, 285, 292A., 294 and 295 of 1906), one of Parakêsarivarman (280 of 1906) and one of Râjarâja I. (No. 282 of 1906). The last refers to the fact that Madurântakaṉ Kaṇḍarâdittar had fined the men in charge of the store-room of the Agnîśvara temple in the 4th year of the reign of Râjarâja I. This was probably one of the results of the enquiry mentioned in No. 283 of 1906. An inscription of the 11th year of Râjarâja I. (= A.D. 995–6) records the gift of a lamp to the shrine of Anumadêva (*i.e.* the god Hanumat) in the ruined Vishṇu temple at Tirumâlpuram (No. 335 of 1906). This

Râjarâja I.

Madurântakaṉ Kaṇḍarâdittaṉâr's investigations.

is important as it shows that the worship of Hanumat in the Tamil country dates from the 10th century at the latest. No. 42 of 1907 from Tiruviśalûr in the Tanjore district is dated in the 29th year of the king's reign (= A.D. 1013) and refers to the performance of the ceremony of *tulâbhâra* by Râjarâja and of *hêmagarbha* by his queen Dantiśakti Viṭaṅkiyâr *alias* Lôkamahâdêviyâr in the Śiva temple at the village of Tiruviśalûr, which was called in ancient times Vêmbaṟṟûr *alias* Śôḷamâttâṇḍa-chaturvêdimaṅgalam.

Chôḷa inscriptions in the Puṅganûr Zamîndârî.

38. An important result for Chôḷa history from the operations of the last field season is the discovery in the Puṅganûr Zamîndârî and the adjacent country of a number of Chôḷa inscriptions in the Tamil language and alphabet. This was not altogether unexpected, because Mr. Rice had found Tamil inscriptions in the adjoining district of Kôlâr in the Mysore State. The original language of this tract of country was Kanarese, used in the Bâṇa inscriptions (see paragraph 45, below) which belong to the period prior to Chôḷa ascendency in Southern India. The Chôḷa kings represented in this part of the country are Râjêndra-Chôḷa I. (Nos. 575 and 585 of 1906), Parakêsarivarman Râjêndradêva (Nos. 574 and 586 of 1906), Râjakêsarivarman *alias* Uḍaiyâr śrî-Vîrarâjêndradêva I. (No. 541 of 1906), Adhirâjêndradêva (Nos. 537 and 573 of 1906), Râjakêsarivarman *alias* Chakravartin Kulôttuṅga-Chôḷadêva I. (Nos. 540, 553 and 556 of 1906), Vikrama-Chôḷadêva (No. 546 of 1906) and a few later kings (Nos. 550, 551, 559, 563, 568, 576 and 587 of 1906). No. 534 of 1906 from Pedda-Tippasamudram in the Cuddapah district is dated during the reign of the Chôḷa king Parakêsarivarman *alias* Uḍaiyâr Vi[ja]yarâjêndra-Chôḷadêva and Śaka-Saṁvat 981, the cyclic year Hêmalamba, corresponding apparently to A.D. 1057–58. The only other inscription of this king hitherto known is from Kôlâr in the Mysore State (No. 135 of 1892). It seems to be dated in the 35th year of his reign and mentions the victories over Vîra-Pâṇḍya and the Chêra king. He is also said to have conquered Ceylon and Raṭṭapâḍi and to have planted a pillar of victory in Kalyâṇapuram. These victories coupled with the date found in the Pedda-Tippasamudram inscription, show that the king must be Parakêsarivarman Râjêndradêva (A.D. 1052 to 1062). But he did not reign 35 years. As he ascended the throne on the 28th May 1052 (*Ep. Ind.* Vol. VII. p. 7), his 35th year corresponding to A.D. 1086–87 would take us into the reign of his son-in-law Kulôttuṅga I. In all probability, there is some mistake in the date. In one of the Chôḷa inscriptions found in the town of Puṅganûr, the place is called Kuṅgaṇûr (probably derived from Kaṅganûra which occurs in No. 543 of 1906) *alias* Vaḷavanârâyaṇa-chaturvêdimaṅgalam in Puli-nâḍu of Perumbâṇappâḍi, a sub-division of Paḍuvûr-kôṭṭam in Jayaṅgoṇḍa-Chôḷa-maṇḍalam. We know that Jayaṅgoṇḍa-Chôḷa-maṇḍalam was another name of Toṇḍai-nâḍu or Toṇḍai-maṇḍalam, the ancient Pallava country *South-Ind. Inscrs.* Vol. II. p. 312). It is interesting to know that this province extended in the north from Puṅganûr as far as the borders of the Nellore district. The temple at Laddigam near Puṅganûr was built during the reign of Kulôttuṅga I. and was called Iruṅgôḷîśvara after a Chôḷa feudatory named Iruṅgôḷa. The village was called Kôyâṟṟûr *alias* Uttama-Chôḷapuram. Among the numerous conquests of the Hoysaḷa king Vishṇuvardhana figures Kôyatûr, which has been identified with Coimbatore (*Bombay Gazetteer*, Vol. I., Part II, p. 496). It is not unlikely that this Kôyatûr is identical with Kôyâṟṟûr, the modern Laddigam in the Puṅganûr Zamîndârî, which in one of the Bâṇa inscriptions (No. 542 of 1906) is called Kôyatûr.

Vijayarâjêndra-Chôḷadêva.

Kôyatûr or Kôyâṟṟûr, the ancient name of Laddigam in the Puṅganûr Zamîndârî.

39. Śôḷakêraḷadêva, known to us from two of the Tirukoilûr inscriptions (*Annual Report* for 1899–00, paragraph 21), is represented in appendix B by a single record (No. 133 of 1906). Elvânâśûr (in the South Arcot district) or Iṟaiyâṉaraiyûr, as it is called in ancient inscriptions, also bore the other name Śrî-Śôḷakêraḷa-chaturvêdimaṅgalam. Śôḷakêraḷa is mentioned among the relations of Parakêsarivarman Râjêndradêva, for whom he claims to have provided kingdoms and provinces (*South-Ind. Inscrs.* Vol. III., p. 62). An inscription of Râjakêsarivarman Vîrarâjêndra, dated in his 6th year (=1067–68), found at Jambai in the South Arcot district mentions the Pâśupata ascetic (*mahâvratin*) Lakuḷîśvara-Paṇḍita as the head

Prince Śôḷakêraḷadêva.

Vîrarâjêndra I.

of the *pûjârins* (No. 100 of 1906). It is doubtful if this person is identical with his namesake referred to as the *pûjârin* in a Mêlpâḍi record of Râjêndra-Chôḷa I. (*South-Ind. Inscrs.* Vol. III. p. 28) and in a Baligâmi epigraph of A. D. 1035 (*Ep. Ind.* Vol. V. p. 227). The revenue survey of the Tamil country made in the 16th year of Kulôttuṅga I. (*Annual Report* for 1905–06, paragraph 22) is confirmed by No. 55 of 1906 found at Tirumayâṇam in the Tanjore district. Referring to this subject in paragraph 25 of the *Annual Report* for 1899–00, I said: "It may here be remarked that this is not the earliest epigraphical evidence of land having been surveyed for purposes of revenue in ancient times. The inscriptions found on the walls of the Bṛihadîśvara temple at Tanjore bear ample testimony to the accuracy of the revenue survey made prior to the time of the great Râjarâja I. (who ascended the throne in A.D. 984). Land as small in extent as $\frac{1}{52,428,800,000}$ of a *vêli* was measured and assessed to revenue (*South-Ind. Inscrs.*, Vol. II. p. 62, paragraph 11)." An inscription at Tiruviśalûr in the Tanjore district, dated in the 24th year of the Chôḷa king Râjarâja I. (= A. D. 1008–09) refers to a revenue survey apparently carried out some time before the date of the inscription (No. 44 of 1907). Perhaps the measurements of land given so accurately in some of the Tanjore inscriptions were based on the survey made some time before A. D. 1008–09. In the 48th year of Kulôttuṅga I. (A. D. 1117–18) the village assembly of Iṟaiyânaraiyûr (the old name of Elvânâśûr in the South Arcot district) *alias* Śrî-Śôḷakêraḷa-chaturvêdimaṅgalam sold land under peculiar circumstances (No. 164 of 1906). Two men, who had been writing the accounts of the village in A. D. 1115–16, appear to have incurred debts and to have left the village without discharging them. The village assembly, whose employees the accountants must have been, was required to pay the debts by selling some fields.

Revenue Survey of the Tamil country in A.D. 1085–86.

40. Students of Tamil literature will be interested to know that provision is made for the recitation of Mâṇikkavâśagar's hymn *Tiruchchâḷal* at the Elvânâśûr temple in a record of the 17th year of the reign of Vikrama-Chôḷa (No. 165 of 1906) = A.D. 1135. The approximate date of Mâṇikkavâśagar has already been referred to (paragraph 23 above). The inner *gôpura* as well as the *maṇḍapa* enclosing the central shrine in the Śivayôganâthasvâmin temple at Tiruviśalûr in the Tanjore district are reported to have been built by the same Chôḷa king (No. 52 of 1907). Râjarâja II., whose accession took place in A. D. 1146, is represented in appendix B by seven inscriptions from Elvânâśûr (Nos. 129, 131, 137, 140, 163, 166 and 170 of 1906). No. 41 of 1906 from Tirukkaḍaiyûr may belong to the same reign, though the historical introduction is different. Two records of his successor Râjâdhirâja II. (Nos. 36 and 58 of 1906) and two of Kulôttuṅga III. (A. D. 1178 to 1217) have been found at the latter village (Nos. 42 and 43 of 1906). The two latter open with a historical introduction which is slightly different from that published by Professor Hultzsch (*South-Ind. Inscrs.*, Vol. III. pp. 213–19). We are here told that Vîra-Pâṇḍya, the opponent of the Chôḷa king, took refuge along with his near relations in Kollam (*i.e.* Quilon in Travancore). Kulôttuṅga III. is also said to have honored the 'son of the king Kaikaya.' This was probably an ally of either the Chêra or of the Pâṇḍya king. Vîrakêraḷa conquered by the Chôḷa is here said to be a Pâṇḍya prince.

Mâṇikkavâśagar's hymn *Tiruchchâḷal.*

Kulôttuṅga III.

41. Five inscriptions of Tribhuvanachakravartin Vîrarâjêndra-Chôḷadêva (Nos. 34, 130, 158, 172 and 559 of 1906), one of Tribhuvanachakravartin Vîrarâjêndradêva (No. 56 of 1906), one of Vîrarâjêndra-Chôḷadêva (No. 178 of 1906) and two of Tribhuvanachakravartin Vijayarâjêndradêva (Nos. 99 and 114 of 1906) have been copied during the period under review. As these names are slightly different we have to assume, at least for the present, that they denote different kings, especially as the history of the Chôḷas subsequent to the death of Râjarâja III. is not yet quite satisfactorily settled. In the first place, Vîrarâjêndra-Śôḷadêva was a name of the Chôḷa king Kulôttuṅga III. (*Ep. Ind.* Vol. VII. p. 172), who was also called Vîrarâjêndradêva according to two inscriptions from Chidambaram (*South-Ind. Inscrs.*, Vol. III. p. 205). We have also reason to suppose that Vîrarâjêndra-Chôḷadêva might have been the name of Râjarâja III. (A.D. 1216 to at least 1239).

Successors of Râjarâja III.

From a number of inscriptions in the Tamil country, whose dates have been verified by Professor Kielhorn (*Ep. Ind.*, Vol. VII, p. 176 and Vol. VIII, p. 272), it may be concluded that the immediate successor of Râjarâja III. was Râjêndra-Chôla III. (A.D. 1246 to at least 1266). The state of the Chôla dominions after the death of Râjarâja III. do not preclude the possibility of more than one Chôla king reigning at the same time in different parts of the country. As regards Vijaya-râjêndradêva, the question is more difficult to decide. Two other inscriptions of Vijayarâjêndra-Chôladêva are known, *viz.* one from Tiruvannâmalai (No. 520 of 1902) and the other from Tiruppâlappandal (No. 162 of 1904) in the South Arcot district. The *gôpura* of the Jambunâtha temple at Jambai in the same district was built by a native of the Chôla country during the reign of Vijayarâjêndradêva (No. 114 of 1906). No. 156 of 1906, which is undated but probably belongs to the time of Vîrarâjêndra-Chôladêva, registers a declaration made by a woman before committing *suttee*. She says that if she lived after her husband, she should become the slave of her co-wives. Whoever said she ought not to die, should incur the sin of prostituting his wife. If she did not die, those who did not bind and throw her into the fire and kill her should incur the sin of prostituting their wives.

A case of *suttee* during the reign of Vîrarâjêndra-Chôladêva.

42. Before proceeding to the next section it is necessary to refer to a few records which throw some light on the administration of criminal law during the Chôla period. One case of murder under provocation and seven cases of accidental death, with the expiation prescribed for the persons responsible for them, are registered in appendix B. Five of them are from Jambai in the South Arcot district two from Elvânâśûr and one from Grâmam in the same district. They are the following :—

(1) *28th year of the Chôla king Râjarâja I.* = A.D. 1012–13.—A merchant of Jambai had a concubine whom a native of Nâvalûr (Tirunâmanallûr in the South Arcot district) attempted to outrage at night. The latter was stabbed by the merchant. The merchant could not be prosecuted. He combined with a relative of the deceased and gave gold for a lamp to burn in the Tâṉṟôṉṟi-Âḷvâr temple at Jambai (No. 77 of 1906).

(2) *3rd year of Parakêsarivarman Râjêndradêva* = A.D. 1054.—A village officer (?) demanded taxes from a woman, who declared she was not liable. The former seems to have put her through an ordeal. The woman took poison and died. A meeting of the people from "the four quarters, eighteen districts and the various countries" was held, and it was decided that the man was liable. In order to expiate his sin he paid 32 *kâśu* for burning a lamp at the temple of Tiruttândôṉṟi-Mahâdêva (No. 80 of 1906).

(3) and (4) *3rd year of Râjakêsarivarman* alias *Tribhuvanachakravartin Kulôttuṅga-Chôladêva*.—A Śûdra went a hunting, missed his aim and shot a Veḷḷâḷa. The agriculturists from "the seventy-nine districts" assembled together and declared the Śûdra guilty. He was required to present 64 cows to the Tiruttândôṉṟi Âḷuḍaiyâr temple for burning two lamps (No. 67 of 1906). No. 188 of 1906 from Grâmam, which may also belong to the same reign, refers to a similar accidental death.

(5) *Reign of Vikrama-Chôḷa* (A.D. 1118–35), *year lost.*—The inscription is mutilated. But from the preserved portion it appears that a man pushed his wife and she probably fell down and died in consequence. The one thousand and five hundred men . . . . of the four quarters [assembled and] declared the husband guilty. He was required to provide for lamps (number lost) in the Tiruttândôṉṟi-Âḷuḍaiyâr temple (No. 91 of 1906).

(6) *9th year of Vikrama-Chôḷa* = A.D. 1126–27.—The inscription is built in at the beginning and could not be copied in full. A Veḷḷâḷa and another were comparing their skill in arms. A third man who was a relative of the former also seems to have tried his strength, but he stabbed the second man. The relatives of the deceased were apparently consulted and it seems to have been decided that the third man should present 32 cows for burning a lamp in the temple of Tirunâgîśvaram-uḍaiyâr (No. 92 of 1906).

(7) 10*th year of Tribhuvanachakravartin Râjâdhirâ[ja]dêva* (*3rd quarter of the 12th Century ?*).—A woman threw a stick at her daughter. But the stick hit another girl who died on the 20th day after the occurrence. It was decided that a lamp should be burnt in the temple of Ûrbâgaṅgoṇḍaruḷiṇa-Nâyaṇâr. Accordingly the husband of the woman who hit the girl presented 32 cows to the temple (No. 148 of 1906).

(8) 10*th year of Tribhuvanachakravartin Râjarâja III.* = A.D. 1225–26.—A man was hunting boar at night. He missed aim and shot a human being. For the merit of the deceased the former gave 32 cows for a lamp to burn in the temple of Ûrbâgaṅ-goṇḍaruḷiṇa-Mahâdêvar at Iṟaiyânaraiyûr *alias* Śrî-Śôḷakêraḷa-chaturvêdi-maṅgalam (No. 138 of 1906).

The Chôḷas of the Telugu Country.

43. Of this family, whose history was briefly referred to in the *Annual Reports* for 1904–05 (Part II, paragraphs 5 and 6) and 1905–06 (Part II, paragraph 51), three records have been copied during the period under review. One of them is from Muttukûru (No. 517 of 1906), another from Proddutûru (No. 466 of 1906) and the third from Nallacheruvupalle (No. 495 of 1906) in the Cuddapah district. The first two are dated during the reign of Chôḷa-Mahârâju, while the third mentions Eḷachôḷa-Mahârâju and Mutturâju. Eḷajôḷa figures among the ancestors of a Chôḷa chief named Śrîkaṇṭha in a copper plate preserved in the Madras Museum (*Ep. Ind.* Vol. V. p. 123, footnote). In his volume of Tumkur inscriptions Mr. Rice refers to certain chiefs "in the country around Hêmâvati and Niḍugal who call themselves Chôḷa-Mahârâjas" (*Ep. Carn.* Vol. XII. Introduction, p. 7). Of these, Chôḷa Dhananjaya Eriga was ruling the Âlvâḍi 600 as the subordinate of a certain Gangul Pallava Râja, and Chôḷika-Muttarasa was ruling Kandakotta. Mr. Rice assigns both of these chiefs to about A.D. 750. The Chôḷas whose inscriptions have been found in the Cuddapah district were ruling the Rênâṇḍu 7000 (No. 517 of 1906) and claim descent from the ancient Chôḷa king Karikâla. As the Chôḷas of Niḍugal and Hêmâvati do not claim any such ancestry, we have to suppose that they were different from the Chôḷas of the Cuddapah district.

The Vaidumbas.

44. The Vaidumbas are represented in appendix B by two inscriptions from the Cuddapah district (Nos. 533 and 536 of 1906). In one of them, the king's name is partially damaged while the other belongs to the time of Gaṇḍa-Triṇêtra (No. 533 of 1906) and refers to the battle of Soremaṭi between the Vaidumba and Noḷamba kings. No. 295 of 1905 from Madanapalle belongs to the same reign and reports the death of a hero in the battle of Soremaṭi, which was apparently fought between the Vaidumba king and the Bâṇas on one side and the Noḷamba king, Daḍiga and Râchamalla on the other. In his Kôlâr volume Mr. Rice mentions two Vaidumba inscriptions. One of them (Bg. 62) is dated during the reign of Gaṇḍa-Triṇêtra, apparently identical with his namesake mentioned above. Here he is said to be ruling the kingdom of the world with Kiṟudoṟe or little river as his boundary. Mr. Rice assigns these two inscriptions to about A.D. 900 (*Ep. Carn.* Vol. X. Introduction, p. xxii). In paragraph 28 of the *Annual Report* for 1904–05, I mentioned a Vaidumba feudatory of the Râshṭrakûṭa king Kṛishṇa III., named Vikramâditya, who was governing Malâḍu, Vâṇagôppâḍi, Śiṅgapura-nâḍu and Veṇkuṉṟa-kôṭṭam. Three inscriptions from Kîḻûr near Tirukoilûr mention Śandayaṉ Tiruvayaṉ, another Vaidumba feudatory of Kṛishṇa III. (*Ep. Ind.* Vol. VII. pp. 142–44). They are dated about A.D. 960–61, 961–62 and 963–64, respectively. Mr. Rice mentions the Vaidumba Vikramâditya Tiruvayya as ruling the Gaṅga 6000 and as a feudatory of the Noḷamba king Dilîpayya or Iṟiva-Noḷamba. For the latter Mr. Rice gives two dates near the end of his reign, *viz.* A.D. 961 and 966, while Tiruvayya himself repaired a tank about A.D. 950 (*Ep. Carn.* Vol. X. Introduction, p. xx). It may, therefore, be supposed that this Vikramâditya-Tiruvayya is identical with the Śandayaṉ Tiruvayaṉ (*i.e.* Tiruvayaṉ, son of Śandayaṉ) of the Kîḻûr inscriptions. Śandayaṉ was perhaps another name of Vikramâditya. This conjecture is rendered likely by the fact of Tiruvaya's son having been Chandraśêkhara, who was perhaps called after his grandfather. And Chandraśêkhara might have been familiarized into Śandayaṉ. If this conjecture

Gaṇḍa-Triṇêtra.

Later Vaidumbas.

is correct, the Râshṭrakûṭa king Kṛishṇa III. must have appointed the Vaidumba Vikramâditya (also known as Śandayaṉ or Chandraśêkhara) to govern a portion of the Toṇḍai-maṇḍalam soon after the battle of Takkôlam. This is apparently how these Vaidumbas, who were originally ruling in the Telugu and Kanarese country, settled in the Toṇḍai-maṇḍalam and subsequently continued there as feudatories of the Chôḷa kings Râjarâja I. and Râjêndra-Chôḷa I. (*South-Ind. Inscrs.* Vol. III. pp. 104 and 107). Gaṇḍa-Triṇêtra of the Madanapalle and Pedda-Tippasamudram inscriptions was perhaps the last of the independent Vaidumba kings, for soon after his time the Vaidumbas were conquered by the Chôḷa king Parântaka I. (*South-Ind. Inscrs.* Vol. II. p. 379).

Vaidumbas settled in the Toṇḍai-maṇḍalam.

The Bâṇas.

45. Eight inscriptions of this feudatory family have been copied during the period under review in the Puṅganûr Zamîṇdârî. Four of them belong to the time of Mahâvali-Bâṇarasa (Nos. 543, 555, 570 and 584 of 1906). The first of these refers to the battle of Soremaṭi, where the Bâṇa king opposed on behalf of the Permanaḍi (*i.e.* the Western Gaṅga king?), the Noḷamba (king?), Râchamalla and Mayindaḍi. A *nîrugal* at Madanapalle in the Cuddapah district (No. 295 of 1905) refers to the same battle, which probably took place during the reign of the Vaidumba king Gaṇḍa-Triṇêtra. There is a stone at Baṅgavâḍi in the Kôlâr district of the Mysore State which refers to a battle between the same parties (No. 102 of 1899). Another *vîragal* at the same village which is in Tamil and is dated in the 24th year of the reign of the Gaṅga-Pallava king Vijaya-Narasiṁhavikramavarman seems to refer to earlier events (No. 103 of 1899). If the Râchamalla mentioned in these inscriptions was a Gaṅga, he may be identified with the Satyavâkya-Koṅguṇivarma-Permanaḍi-Râja-malla, whose final date is about A.D. 870–1 (*Ep. Ind.* Vol. VI. p. 59). In this case the date of Mahâvali-Bâṇarasa may be taken roughly as the middle of the 9th century. The other Bâṇa inscriptions in appendix B are dated during the time of Mahâvali-Bâṇarasa Vikramâditya *Bâṇakandarpa Jayamêru* (No. 569 of 1906), Mahâvali-Vâṇarasa Bâṇavidyâdhara (No. 571 of 1906) and Mahâvali Vâṇarasa Vijayâditya *Virachûḷâmaṇi Prabhumêru* (No. 542 of 1906). The last refers to a raid on Kôyatûr, *i.e.* the modern Laddigam by Kâḍuvaṭṭi-Muttarasa, and represents the Bâṇa king as ruling over the Vaḍugavaḷi 12,000 and Maṇṇe 200. Later Chôḷa inscriptions copied in the Puṅganûr Zamîndârî show that Perumbâṇappâḍi, *i.e.* the Bâṇa territory, extended as far as Puṅganûr in the west. As we know already that it extended in the east as far as Kâḷahasti (*Annual Report* for 1903–04, paragraph 26), it is clear that the province occupied almost the whole of the modern North Arcot district to the north of the river Pâlâr. No. 555 of 1906 which seems to be a Bâṇa inscription records a case of *suttee*.

46. About A.D. 892–93 the Noḷamba king Mahêndrâdhirâja Noḷamba claims to have destroyed the Bâṇa family (*Annual Report* for 1900–01, paragraph 11) and the Chôḷa king Parântaka I. (A.D. 907 to 948) uprooted by force two Bâṇa kings and presented their kingdom to the Gaṅga Pṛithivîpati II. (*South-Ind. Inscrs.* Vol. II. pp. 387 and 388). The Vâṇarâja Aḷagamaiyaṉ mentioned in No. 327 of 1906 was apparently a petty chief of the family who became a subordinate of Pârthivêndravarman. Having been deprived of their dominions by the Chôḷa king Parântaka I., one branch of the Bâṇas appears to have sought their fortunes in the Telugu country. A descendant of this branch was Chûṛaballirâju, whom we find at Koṇidena in the Guntur district in the 12th century A.D. (*Annual Report* for 1899–00, paragraph 85). Another branch appears to have migrated to the country on the banks of the river Southern Pennar and called it Vâṇagôppâḍi. As pointed out in paragraph 44, this province seems have been bestowed on the Vaidumbas soon after the death of Parântaka I. No. 86 of 1906 found at Jambai in the South Arcot district is dated in the 26th year of the reign of the Chôḷa king Râjarâja I. (= A.D. 1010–11) and mentions a feudatory of his named Maṟavaṉ Naraśiṁhavarman *alias* Râjarâja-Vâṇakôvaraiyar, who belonged to the race of Mahâbali, was lord of Nandagiri (*i.e.* Nandidroog in the Mysore State) and of Paṟivaipura (the traditional capital of the Bâṇas). These titles prove that Maṟavaṉ Narasiṁhavarman was a Bâṇa. Two years

Later Bâṇas.

earlier he built the tank at Neṛkuṇṛam *alias* Vayiramêga-chaturvêdimaṅgalam (No. 84 of 1906). No. 109 of 1906 found at Jambai mentions a certain Vâṇakôvaraiyar Vîraparumar (*i.e.* Vîravarman) whose time is unknown. In the time of Râjêndra-Chôḷa I., Vâṇagappâḍi (or Vaḍagarai-Vâṇagappâḍi) was called Madurântaka-vaḷanâḍu (No. 82 of 1906) and Râjêndra-vaḷanâḍu during the reign of Kulôttuṅga I. (No. 68 of 1906). In the 13th century a certain Poṇparappiṇa Vâṇakôvaraiyar was a feudatory of the usurper Ṛeruñjiṅga (No. 159 of 1906), who reigned from A.D. 1243 to at least 1278–79 (*Ep. Ind.* Vol. VII. p. 165). Nos. 381, 382, 383 and 385 of 1906 found at Kuḍumiyâmalai in the Pudukkôṭṭai State contain Tamil verses in praise of the former. He calls himself Magadêśaṉ, Vîramâgadaṉ and Vâṇakulôttamaṉ and claims to have defeated the Chôḷas. He was the son of a certain Râjarâjadêva. Inscriptions of this chief have also been copied in previous years. In later times the Bâṇas seem to have gone further south and settled in the Madura district, where we find inscriptions of Mâvali Vâṇâdarâyar in the 16th century (see, for instance, Nos. 585 and 587 of 1902.)

The Hoysaḷas.

47. The records of this dynasty copied during the year under report have all been found at Daṇâyakaṇkôṭṭai in the Coimbatore district and relate to the last king of the dynasty, *viz.* Vîra-Vallâḷa III. But some of the inscriptions from Kuḍumiyâmalai and Murappu-nâḍu mention the Hoysaḷa king Vîra-Sômêśvara, who seems to have become related to the Pâṇḍyas by intermarriage, as I have already pointed out (see paragraph 26 above).

48. Daṇâyakaṇkôṭṭai is a village 12 miles west-south-west of Satyamaṅgalam in the Satyamaṅgalam tâluka of the Coimbatore district. Mr. Sewell mentions a ruined fort with a Śiva temple at the place. The whole place was overgrown with prickly-pear and other vegetation. Mr. C. A. Innes, I.C.S., Revenue-officer of the Bhavâni Project, first inspected the locality and had a path cut in the jungle. This path made the inscriptions accessible to my assistant who was deputed to copy them at once as the fort and the temples might get submerged in one of the Bhavâni reservoirs. There are three temples in the place, two inside the fort and the third outside of it. All the three are deserted. Inscriptions are found on one of the temples in the fort, which appears to have been dedicated to the god Śiva, and in the shrine outside the fort called Mâdavarkôvil dedicated to the god Vishṇu.

Antiquities at Daṇâyakaṇkôṭṭai.

49. Eleven inscriptions in all were copied at the place (Nos. 436 to 446 of 1906). The earliest of them is in the Vishṇu temple. The beginning seems to be engraved on the east wall and the remainder on the south wall of the *maṇḍapa* in front of the central shrine (No. 444 of 1906). It belongs to the reign of the last Hoysaḷa king Vîra-Vallâḷa III., who had his capital at Uṇṇâmalaippaṭṭaṇam, *i.e.* Tiruvaṇṇâmalai in the South Arcot district, and is dated in Śaka-Saṁvat 1245 expired, the cyclic year Rudhirôdgârin corresponding to A.D. 1323–24. Mention is made of a feudatory named Vîra-Chikka-Kêtaya, son of Mâdhava-Daṇḍanâyaka. The former bore the titles *Sitagaraganḍa*, *Immaḍi-Râvuttarâya*, *Koṅgara-Mâri*, *Koṅgara-diśâpaṭṭa*, *Nîlagirisâdhâra*, *Allâḷanâtha-divyaśrîpâdapadmârâdhaka*, *Êkâdaśîvratanirata* and *Svastipuravarâdhîśvara*. These titles prove that Mâdhava and his son Kêtaya must be identical with the Mâdhava-Daṇṇâyaka, son of Perumâḷedêva, and his son Kêtaya, who, according to Mr. Rice, were governors of Padinâlku-nâḍ with the seat of government at Terakaṇâmbi in the Guṇḍlupêṭ tâluka of the Mysore district (*Ep. Carn.* Vol. IV. Introduction, p. 23). Perumâḷedêva was the minister already during the time of Vîra-Vallâḷa's father Narasiṁha III.

A family of Hoysaḷa feudatories.

50. The fort at Daṇâyakaṇkôṭṭai is called Nîlagirisâdâraṇ-kôṭṭai, evidently after the title Nîlagirisâdâraṇ or Nîlagirisâdhaka 'subduer of Nîlagiri' (the Nilgiris) which seems to have been assumed by Perumâḷedêva-Daṇṇâyaka. The Vishṇu temple of Mâdavarkôvil is called *Nîlâchalâdhipa-grâmanâtha-Mâdhava*, *i.e.* the god Mâdhava, who is the lord of the village (called after) the ruler of Nîlâchala or the Nilgiris.

Conquest of the Nilgiris by Hoysaḷa generals.

The conquest of the Nilgiris by the Hoysaḷas is mentioned already in inscriptions of Vishṇuvardhana (A.D. 1117 and 1137). His general Punisa-Râja is said to have frightened the Todas and offered up the peak of the Nîlagiri to the goddess of victory. He also "seized Nîlâdri, and pursuing the Maleyâḷas, captured their forces and made himself master of Kêrala (Malabar) before showing himself in Bayal-nâḍ (or Wayanâḍ)". Another subordinate of the same king was ordered to attack the Kûlkulla fort above the peak of the Nîlagiri. Biṭṭiyaṇṇa or Biṭṭiga, the minister of Vishṇuvardhana's successor Narasiṁha I., also claims to have subdued Nîlâchala, *i.e.* the Nilgiris (*Ep. Carn.*, Vol. IV. Introduction, pp. 19—21). But Perumâḷedêva-Daṇṇâyaka seems to have been the first to assume the title *Nîlagiri-sâdhaka* 'subduer of Nîlagiri.' And as there is no evidence connecting the earlier conquerors of Nîlagiri with Daṇâyakaṇkôṭṭai, we may suppose that the place was called Nîlagirisâdâraṇ—or Nîlagirisâdhakaṇkôṭṭai after Perumâḷedêva and the name must have been subsequently altered into Daṇṇâyakaṇkôṭṭai to commemorate the office of *daṇḍanâyaka* or *daṇṇâyaka* which he and his successors held under the Hoysaḷas. Accordingly, the fort was probably built in the last quarter of the 13th century A.D.

Building of the fort at Daṇâyakaṇkôṭṭai.

51. The earliest of the inscriptions in the Śiva temple at Daṇâyakaṇkôṭṭai belongs also to the reign of the Hoysaḷa king Vîra-Vallâḷa III. and is dated in Śaka-Saṁvat 1260, the Pramâthin-*saṁvatsara* corresponding apparently to A.D. 1339–40 (No. 437 of 1906). The donor is Mâdappaṇ Śiṅgaya-Daṇṇâyaka, who bears a few of the more important titles of Kêtaya mentioned above. The name has evidently to be explained as Śiṅgaya-Daṇṇâyaka, son of Mâdappa or Mâdhava. Consequently Śiṅgaya-Daṇṇâyaka must have been a brother of Kêtaya. In two other inscriptions of the Śiva temple dated in A.D. 1346–47 (No. 442 of 1906) and 1347–48 (No. 440 of 1906), Śiṅgaya-Daṇṇâyaka figures as a semi-independent ruler and does not mention his overlord. Nos. 436 and 438 of 1906 register orders issued by the temple authorities and therefore do not mention Śiṅgaya-Daṇṇâyaka, though he must have been the governor at the time. In all these inscriptions the Śiva temple is called Tândôṇṛîśvaramuḍaiyâr at Tuṛavalûr *alias* Nîlagirisâdhâraṇkôṭṭai in Oḍuvakkâ-nâḍu (a subdivision) of Koṅgu. The latest known date of Vîra-Vallâḷa in my collection is Śaka-Saṁvat 1265, the cyclic year Chitrabhânu, corresponding to A.D. 1342–43 (No. 169 of 1892).

Śiṅgaya-Daṇṇâyaka.

The Vijayanagara Kings.

52. From the Biṭragunṭa grant we learn that there was a branch of the Vijayanagara family settled in the Nellore district (*Ep. Ind.* Vol. III. pp. 21—35). Kampa I., one of the sons of Saṁgama I., was the first member of this branch and Saṁgama II. was governing the province in Śaka-Saṁvat 1278 corresponding to A.D. 1356–57. The inscriptions found at Môpûr in the Cuddapah district introduce another son of Kampaṇa, named Vîraśrî-Sâvaṇṇa-Oḍeya (Nos. 500, 503 and 504 of 1906). The latter claimed to be the lord of the Eastern ocean and had his capital at Udayagiripaṭṇa, *i.e.* the modern Udayagiri in the Nellore district. These three inscriptions are dated in Śaka-Saṁvat 1273, 1275 and 1283, and it is therefore difficult to understand how Saṁgama II. could have been governing the same province in Śaka-Saṁvat 1278. According to an inscription at Kâlahasti in the North Arcot district Vîraśrî-Śâvaṇa-Uḍaiyar's 15th year corresponded to the cyclic year Śubhakṛit (No. 188 of 1903) = Śaka-Saṁvat 1285. His accession must therefore have taken place in Śaka-Saṁvat 1270–71. He must be distinct from Vîra-Sâvaṇa-Uḍaiyar, son of Vîra-Mukkaṇa-Uḍaiyar, whose inscription dated in Śaka-Saṁvat 1303 expired, the Durmati-*saṁvatsara*, has been found at Tiruvaiyâṛu in the Tanjore district (No. 253 of 1894). A third chief with a similar name is Sâyaṇa-Uḍaiyar, whose date is unknown and who may or may not be identical with either of the other two chiefs (Nos. 8 of 1899 and 213 and 214 of 1901).

Vîra-Sâvaṇṇa-Oḍeya, 'lord of the Eastern ocean.'

53. The earliest inscription of Bukka I. in the appendices is No. 522 of 1906 found at Kadiri in the Cuddapah district. It is dated in Śaka-Saṁvat 1274, the Nandana year, corresponding to A.D. 1352–53. We are told that the king, here called Vîra-Bukkaṇa-Voḍayalu was ruling at Dhorasamudra and Penugoṇḍa. An earlier copper-

plate of the same king is published by Mr. Rice in his *Ep. Carn.*, Vol. X. (Mg. 158). It is dated in Śaka-Saṁvat 1266, the Târaṇa-*saṁvatsara* corresponding to A.D. 1344–45 Here as well as in a second similar grant preserved in another village (Gd. 46), we are told that the city of Vidyânagara was established by Vidyâraṇya. These two inscriptions are also very interesting from another point of view. The donee is described as follows:—

Âpastambâkhya-sûtrâya Bhâradvâj-ânvavâyinê [||]
Yâjushâṇâm varêṇyâya sakalâgama-vêdinê [|]
ashṭâdaśa-purâṇânâm abhijñâtârtha-vêdinê [||]
ashṭabhâshâ-kavitva-śrî-Śrî-Vâṇî-jîta-sampadê [|]
sômâya Nâchanâmbhôdhês-Sômây = âmita-têjasê [||]

The Telugu poet Nâchana Sôma, patronized by Bukka (I.)

From the description it seems as if the donee was the Telugu poet Nâchana Sôma, who according to Rao Bahadur Viresalingam Pantulu, must have lived about 20 or 30 years after Erṟâpragaḍa. The latter was the *protegé* of the Koṇḍavîḍu Reḍḍi chief Ana-Vêma, whose earliest date is Śaka-Saṁvat 1267 (*Annual Report* for 1899–00, paragraphs 60 and 61). The *gôtra*, *sûtra* and *śâkhâ* of the poet cannot be verified as the first *âśvâsa* of his *Harivaṁśamu*, where all these details may be expected has not yet been traced. Of Bukka's son Kampaṇa (II.) four inscriptions are included in appendix B, three from Tiruppaṇaṅgâḍu in the North Arcot district (Nos. 248, 249 and 250 of 1906) and the fourth from Elvânâśûr in the South Arcot district (No. 162 of 1906), while Kampaṇa's son Jommaṇa is represented by two inscriptions at Eyil dated in the Saumya (No. 227 of 1906) and Ânanda-*saṁvatsara* (No. 224 of 1906). Of the three other inscriptions of Jommaṇa hitherto known, two are dated in the latter year, *viz.* one at Tirumalai in the North Arcot district (*South-Ind. Inscrs.*, Vol. I. No. 72) and the second at Tiruvaṇṇâmalai in the South Arcot district (No. 573 of 1902). That he lived a pretty long time after the year Ânanda is evident from No. 572 of 1902 and No. 572 of 1906, the latter of which belongs to the time of his cousin Bukkarâya (Bukka II.). Jommaṇṇa here figures as a subordinate of Bukka II. and seems to compete for the appointment of *daṇṇâyaka* in Śaka-Saṁvat 1328. The dates of Viruppaṇṇa II. or Virûpâksha I. range from Śaka-Saṁvat 1301 to at least 1322 (No. 221 of 1906). From an inscription published by Mr. Rice in the *Epigraphia Carnatica*, Vol. VIII. (Tîrthahalli No. 196) it appears that he eventually succeeded to the throne at Vijayanagara. A record of his time found at Tiruppaṇaṅgâḍu in the North Arcot district and dated in Śaka-Saṁvat 1303, the cyclic year Dundubhi (= A.D. 1382–83) refers to the village tank having breached near the sluice. No funds were available for the repair and the fields irrigated by it remained uncultivated for a long time. The temple authorities helped the villagers by selling a portion of the temple land and utilizing the proceeds for repairing the breach in the tank (Nos. 241 and 251 of 1906). Another inscription of Viruppaṇa's time found at the same place (No. 239 of 1906) is dated in Śaka-saṁvat 1313, the Prajâpati-*saṁvatsara*, corresponding to A.D. 1391–92 and refers to a severe famine in the previous year (*i.e.* A.D. 1390–91) caused by want of rain. The severity of the famine was so great that "innumerable skulls were rolling about and paddy could not be had even at the rate of ten *nâḷi* per *paṇam*."

Viruppaṇṇa (II.)

Vijaya-Bukka (III.)

54. Dêvarâya I. ascended the throne in Śaka-Saṁvat 1328 corresponding to A.D. 1406–07 (*Annual Report* for 1905–06, Part II., paragraph 45) and reigned until at least Śaka-Saṁvat 1340 = A.D. 1417–18 (No. 521 of 1906). His son was Vîra-Vijaya, who seems also to have borne the name Vijaya-Bukka, as No. 496 of 1906, found at Môpûr in the Cuddapah district, speaks of Dêvarâya II. as the son of Vîra-Vijaya-Bukkarâya-Mahârâya and Pratâpa-Dêvarâya, younger brother of Dêvarâya II. is said to have been the son of Vijaya-Bukka (No. 6 of appendix A). According to Nuniz, Vijaya reigned six years but "did nothing worth relating" (Mr. Sewell's *Forgotten Empire*, p. 62). After his father Dêvarâya I. became king, Vijaya was installed as viceroy in A.D. 1408 at Mulbâgal in the Mysore State (*Ep. Carn.*,

Vol. X. of Introduction, p. xxxv). The earliest known date of the latter is Śaka-Saṁvat 1331, the cyclic year Virôdhin, corresponding to A.D. 1409–10 (No. 658 of 1905). Here he is called Vijaya-Bhûpatirâya. In Śaka-Saṁvat 1344, the cyclic year Śubhakṛit (= A.D. 1422–23) he figures as the sovereign (*Ep. Carn.*, Vol. VII. Sk. 93). Vîra-Bukka mentioned in paragraph 45 of the last *Annual Report* with the date A.D. 1423–24 seems to be identical with Vijaya. In No. 160 of 1901 we are told that Dêvarâya (II.) commenced to reign in Śaka-Saṁvat 1343, the cyclic year Śârvarin, corresponding to A.D. 1420–21. Thus the interval between the latest known date of Dêvarâya I. (A.D. 1417–18) and the accession of Dêvarâya II. is about two years. It is therefore difficult to explain how Vîra-Vîjaya (Vijaya-Bukka or Vîra-Bukka) could have reigned six years as stated by Nuniz. Still more inexplicable is Mr. Rice's inscription, according to which Vîra-Vijaya was the sovereign in Śaka-Saṁvat 1344, *i.e.* one year after the accession of his son Dêvarâya II. It may, of course, be supposed that Vîra-Vijaya was anointed to the throne while his father was still alive and reigning, and the same might have been the case with Dêvarâya II. But most of the inscriptions of Vîra-Vijaya have been found so far in the Tamil country —particularly in the South and North Arcot districts—and here he bears the inferior title of *Uḍaiyar* which seems to have been generally applied to Vijayanagara princes sent out as viceroys of provinces (see paragraph 29 of the *Annual Report* for 1904–05, Part II.). It may, therefore, be questioned if, during all the period of six years mentioned by Nuniz, Vijaya was actually reigning at the capital Vijayanagara.

Accession of Dêvarâya II.

55. According to Nuniz Dêvarâya II. reigned 25 years (Mr. Sewell's *Forgotten Empire*, p. 62). His reign must, in that case, have come to an end about Śaka-Saṁvat 1368 corresponding to A.D. 1446–47, and we have three inscriptions of a certain Vîrapratâpa-Vijayarâya-Mahârâya dated in that year. In paragraph 30 of the *Annual Report* for 1904–05, I said: 'At Kîḻûr near Tirukoilûr in the South Arcot district is an inscription of Vîrapratâpa-Vijayarâya-Mahârâya "who witnessed the elephant hunt." But as the date is Śaka-Saṁvat 1368 (= A.D. 1446–47) which falls into the reign of Dêvarâya II. and as the title "who witnessed the elephant hunt" is known to have been first borne by the latter, we have to suppose that there is some mistake in the name of the king. Perhaps the expression *kumârar Dêvarâya-Mâhârâyar* "son, Dêvarâya-Mahârâya" (which actually occurs in No. 581 of 1893 and No. 55 of 1900) has been by oversight omitted by the engraver after *Vijayarâya-Mahârâya* in line 4. The inscription sets forth that "in this kingdom the ministers had been taking presents (by force) from all ryots belonging to both the right-hand and left-hand classes at the commencement of each reign. In consequence of this all the ryots were harassed and ran away to foreign countries. Worship and festivals ceased in temples; the country became full of disease; all people (that remained) either died or suffered." The king (*râyar*) was, therefore, pleased to prohibit this extortion. Aṇṇappa-Uḍaiyar, to whom the royal order had been addressed, got it engraved in some places and not in others. A petition was sent to Nâgarasa who appears to have extended the order of the king to the whole country.' That this order of the king was meant to be carried out is shown by an exact copy of it found at Elvânâśûr in the South Arcot district (No. 161 of 1906). Mr. Rice has published an inscription of the same king dated in the same year (*Ep. Carn.* Vol. III., Sr. 107) which "from the date, must be meant for the next king (*viz.* Mallikârjuna), who was the grandson of Vijaya, and may therefore, according to the usual custom, have borne his name, though he is generally distinguished by other names" (*ibid.* Introduction, p. 23). In support of this view Mr. Rice adds that Dêvarâya II., the father and predecessor of Mallikârjuna died in A.D. 1446. Professor Kielhorn thinks the inscription on which this statement is based refers to the death of Pratâpa-Dêvarâya, younger brother of Dêvarâya II. (Appendix to *Ep. Ind.* Vol. VII. No. 495) and we have a date of Dêvarâya II. later than the alleged day of his death (No. 496 of the same Appendix). It remains doubtful if these three dates of Vijayarâya-Mahârâya belong to a hitherto unknown king of the first Vijayanagara dynasty or to Mallikârjuna, son of Dêvarâya II. It is not altogether impossible that the original Vijaya, son of Dêvarâya I., survived his son and reigned a short time after him.

Vîrapratâpa-Vijayarâya-Mahârâya.

Extortion by Vijayanagara ministers put down.

56. In paragraph 47 of the last *Annual Report* I said :—"Mallikârjunarâja, son of Pratâpa-Dêvarâja of Vijayanagara is mentioned in the second act of the Sanskrit drama *Gaṅgâdâsa Pratâpavilâsa* composed by Gaṅgâdhara. In the extracts of the work published by Professor Eggeling, it is said that the city of Vijayanagara was beseiged soon after the accession of Mallikârjuna by the allied Gajapati king and the Sulṭân of the south, who had been defeated on a previous occasion. Mallikârjuna is reported to have routed the enemies so thoroughly that the two allied kings just escaped with their lives." No. 93 of 1906, dated during the reign of king Virûpâkṣha and Śaka-Saṁvat 139[5], the cyclic year Nandana (corresponding to A.D. 1472–73) refers to the confusion caused by the Oḍḍiyaṇ (*i.e.* the king of Orissa) and the consequent cessation of festivals in the Śiva temple at Jambai in the South Arcot district for ten years. No. 1 of 1905, dated two years earlier (A.D. 1470–71) during the reign of Sâḷuva Narasiṁhadêva-Mahârâja also refers to the confusion caused by the Oḍḍiyaṇ about "8 or 10 (years) ago" and to the Vishṇu temple at Tirukoilûr getting out of repair in consequence. From these two statements it may be concluded that there was an invasion of the king of Orissa into Vijayanagara territory, if not actually into the Tamil country, about A.D. 1462–63. This date falls into the reign of the Vijayanagara king Mallikârjuna; but it is doubtful if the invasion of the king of Orissa implied in these two inscriptions is the same as that referred to in the *Gaṅgâdâsa Pratâpavilâsa*. The king of Orissa who was ruling at the time was Kapilêśvara Gajapati (A.D. 1434–35 to A.D. 1469–70) whose "whole reign was spent in warring with the Hindu kings of Vijayanagara or with the Muḥammadan kings of the Bahmani dynasty or in suppressing internal revolts." (*Journal, Asiatic Society of Bengal*, Vol. LXIX, Part I).

Invasion by the king of Orissa about A.D. 1462–63.

57. Either during the reign of Mallikârjuna or subsequent to his death there seems to have been a Pâṇḍya invasion against Conjeeveram. We have an inscription (in the Ekâmranâtha temple) of a Pâṇḍya king named Bhuvanêkavîraṇ Samarakôlâhalaṇ dated in A.D. 1469–70 (Dr. Hultzsch's *Progress Report* for February to April 1890). It is not unlikely that he took advantage of the weakness of the central government at Vijayanagara and occupied Conjeeveram for a short time.

Pâṇḍya invasion about A.D. 1469–70.

58. The Tirukoilûr inscription mentioned above shows that Sâḷuva Narasiṁhadêva-Mahârâja was already semi-independent in A.D. 1470–71 in a portion at least of the Tamil country. Of his son Immaḍi-Naraśiṅgadêva-Mahârâja an inscription has been copied at Muttukûru in the Cuddapah district (No. 516 of 1906). His date is Śaka-Saṁvat 1415, the cyclic year Pramâdin, corresponding to A.D. 1493–94, and the inscription belongs to the period prior to the Tuḷuva usurpation of the Vijayanagara sovereignty. Accordingly, the king is said to be ruling at Vijayanagara.

The Sâḷuva king Immaḍi-Naraśiṅgadêva-Mahârâja.

59. No. 94 of 1906 found at Jambai probably belongs to the reign of Vîra-Nṛisiṁha, the elder brother of Kṛishṇarâya, though the king is called the son of Sâḷuva Naraśiṅgarâya. The date of the inscription is only a year or two prior to the coronation of Kṛishṇarâya. Kṛishṇarâya's inscriptions copied during the year under report range from Śaka-Saṁvat 1431 = A.D. 1509–10 (No. 491 of 1906) to 1452, the cyclic year Virôdhin, corresponding to A.D. 1529–30 (No. 525 of 1906). According to two inscriptions at Conjeeveram the coronation of Kṛishṇarâya's younger brother and successor Achyutarâya took place in the same year (*Annual Report* for 1899–00, paragraph 70). In Chapter XI of his *Forgotton Empire*, Mr. Sewell describes the seige and battle of Raichûr, in which the Âdil Shâh of Bîjâpur was thoroughly routed by Kṛishṇarâya. The victory of the Vijayanagara king was so complete that the Musalmâns "cherished a wholesome dread of Kṛishṇarâya and his valinat troops, and the Sulṭân, panic-stricken, never again during his enemy's lifetime ventured to attack the dominions of Vijayanagara." According to Nuniz the battle took place on the new moon day of May 1522. But Mr. Sewell is of opinion that it must have happened on Saturday, the 19th May 1520. On the

Battle of Raichur on Saturday, the 19th May 1520.

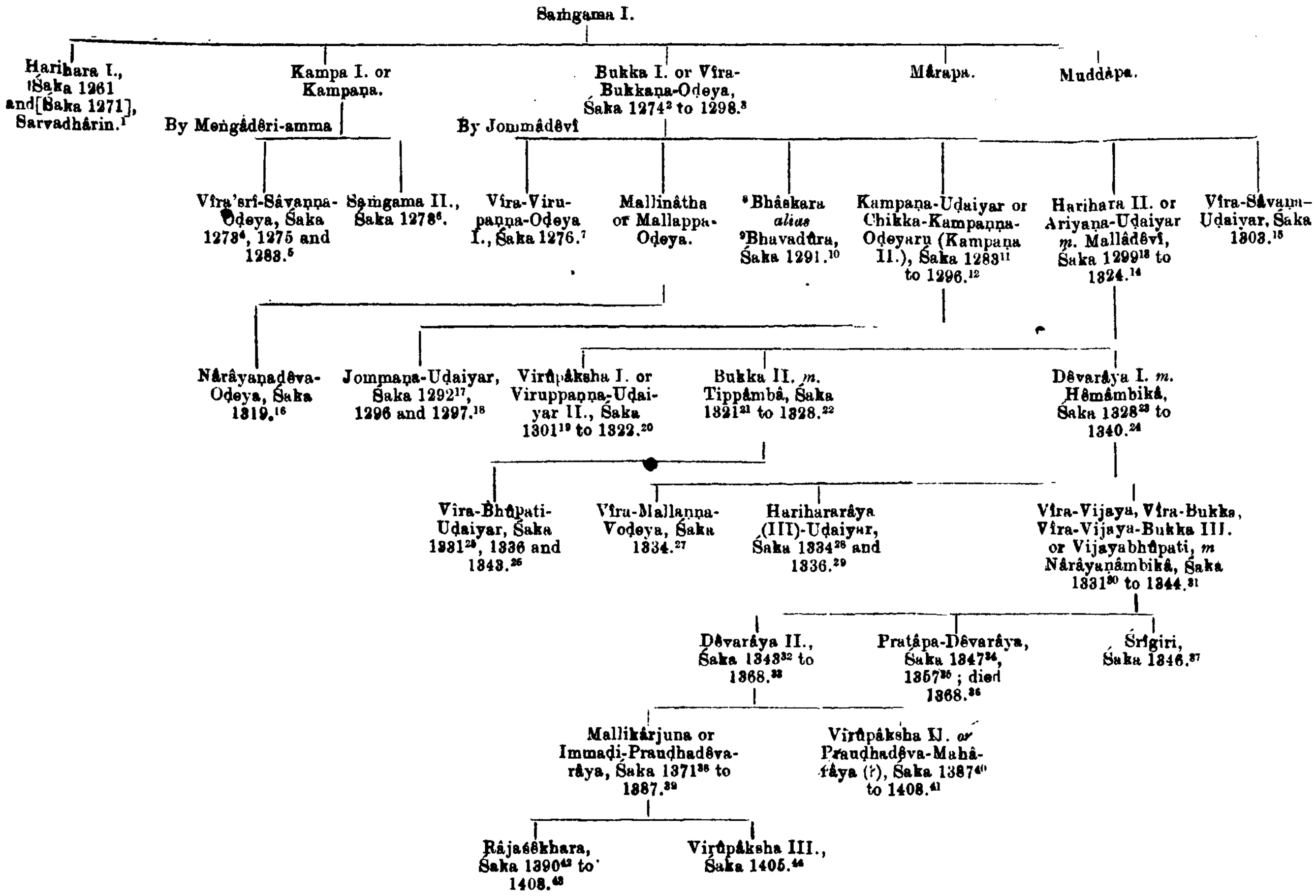
third *gôpura* of the Amṛitaghaṭêśvara temple at Tirukkaḍaiyûr in the Tanjore district are engraved two Tamil verses which register an endowment by a Brâhmaṇa named Âpatsahâyaṉ of Kaḍavûr (Tirukkaḍavûr or Tirukkaḍaiyûr) for temple repairs (No. 47 of 1906). The donor is said to have pleased Kṛishṇarâya by his warlike deeds at Irâchchûr and Vijaiyânâgara and the date is the cyclic year Vishaiya, which probably stands for Vṛisha, corresponding to Śaka-Saṁvat 1444 and A.D. 1521–22. It is interesting to note that a Brâhmaṇa from the Tanjore district took part in one of the great battles of the 16th century. The reference to warlike deeds at Vijaiyânagara may mean that there was an encounter at the capital of the Hindu king in which the Tirukkaḍaiyûr Brâhmaṇa took part. It is, however, not impossible that by Vijaiyânagara Bîjapur is meant, because Kṛishṇarâya advanced not long after the battle of Raichûr to Bîjapur, the Âdil Shâh's capital and occupied it for some time (Mr. Sewell's *Forgotten Empire*, p. 157).

60. In the *Annual Report* for 1899–1900, paragraphs 70 to 75, I gave an account of the wars of the Vijayanagara king Achyuta as described in two inscriptions at Conjeeveram. His military operations began soon after his accession in A.D. 1529-30 in the extreme south of the peninsula, where he despatched armaments to the kingdom of Tiruvaḍi, planted a pillar of victory in the Tâmraparṇî river, received tribute from Tiruvaḍi, took (in marriage) the daughter of the Pâṇḍya king and brought Tumbichchi Nâyakaṉ and Sâḷuva Nâyakaṉ into subjection. By 'the kingdom of Tiruvaḍi' the principality of Travancore is meant because *Tiruvaḍi* is still a title borne by the Travancore rulers. At Tiruppaṇaṅgâḍu in the North Arcot district is an inscription of Achyuta dated in Śaka-Saṁvat 1453 expired, the cyclic year Khara, corresponding to A.D. 1531–32 (No. 253 of 1906). The king boasts of having defeated the Muḥammadan troops and to have planted a pillar of victory in the Oḍyarâjya, *i.e.* Orissa. In No. 175 of 1906, from Elvânâśûr in the South Arcot district, he calls himself 'the destroyer of the army of the Tulukkar and the Oḍḍiyar.' We have at present no means of ascertaining what truth there is in these boasts. Reference is also made in the Tiruppaṇaṅgâḍu inscription to the expedition into the kingdom of Tiruvaḍi against Vîra-Narasiṁharâya-Nâyaka by Tirumalaidêva-Mahârâja. While the latter was staying in Conjeeveram after seizing the former, a representation was made to him that a gift made by king Kṛishṇarâya to the Tiruppaṇaṅgâḍu temple had not been carried out by Vîra-Narasiṁharâya-Nâyaka in spite of orders from Sâḷuva-Timma. A certain Bôgayadêva-Mahârâja made enquiries into the matter and the gift was restored by Tirumalaidêva-Mahârâja for the merit of king Achyuta. The expedition against the kingdom of Tiruvaḍi mentioned here is evidently the same as the one referred to in the Conjeeveram inscriptions. Tirumalaidêva-Mahârâja, who was in charge of the expedition is mentioned in the former and omitted in the latter. This is evidently identical with the Tirumalaiyadêva-Mahârâja, son of Śalakkaiyadêva-Mahârâja mentioned in No. 174 of 1906. According to the Sanskṛit work *Achyutarâyâbhyudaya*, extracts from which have been published by Mr. T. S. Kuppusvami Sastri of Tanjore in the *Tamiḻagam*, the leader of the expedition against Travancore was the son of Sakaḷarâja, whose name is not mentioned, but who was apparently the brother-in-law of the king. Vîra-Narasiṁharâya-Nâyaka seems to have been a Vijayanagara viceroy during the reign of Kṛishṇarâya and to have become a rebel during the time of his successor Achyuta. What the circumstances were that led to his rebellion and why he had to be seized in the kingdom of Tiruvaḍi are questions on which no information is at present forthcoming. An inscription at Kuḍumiyâmalai which is built in in the middle (No. 399 of 1906) refers to a certain Vîra-Naraśiṅgarâya-Nâyakar. It is dated during the reign of Kṛishṇarâya and in Śaka-Saṁvat 1444, the cyclic year Chitrabhânu, corresponding to A.D. 1522–23. It may be that this chief is identical with his namesake of the Tiruppaṇaṅgâḍu inscription. No. 103 of 1906 which belongs to the reign of Achyuta mentions the 98 castes included in the *iḍaṅgai* and *valaṅgai*. Of the successors of Achyuta, Sadâśiva is represented in appendix B by 11 inscriptions and Raṅga by a single record (No. 173 of 1906).

The wars of Achyuta.

61. A revised genealogical table of the first Vijayanagara dynasty based on the latest researches is annexed. The dates hitherto found for each of the members is added and references are also given for the earliest and the latest date of each of them.

Pedigree of the First Vijayanagara Dynasty.



1. No. 57 of 1901.
2. No. 522 of 1906.
3. No. 255 of 1901.
4. No. 503 of 1906.
5. No. 504 of 1906.
6. Prof. Kielhorn's *Southern List*, No. 459.
7. *Ep. Ind.*, Vol. VI, p. 327.
8. This is different from his namesake mentioned in Prof. Kielhorn's *Southern List*, Nos. 456 and 457.
9. *Ep. Ind.* Vol. VI. p. 327.
10. No. 91 of 1903.
11. No. 250 of 1901.
12. No. 282 of 1903; *Ep. Ind.* Vol. VI. p. 326.
13. No. 57 of 1900 and No. 562 of 1902.
14. Nos. 133 and 134 of 1901; the king died probably in Śaka 1326.
15. No. 253 of 1894, from Tiruvaiyâṛu, mentions this prince as the son of Vîra-Mukkaṇa-Uḍaiyar, which is perhaps a mistake for Vîra-Bukkaṇa-Uḍaiyar.
16. *Ep. Ind.* Vol. VI. p. 327.
17. No. 227 of 1906.
18. No. 224 of 1906.
19. *Ep. Ind.* Vol. VI. p. 328.
20. No. 221 of 1906.
21. No. 664 of 1905.
22. Prof. Kielhorn's *Southern List*, No. 479.
23. No. 345 of 1905; the king's coronation took place in Śaka 1328.
24. No. 521 of 1906.
25. *Ep. Ind.* Vol. VI. p. 330.
26. No. 653 of 1902.
27. Prof. Kielhorn's *Southern List*, No. 488.
28. No. 596 of 1905.
29. *Annual Report* for 1905–06, p. 10, No. 27.
30. No. 658 of 1905.
31. Prof. Kielhorn's *Southern List*, No. 485.
32. No. 160 of 1901.
33. Prof. Kielhorn's *Southern List*, No. 496.
34. Nos. 230 and 665 of 1904.
35. No. 454 of 1905.
36. Prof. Kielhorn's *Southern List*, No. 495.
37. *Annual Report* for 1905–06, paragraph 45.
38. Prof. Kielhorn's *Southern List*, No. 497.
39. No. 37 of 1890.
40. No. 130 of 1901.
41. No. 593 of 1902.
42. No. 4 of 1896.
43. *Christian College Magazine* for March 1892, p. 668.
44. *Annual Report* for 1891–92, p. 9.

OTHER KINGS AND DYNASTIES.

62. No. 474 of 1906 from Arakaṭavêmula in the Cuddapah district is dated during the reign of Śrîvallabha-Mahârâjâdhirâja and may belong to one of the Chalukya kings of Bâdâmi.

The early Chalukyas.

The Gaṅga-Pallava family is represented in appendix B by a single inscription of Vijaya-Kampavarman from Ûttukkâḍu (near the Walajabad Railway station on the South Indian Railway), which was the head-quarters of a district (*kôṭṭam*) in ancient times (No. 345 of 1906).

The Gaṅga-Pallava king Vijaya-Kampavarman.

63. Eight inscriptions of the Râshṭrakûṭa king Kṛishṇa III. have been copied during the period under review, *viz.* seven at Jambai and one at Pêraṅgiyûr in the South Arcot district. They range from the 17th (No. 199 of 1906) to the 28th year (about A.D. 967–8) of the king's reign (No. 125 of 1906), which seems to be his latest date. In all the inscriptions of Kaṇṇara found at Jambai, the village is called Vâḷaiyûr or Vaḍagarai Vâḷaiyûr, *i.e.* Vâḷaiyûr on the northern bank of the river (Southern Pennar).

The Râshṭrakûṭa king Kṛishṇa III.

64. Six *vîragals* set up in the village of Embâḍi in the Puṅganûr Zamîndârî refer to the capture by some enemy of a village called Uppunelli (Nos. 578 to 583 of 1906). They are all in ancient characters assignable roughly to the 10th century A.D. One of them is dated in Śaka-Saṁvat 887 (No. 580 of 1906) corresponding to A.D. 964–65. This is probably the date of all of them. A certain [Va]jjaḷaḍêva was at the time ruling Puli-nâḍu, during the reign of Śrî-Ballaha. The date falls into the reign of the Râshṭrakûṭa king Kṛishṇa III. But as far as we know at present, he was not called Śrî-Ballaha or Śrî-Vallabha. Among the Silaharas of Northern Konkan there were two kings named Vajjaḍa (*Bombay Gazetteer*, Vol. I., p 539) But we have no evidence to show that they had anything to do with the tract of country where these inscriptions have been found. The identification of Uppunelli is, however, not very difficult. No. 568 of 1906, dated apparently during the reign of Kulôttuṅga I. records the construction of a channel to the tank at Uppanelli in Vaḍa-Puli-nâḍu. The rock on which this inscription is engraved, is below a big tank belonging evidently to the village of Uppanelli or Uppunelli, whose capture by some enemy is referred to in the Embâḍi inscriptions.

Capture of the village of Uppunelli.

65. In the *Annual Report* for 1899–00, paragraph 17, I mentioned a king named Pârthivêndravarman and remarked that he might have been a feudatory of the Chôḷa king Âditya II.–Karikâla, who took part in his war against the Pâṇḍya king Vîra-Pâṇḍya. Pârthivêndravarman's dates hitherto known range from the 2nd to the 13th year of his reign. During the period under review seven inscriptions of his time have been copied at Tirumâlpuram near Conjeeveram. In two of them he is called 'Pârthivêndrâdivarman, who took the head of Vîra-Pâṇḍya' (Nos. 266 and 327 of 1906). Three (Nos. 267, 323 and 324 of 1906) mention a feudatory of Pârthivêndravarman named Aṇaiyamaṇ *alias* Paramaṇḍalâdittaṇ. In No. 267 of 1906, which consists partly of Tamil and partly of Sanskṛit, the feudatory chief is said to have built of stone the central shrine of the Śiva temple at Śrîmâlpêṟ and the enclosing *maṇḍapa*. In the Tamil portion Aṇaiyamaṇ is called Ilâḍarâyar and is said to be the son of Taṭṭâḷaḍigaḷ. In the Sanskṛit portion, a short genealogy of the chief is given. In the family of Sagara-Virâṭa, where Bhagîratha and others had been born, sprang Guṇaratnasindhu. His son was king Aṇigôpa. The son of the latter was Kampaṭikaḷ, to whom was born Taṭṭâḷa, the father of Aṇaiyamaṇ-Paramaṇḍalâditya. No. 324 of 1906, which is considerably damaged, contains also a Sanskṛit passage giving the ancestry of Aṇaiyamaṇ. Here he is said to belong to the solar race. In this as well as in No. 323 of 1906 he is called Virâṭarâjaṇ. As the family to which Aṇaiyamaṇ belonged is called *Ilâḍa* in one of them and *Virâṭa* in others, it may be concluded that the Tamil word *ilâṭa*, which one is accustomed to connect with the country of Lâṭa in Guzerât, has probably nothing to do with it but is a *tadbhava* of the Sanskṛit *Virâṭa*, the name of a country

Pârthivêndravarman.

A family of local chiefs belonging to the Sagara-Virâṭa dynasty.

in middle India (perhaps Berar). Vîra-Chôḷa and Pugaḷvippavarganḍa of the Pañcha-pâṇḍavamalai inscriptions (*Ep. Ind* Vol. IV. p. 139) might have belonged to the same family as Aṉaiyamaṉ. From an inscription of Parântaka I. (*ibid.* Vol. VII., p. 134) we learn that his son Râjâditya married a daughter of Ilâḍarâyar. How these chiefs, who claimed to be connected with the province of Virâṭa, came to settle in the Tamil country is a point on which no information is at present forthcoming. Hângal in the Dharwar district of the Bombay Presidency, the capital of the later Kadambas. was in ancient times called Vairâṭapura, Virâṭana-kôṭe or Virâṭanagara (*Bombay Gazetteer*, Vol. II., p. 558).

Monuments of the family.

66. About the ancestors of Aṉaiyamaṉ we know very little. At Kaṇiyaṉûr in the Arcot tâluka of the North Arcot district is a Śiva temple called Aṇigôpanâthêśvara. An inscription on a broken stone, which is lying on the ground close to a deserted Vishṇu temple in the same village, is dated in the 24th year of the Chôḷa king Râjêndra-Chôḷa I. and gives the ancient name of the temple as Aṇigôpa-Viṇṇagara, *i.e.* the Vishṇu temple of Aṇigôpa (Dr. Hultzsch's *Progress Report* for February to April 1890). It is not unlikely that both the Śiva and the Vishṇu temples of the village were founded by the great-grandfather of the Virâṭa chief Aṉaiyamaṉ.

The Chêra chief Viḍugâḍaḷagiya-Perumâḷ

67. Five inscriptions in appendix B refer to the Chêra chief Viḍugâḍaḷagiya-Perumâḷ or Vyâmuktaśravaṇôjjvala in Sanskṛit. They have been found at Laddigam and the Agastyakoṇḍa hill in the Puṅganûr Zamîndârî. He is called Adigaṉ Adhikêndra and Adigêśaṉ. His capital was Teṉ-Tagaḍai and he claims to have overcome the Kâḍava, Mâgada and the Gaṅga. Four of them are in Tamil verse (Nos. 544, 545, 552 and 565 of 1906) and the fifth is partly in Sanskṛit and partly in Tamil (No. 547 of 1906). In editing two inscriptions of this chief Professor Hultzsch remarked: "It may be assumed that the Pâlâṟu formed the northern boundary of the king's territories and the Kâvêrî the western one, while the southern Peṇṇâṟu passes not far north-east from his capital Tagaḍûr, the modern Dharmapuri" (*Ep. Ind.* Vol. VI. p. 333). From the above-mentioned inscriptions it has to be concluded that the dominions of Viḍugâḍaḷagiya-Perumâḷ extended as far north as Puṅganûr. The Hoysaḷa king Vishṇuvardhana claims to have defeated Adiyama (Adigaimâṉ in Tamil), the Chôḷa feudatory who had been entrusted with the Gaṅga dominions. It was probably Viḍugâḍaḷagiya-Perumâḷ that completely restored Chôḷa dominion in the Gaṅga territory. As he was a feudatory of Kulôttuṅga III. (A.D. 1178—1216) this recovery of the lost province must have taken place about the end of the 12th century. Viḍugâḍaḷagiya-Perumâḷ is also mentioned in two inscriptions at Cheṅgama in the South Arcot district, and we may, therefore, suppose that the territory over which he governed, extended from Puṅganûr in the north to Cheṅgama in the south. He must have contributed largely to the resuscitation, temporary though it might have been, of Chôḷa dominion in the north-western portion of their empire.

The Gaṅgas.

68. No. 568 of 1906, from the rock known as Miṇikibaṇḍa in the Puṅganûr Zamîndârî, mentions a Gaṅga chief named Śokkanâyaṉ, son of Nuḷambadêvar. He bore the surname Gaṅga-Nuḷambaṉ and the title Muḷvâymaṇḍalîkaṉ and was apparently a feudatory of the Chôḷa king Kulôttuṅga I. Four later Gaṅga chiefs are represented in appendix B, *viz.*—

(1) Uttamachôḷa-Gaṅga *alias* Śeṇbakachchîpati-Nâyaṇâr (No. 549 of 1906).
(2) Uttamachôḷa-Gaṅgaṉ *alias* Vîra Gaṅgaṉ Vêṭṭum Amarâbaraṇaṉ (No. 562 of 1906).
(3) Uttamachôḷa-Gaṅga *alias* Śelva-Gaṅga (Nos. 566 and 567 of 1906).
(4) Śelva-Gaṅga, son of Uttamachôḷa-Gaṅga Padmadêva (No. 561 of 1906).

According to Mr. Rice there was a chief named Vîra-Gaṅga *alias* Uttamachôḷa-Gaṅga, whose dates range from A.D. 1179 to 1225 (*Ep. Carn.* Vol. X. Introduction, p. xiii). No. (2) may be identical with this chief and with Uttamachôḷa-Gaṅga Vêṭṭum Amarâbaraṇa, for whose merit a gift was made to the temple of Iruṅgôḷîśvara-muḍaiya-Nâyaṇâr at Kôyâṟṟûr *alias* Uttamachôḷapuram (the ancient name of Laddigam in the Puṅganûr Zamîndârî) in the 9th year of the reign of the Chôḷa king Râjarâja III.=A.D. 1224-25 (No. 551 of 1906). No. (3) is probably the same as the Uttamachôḷa-Gaṅga *alias* Śelva-Gaṅga, whose queen set up and consecrated an image

of Tirunâvukkaraśudêva in the Agastyêśvara temple on the Agastyakoṇḍa hill in the Puṅganûr Zamîndârî during the reign of the Chôḷa king Tribhuvanachakravartin Vîrarâjêndra-Chôḷadêva (No. 559 of 1906). No. (1) is not mentioned by Mr. Rice while No. (4) may be the same as "Padumiśeyan Uttama- Śôḷa-Gaṅga" (Kl. 244) and "Gaṅga-Perumâḷ, son of Padimadêva Uttama-Śôḷa-Gaṅga" (Kl. 242).

69. Peruñjiṅga, who claims to be a Pallava and who subverted the Chôḷa sovereignty about A.D. 1231–32, is represented in the year's collection by seven inscriptions copied at Jambai and Elvânâśûr in the South Arcot district. They range in date from the 11th (Nos. 122 and 123 of 1906) to the 30th year (No. 159 of 1906) (=A.D. 1253–54 and 1272–73). No. 119 of 1906 from Jambai shows that the belief in the efficacy of human sacrifices existed in the thirteenth century as well. It is dated in A.D. 1255–56 and records a gift of land to the younger brother of a man who cut off his own head in order that a *maṇḍapa* which was being constructed might be completed. A somewhat similar incident is mentioned by the Portuguese chronicler Nuniz. In attempting to build a tank near Vijayanagara, Kṛishṇarâya found that "the work done in the day was destroyed each night." The king consulted his astrologers, who insisted upon the necessity of sacrificing men or women or buffaloes. The king sent for all the prisoners who deserved death and ordered them there to be beheaded. With this the work advanced (Mr. Sewell's *Forgotten Empire*, p. 365)

Peruñjiṅga.

70. No. 483 of 1906, from Chaudûr in the Cuddapah district, is dated in Śaka-Saṁvat 1114, the cyclic year Paridhâvin, corresponding to A.D. 1192–93. It is dated during the reign of Bhujabaḷavîra-Naḷaśiddanadêva-Chôḷamahârâja, who boasts of having levied tribute from Kâñchî. His capital was Vallûrapura. From the name he may be taken for a Telugu-Chôḍa. The characteristic titles are however missing. Vallûrapura is probably identical with Vallûru mentioned as the chief town of the Mahârâjapâḍi 7000 province (*Ep. Ind.* Vol. V. p. 206) and which is about eight miles north-west of Cuddapah. If there is any truth in the boast of this chief that he levied tribute from Kâñchî, it may be that he took part in the disturbances which led to the Chôḷas' losing Kâñchî, temporarily, subsequent to the reign of Râjâdhirâja II. (*Annual Report* for 1904–05, paragraph 19). The town was regained by Kulôttuṅga III. in or before A.D. 1196. He is said to have "despatched matchless elephants, performed heroic deeds, prostrated to the ground the kings of the North, entered Kachchi when his anger abated and levied tribute from the whole Northern region." (*South-Ind. Inscrs.*, Vol. III. p. 218).

Naḷaśiddanadêva-Chôḷamahârâja.

71. A later claimant to Chôḷa ancestry was the *mahâmaṇḍalêśvara* Bhrammidêva-Chôḷa-Mahârâja, grandson of a certain Bhrammidêva. The former was the worshipper of the divine and glorious feet of the god Bhôganâtha of Pâmiḍi. His inscription is from Môpûru in the Cuddapah district and is dated in Śaka-Saṁvat 1231, the cyclic year Saumya, corresponding to A.D. 1309–10 (No. 506 of 1906). That there were chiefs claiming Chôḷa ancestry even during the later Vijayanagara period is apparent from Nos. 94, 174 and 479 of 1906. The first belongs to the reign of the Vijayanagara king Vîra-Naraśiṅgarâya and mentions apparently as his feudatory Râmaya-Śôḷa-Mahârâja, son of the Uṟaiyûr-Chôḷa Pottaya-Śôḷa-Mahârâja of the solar race and the Kâśyapa-*gôtra*. The Vijayanagara king Achyuta appears to have had two feudatories claiming descent from the Chôḷas. One of them was the *mahâmaṇḍalêśvara Chôḷa-kulatilaka Uṟaiyûrpuravarâdhîśvara* Bôgaiyadêva-Mahârâja, son of Tippayadêva-Mahârâja, mentioned in an inscription at Elvânâśûr in the South Arcot district (No. 174 of 1906). The other was Kaṁchirâju Raṅgayadêva-Chôḍamahârâjulu referred to in a record at Gôpavaram in the Cuddapah district (No. 479 of 1906). The position which these two occupied under the Vijayanagara kings is plain from the fact that one of them made a grant for the merit of Achyuta under orders from a subordinate of his.

Later claimants to Chôḷa ancestory.

72. At Daṇâyakaṇkôṭṭai in the Coimbatore district, whose Hoysaḷa inscriptions have been already noticed (see paragraphs 47–51, above) is a Tamil record dated in Śaka-Saṁvat 1419, the cyclic year Piṅgala, corresponding to A.D. 1497–98 (No. 441 of 1906). It mentions Vîra-Nañjarâya-Uḍaiyar, who may be identical with the Ummattûr chief Nañjarâya-Uḍaiyar (*Ep. Carn.*, Vol. IV. p. 27). The characteristic

Vîra-Nañjarâya-Uḍaiyar.

titles of the Ummattûr chiefs are, however, conspicuous by their omission in the present inscription. Mr. Rice assigns A.D. 1482—94 for the Ummattûr Nañjarâya-Uḍaiyar, and as the tract of country where the record has been found probably belonged to the Ummattûr chiefs, it is not unlikely that the Vîra-Nañjarâya-Uḍaiyar of the Daṇâyakaṇkôṭṭai inscription belonged to that family.

73. At Pulivendla in the Cuddapah district is an inscription of the Vijayanagara king Kṛishṇarâya, dated in Śaka-Saṁvat 1431, the cyclic year Śukla, corresponding to A.D. 1509–10. It records the gift of a village by Narasayyadêva-Mahârâju of the Vasishṭha-*gôtra* and the Sûrya-vaṁśa, who claimed to be a descendant of Mâdhavavarman of Bezwada (No. 491 of 1906). Narasayyadêva-Mahârâju was the younger brother of Basavarâju, son of Tammarâya and grandson of Vallabharâya. This ancestry enables us to identify him with Śiṅgayadêva-Mahârâja who claims to have made substantial additions to the Kanakadurgâ temple at Bezwada, in No. 329 of 1892, dated in Śaka-Saṁvat 1440 expired, the cyclic year Bahudhânya, corresponding to A.D. 1518–19.

A descendant of Mâdhavavarman of Bezwada, who was a feudatory of the Vijayanagara king Kṛishṇarâya.

74. An inscription at Jambai in the South Arcot district (No. 127 of 1906), dated during the reign of the Vijayanagara king Achyuta, mentions Vêlûr Bommu-Nâyaka, who must be different from the Bommu-Nâyaka, son of Nâgama-Nâyaka referred to in two inscriptions at Tiṇḍivaṇam and Perumukkal in the same district (Nos. 31 and 36 of 1905). It is also doubtful if Vêlûr Bommu-Nâyaka is identical with the Śiṇṇa-Bommu-Nâyaka of Vêlûr, who was the patron of the Śaiva philosopher Appayadîkshita (*Ep. Ind.* Vol. IV. p. 271). In fact, it may be argued that the plain Bommu-Nâyaka of Vêlûr was distinct from and earlier than the patron of Appayadîkshita, who must have been called Śiṇṇa-Bommu-Nâyaka in order to distinguish him from an earlier chief of the same name. At Narasamaṅgalam in the Arcot tâluka of the North Arcot district are three inscriptions, dated in Śaka-Saṁvat 1560, the cyclic year Bahudhânya, corresponding to A.D. 1638–39 (Nos. 261, 262 and 264 of 1906). They mention no king, but record that Veṅkaṭappa-Nâyaka, son of Cheṇṇappa-Nâyaka, built a tank at the village and called it Cheṇṇasâgaram. The tank was provided with feeding channels from the river Pâlâr. It is not unlikely that the town of Madras is called Chennapaṭṭaṇam after the father of the builder of this tank, who was evidently known as Chennappa or Chenna.

The Nâyakas of Vêlûr.

Building of a tank at Narasamaṅgalam by a Nâyaka.

75. Two inscriptions at Tirumaiyam in the Pudukkôṭṭai State, dated in Śaka-Saṁvat 1591 expired, the cyclic year Saumya, corresponding to A.D. 1669–70 record gifts for the merit of Raghunâthanarêndra (No. 394 of 1906) or Tirumalai Sêtupati Kâtta-Daḷavây Raghunâthanarêndra (No 398 of 1906). He is the fourth in the genealogy of the Sêtupatis given by Mr. Sewell (page 228 of his *Lists of Antiquities*, Volume II), who also assigns the dates A.D. 1645–70 for him. Raghunâtha is said to have defeated the forces of Tanjore in a pitched battle and to have annexed the towns of Maṇṇârkôvil, Paṭṭukkôṭṭai, Dêvakôṭṭai, Arundâṅgi and Tiruvâlûr. The Sêtupati also defeated in two very severely contested battles the invading king of Maisûr at the request of the ruler of Madura and got from the latter the villages of Tiruppûvaṇam, Tiruchûḷai and Paḷḷimaḍai (*ibid.*, p. 229 f.).

Raghunâtha Sêtupati.

76. The latest dated inscription in this year's collection is No. 494 of 1906 from Pulivendla in the Cuddapah district. It belongs to the time of a Musalmân chief who calls himself Hajarati Mahammad Jâpharâ Sâhêbu and whose date is A.D. 1691–92. I have not been able to trace this name in any of the reference books accessible to me, but believe it must be that of a local chief exercising some authority in a portion of the Cuddapah district towards the close of the 17th century. The merchants and oilmongers are said to have deserted the town of Pulvindhula (*i.e.* Pulivendla) as they had been forced to supply provisions to the authorities on credit. The chief granted a charter to the merchants that they should not be put to any compulsion.

A Musalmân chief at Pulivendla in the 17th century.

No. 606, *dated* 17*th June* 1907.
Submitted.

A. REA,
Superintendent.

Order—No. 503, Public, dated 27th June 1907.

The report is, as usual, a record of much valuable work done, and the thanks of His Excellency the Governor in Council will be conveyed to M.R.Ry. Rai Bahadur V. Venkayya Avargal.

2. With advertence to paragraph 5 of Part I of the report, the Superintendent, Archæological Survey, will be requested to submit his recommendations to Government regarding the conservation of the temples referred to.

3. With regard to the reconstruction or repair of ancient temples containing inscriptions, brought to notice in paragraphs 6 and 9 of Part I of the report, the attention of all Collectors will be drawn to the instructions already issued by Government which are printed on pages 4 and 5 of G.O., No. 190, Public, dated 13th March 1906.

4. The programme of work for the next field season submitted at the end of Part I, is approved.

(True Extract.)

H. BRADLEY,
Ag. Chief Secretary.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Political department.
,, the Government of India, Home department
,, the Government of Burma
,, the Government of Ceylon
} (with C.L.).
Editors' Table.

Government of Madras.

PUBLIC DEPARTMENT.

Recd. } 1912. *Enclosures*

Regd. *Spare copies*

G.O. No. 919, 29th July 1912.

Epigraphy.

Recording the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1911–12.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT

Read—the following papers :—

I

Letter—from M.R.Ry. H. Krishna Sastri Avargal, B.A., Rao Sahib, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Chief Secretary to Government (through the Superintendent, Archæological Survey).

Dated—Ootacamund, the 27th June 1912.

No.—269.

I have the honour to submit the *Annual Report* on Epigraphy for the year ending 31st March 1912.

PART I.

Office Routine.

Rai Bahadur V. Venkayya Avargal, M.A., Government Epigraphist, having been granted privilege leave for two months, the Government of India were pleased to appoint me to officiate for him (Notifications of the Government of India Nos. 212, 213, dated Simla, the 23rd June 1911, republished on p. 642 of the *Fort St. George Gazette*, dated 11th July 1911). I took charge of his duties at Ootacamund on the afternoon of 17th July 1911. During this period my Senior Sub-Assistant Mr. G. Venkoba Rao was ordered (G.O. No. 704, Public, dated 30th June 1911) to act for me as Assistant Archæological Superintendent for Epigraphy, Southern Circle. Mr. D. Mahabala Rao, B.A., a Kanarese graduate of the Madras University, was appointed probationary Epigraphical Student on 19th July 1911. A tour clerk on Rs. 30—3—45 (biennial) and an additional peon on Rs. 8 were sanctioned by G.O. No. 228, Public, dated 6th March 1911, and I selected for the former, Mr. G. V. Rangarajayya who was, for about four years, a clerk in the Madras Corporation office. He joined this department on the 19th of June 1911. I am glad to report, from the willing way in which they are at present discharging their duties, that both Mahabala Rao and Rangarajayya promise soon to turn out efficient and useful hands. On 1st December 1911, Mr. Venkoba Rao was granted combined privilege leave and

furlough, for six months in order to enable him to appear for the ensuing examination in the History branch of the B.A. degree (in which he has already passed in two branches) and to complete it (G.O. No. 265, Public, dated 15th April 1909). During the absence of Mr. Venkoba Rao, Mr. K. V. Subrahmanya Aiyar, my Junior Sub-Assistant, was promoted to the place of the Senior Sub-Assistant; but his place proper, had to be kept vacant for want of an efficient hand to succeed him. The Epigraphical Student being only a probationer was not, in my opinion, sufficiently trained and qualified to fill up the place and an untrained outsider could not have been of much use. In spite of these changes and the prolonged vacancy caused thereby in one of the senior appointments, the work turned out for the year under review (below, p. 6, paragraphs 10 to 15) has been a productive one and this, I acknowledge, is due no less to my energetic Assistants than to the favourable opportunities that have offered themselves to facilitate our investigations.

Tours and Diary of the Assistant Superintendent.

2. Immediately after assuming the duties of the Assistant Superintendent, Mr. Venkoba Rao started for Mysore to complete the special tour in quest of Chōḷa inscriptions which I had commenced on the 17th of January last year (G.O. No. 558, Public, dated 2nd July 1910). He had just finished the Kolar district and a part of Mysore before he handed back his charge to me on 18th September 1911. He was asked to continue his tour for another month in Mysore and had practically finished all the places marked for Chōḷa inscriptions, before returning to Ootacamund on 11th November 1911. What he has still omitted would be only very few records—such, as are either too fragmentary or are not of much use for Chōḷa history.

3. On Mr. Venkoba Rao's return to head-quarters I left Ootacamund for Madras with my tour clerk and arrived at the latter place on 16th November 1911 in order to examine Vaḷuvadūr and Māḍambākkam which were brought to my notice by the Archæological Superintendent. On this occasion I also visited Kaḷattūr and Tiruvānakkōyil—two villages near the South-Indian Railway station of Voṭṭivākkam—and Tiruvoṟṟiyūr, 6 miles due north-east of Madras. At Kaḷattūr I found a fine old temple of Śiva in which the *liṅga* is not of the ordinary kind. The top spreads out into a cap-like canopy over the trunk of the *liṅga* and receives, perhaps, on this account, the name Muṇkuḍumīśvara (*i.e.*, Īśvara with a tuft in front). The only other *liṅga* that I know of, which bears comparison with this, is the one of Paraśurāmēśvara at Guḍimallam (*Ind. Ant.* Vol. XL. Plate, facing p. 104). I discovered in the Muṇkuḍumīśvara temple an old Pallava inscription of the time of Nandivarma-Mahārāja (9th Century A.D.), got it removed from its unsafe position in the floor and set it up in the courtyard of the temple for eventual removal to the Madras Museum. The temple is at present totally neglected by the people and deserves to be included in the list of conserved monuments, both on account of the peculiar *liṅga* which it enshrines and the many Pāṇḍya and Chōḷa inscriptions engraved on its walls. Tiruvoṟṟiyūr is one of the famous places sung in the *Dēvāram* hymns and of wide popularity as the abode of Paṭṭiṇattu-Piḷḷaiyār, a non-Brahman saint of the modern age whose liberal interpretation of the Vēdānta has found acceptance from the teachers of all creeds. The Ādhipurīśvara temple at Tiruvoṟṟiyūr is unique in not having come within the destructive purview of the Nāṭṭukkōṭṭai Chetṭies. The perfect condition of its central shrine, the closed hall, the surrounding verandah enshrining minor deities, the *prākāras* and the group of small temples in its courtyard, make Ādhipurīśvara a perfect model of temples built in the orthodox style and must, in my opinion, be protected scrupulously from any possible danger to it by vandalistic hands. The hundreds of old inscriptions that fill every available space on the walls of the shrine, on the round pillars of the verandah, the stone-paved floor and the second *prākāra* wall, had not been completely secured in previous years. As the places included in the current programme were many and I had to finish them before the expiry of the field season, I regret that I was not able on this occasion to copy more than half a dozen records on the second *prākāra* wall. In the ensuing year, however, I hope to see all epigraphs of the Tiruvoṟṟiyūr temple, secured and photographs taken, of most of its fine sculptures.

4. On the 2nd December 1911, I reached Puttūr in the Kārvēṭinagar Zamindari and examined a number of places in its neighbourhood with a view to find some fresh material for the history of the Sāḷuvas who usurped the Vijayanagara kingdom in the 15th Century A.D. and to discover, if possible, some epigraphs of the undefined period immediately preceding the occupation of the Toṇḍai-maṇḍalam country by the Chōḷas. In both of these I was sadly disappointed inasmuch as my surmise in the former was proved to be wrongly founded on a few Sāḷuva titles which the chiefs of Kārvēṭinagar, like the Sāḷuvas of the 15th Century, bear even to this day, and the latter could not be met with except after an elaborate and patient search.

5. An excellent temple, now completely abandoned, is the one of Paraśurāmēśvara at Attirāla which I visited after reaching Rājampēṭ in the Cuddapah district, in order to inspect the villages Lēpāka, Mandapalle, Pottapi and Rāyachōṭi included in my programme for 1911–12. The first storey of the *vimāna* which is elaborately sculptured, is still in good preservation but is interrupted from view by prickly-pear which has covered it from all sides. I would strongly recommend the immediate removal of the cactus and the conservation of the temple, chiefly on account of its sculptures—a rarity in the Telugu country surrounding Cuddapah. On the hill overlooking this old temple of Paraśurāma, are also found a Vishṇu and a Śiva temple of comparatively recent origin. To these latter, the people attach much importance and spend large sums of money on festive days in continuation of the Śivarātri. On the very summit of the hill is a turret visible from a long distance over which used to be made, till very recently, bonfires on a large scale to celebrate the Śivarātri and the Kṛittikā festivals.

6. Before the beginning of the new year I reached Rajahmundry and from there visited the hill of Kōṟukoṇḍa on whose top is picturesquely situated the temple of Lakshmīnarasiṁha. Fine pillars and sculptured panels round this temple which bear illustrations from the Rāmāyaṇa, are most interesting. The Municipal Museum at Rajahmundry possesses a modest collection of local antiquities of which a set of copper-plates and a few inscribed stones were examined with the kind permission of the Honorary Curator, Dr. A. P. Fernandez who also gave the copper-plates to me on a short loan for taking ink-impressions of them at head quarters. I left Rajahmundry for Vizianagrum on 8th January 1912 and examined about half a dozen villages in the Vizagapatam district before the end of January. Here, the photographer, who was permitted to remain for some time at head-quarters after two months of continuous touring in Mysore, joined my camp. Early in February I came to Dharmāvaram (Anantapur district) and from there examined, first, Pārnapalle in the Pulivindla tāluk of the Cuddapah district. About 2 miles south-east of this village, in a gorge between two ranges of hills, is the famous spot of Kōna or Kaṇvāśrama whose group of temples (No. 174 of Appendix D) and the natural spring that serves as a set off against the monotonous rocky scenery around, attract thousands of people each year to receive the blessings of the sages who are supposed to dwell there even to this day, from time immemorial. No inscriptions exist to justify the high antiquity attributed to the spot. A forged copper-plate inscription from the village Kōmannūtala of the same tāluk was brought to me for examination. It was found to relate the story, popular in that locality, of how seven Kōmaṭi brothers offered their heads at Kōmannūtala to please god Veṅkaṭēśa of Tirumala, having there found by his grace small wells of fresh water on what was originally a bare rock, to quench their thirst. On hearing of this miraculous work of god brought about by the persistent devotion of the Kōmaṭi brothers, the community of merchants (*nagaras*) in the Vijayanagara and Ādavēṇi countries built a temple on the spot in memory of these devotees and endowed it with voluntary contributions. All this is stated to have happened in the Śaka year 856, Jaya—a date quite fabulous and inconsistent with the modern characters in which the record is written. The temple of Lēpākshi contains the finest of sculptures in the Anantapur district. It has been conserved by Government and saved from the heinous iniquities that the irreligious and ignorant folk surrounding it are reported to have been subjecting it to, prior to conservation. The Vishṇu temple of this village is commemorated by a popular Telugu bard who wrote the dramatic poem *Lēpākshi-Rāmāyaṇamu*. The Vijayanagara records of the temple which are about a dozen in number, could not all be copied for lack of copying materials at the time of my visit. I, therefore, secured only a few on the back wall of the surrounding verandah which are earlier than the rest and belong to the kings of the first dynasty

7. Parigi near Hindupur, surmised to be identical with the historic town Paṛivi, the capital of the early Bāṇa kings, was next examined. Below the bund of the tank where the old town is supposed to have been located are still found three temples dedicated to Dharmēśvara, Bhīmēśvara and the Saptamāṭṛikas. Some fine images in the vicinity of these temples and the huge *nandi* wrought in black stone (Nos. 177 to 181 of Appendix D and No. 18 (*a* to *g*) of Appendix E) clearly suggest that the site must have been one of some historical importance in early ages though no conclusive epigraphical evidence has been found to prove the identity of Parigi with the ancient Paṛivi.

8. At Gorrepalle (in Kanarese, Goravanahaḷḷi), not very far from Hindupur, is situated a big stone temple of Mahālakshmī, built about the 16th century A.D., during the reign of the Vijayanagara king Achyutarāya. One side of its high *prākāra* wall has completely fallen down (No. 176 of Appendix D.) and a good portion of what exists, including that on which the inscriptions are engraved, is threatening to collapse at no distant date. The Government might be pleased to refer to the Archæological Superintendent the advisability of repairing the *prākāra* wall of this temple and of including it in the list of conserved monuments, if he thinks it worth doing so. On leaving the Anantapur district I was unavoidably detained at Bangalore for about ten days on account of indifferent health and returned to Ootacamund on the 9th March 1912 closing the tour for the season after an absence of a little less than four months from head-quarters. The appended diary will show the extent of country traversed by me from 15th November 1911 to 9th March 1912.

DIARY.

1911.

November 15th and 16th.—Ootacamund to Madras.
„ 17th to 1st December.—Halt at Madras; examined Māḍambākkam, Vaḷuvadūr, Pāṇḍūr, Kaḷattūr, Tiruvānakkōyil and Tiruvorriyūr.
December 2nd.—Arrived at Puttūr.
„ 3rd to 14th.—Halt at Puttūr; examined Nārāyaṇavanam, Kempulapāḷaiyam, Neḍiyam, Karumbēḍu, Sattravāḍa and Kārvēṭinagar.
„ 15th.—Arrived at Rājampēṭ.
„ 16th to 27th.—Halt at Rājampēṭ; examined Attirāla, Pōli, Lēpāka, Taṅgaṭūr, Pottapi, Ōbaḷi, Mandapalle, Voṇṭimiṭṭa and Rāyachōṭi.
„ 28th and 29th.—Rājampēṭ to Rajahmundry.
„ 30th to 7th January 1912.—Halt at Rajahmundry; examined Kōṛukoṇḍa and the local Museum.

1912.

January 8th.—Arrived at Vizianagrum.
„ 9th to 12th.—Halt at Vizianagrum; examined Koyyakoṇḍa.
January 13th to 18th.—Vizianagrum to Madras and back; met the Director-General of Archæology and discussed with him some questions in connection with the revised edition of *Coorg Inscriptions* by Mr. Rice.
„ 19th to 22nd.—Halt at Vizianagrum; examined Dharmapuram, Śiṅgavarapukōṭa, Lakkavarapukōṭa, Guḍivāḍa and Rēga.
„ 23rd.—Arrived at Anakapalle.
„ 24th and 25th.—Halt at Anakapalle; examined Māḍugula, Chōḍavaram and Vaḍḍādi.
„ 26th and 27th.—Anakapalle to Dharmāvaram.
„ 28th to 9th February.—Halt at Dharmāvaram; examined Mallināyinipalle, Pārnapalle, Chennakottapalle, Dādalūru, Nāgasamudram, Mēḷāpuram and Kanumukkala.
February 10th.—Arrived at Hindupur.
„ 11th to 21st.—Halt at Hindupur; examined Gorrepalle, Kodigepalle, Mōda, Konakoṇḍla, Parigi, Pūlaguṇṭa (Vūlikuṇṭa), Kaggallu, Chōḷasamudram, Lēpākshi, Gōraṇṭla, Vānavōlu, Malagūru and Maṇēsandra (Mannesamudram).
„ 22nd.—Arrived at Bangalore.
„ 23rd to 3rd March.—On casual leave at Bangalore.

March 4th and 5th.—Bangalore to Madras.
,, 6th and 7th.—Madras.
,, 8th and 9th.—Madras to Ootacamund.

Tours of the Establishment.

9. The newly appointed Epigraphical Student and the photographer accompanied Mr. Venkoba Rao on his tour in the Mysore State and visited about 38 villages where they copied the Chōḷa epigraphs already referred to and secured some excellent photographs (Nos. 149 to 167 of Appendix D). Mr. Venkoba Rao having proceeded on leave immediately after his return from Mysore, the entire burden of carrying out the programme in the Madras Presidency had to be divided between myself and my Junior Assistant Mr. K. V. Subrahmanya Aiyar. The latter left Ootacamund on 17th July 1911 and began copying inscriptions at Kundāṇi and Tīrtham in the Salem district for supplying to Mr. F. J. Richards, I.C.S., who has been engaged in revising the Salem District *Manual*, some definite information regarding the identity of this Kundāṇi on the Ghats with the Hoysaḷa capital of the same name mentioned in some epigraphs of that dynasty from the Mysore country. Though the results of Mr. Subrahmanya Aiyar's mission have not directly proved this fact, the records copied by him are not without some interest for local history. The temple of Mahāliṅgasvāmin at Tiruviḍaimarudūr whose central shrine is being pulled down for renewal by the Nāṭṭukkōṭṭai Chetṭies, was next visited and 616 slabs of the central shrine which are covered with ancient writings were marked in an intelligible order, so that they may, after being removed from their present position, be arranged in the *Chitra-prākāra* of the temple as agreed to by the Chetty superintending the repairs. The inscriptions of Tirunāgēśvaram near Kumbhakōṇam and those of the Nāgēśvarasvāmin temple at Kumbhakōṇam which were left uncopied in previous years, were next secured. Mr. Subrahmanya Aiyar has noted that some of the big stone images placed round the shrine of the goddess in the Nāganāthasvāmin temple at Tirunāgēśvaram, may be of Jaina origin. Curiously enough one of the inscriptions copied in the village street seems to lend support to his supposition (below, Part II, paragraph 12). After finishing a number of other places in the Tanjore district including Tillasthānam where, at the instance of the Government Epigraphist, he has copied some interesting Chōḷa records, Mr. Aiyar reached Madura but was suddenly called back to head-quarters on 31st August 1911 on account of urgent business in the office and remained there till 6th November 1911, when again, he started on a second trip for the season. He reached Madras and stopped there till the 25th examining some villages of the Chingleput and North Arcot districts which were within his easy reach from Madras and helping, at intervals, the Government Epigraphist at Mambalam, in passing the final proofs of *South-Indian Inscriptions*, Vol. II, Part IV. I am glad to note that at Aḍaipalam in the North Arcot district he has discovered an important record of the time of the famous Śaiva scholar Appaya-Dīkshita of which I shall have occasion to speak in Part II, below. From the 25th of November 1911 to 31st January 1912 he was touring in the Madura, Ramnad and Tinnevelly districts and has secured a valuable Brāhmī inscription and two Vaṭṭeḻuttu records in the natural cavern at Karuṅgālakkuḍi (kindly brought to my notice by the Collector of Madura) and copied some Pāṇḍya inscriptions of historical interest and importance. He prepared also inked estampages of a rock inscription in a cavern at Paradēśipoḍai near Courtallam, which is written in characters unknown to Epigraphy. At some distance from the inscription are cut rude figures of what look like an *aṅkusa* (elephant goad), a cock, a distiller (?) and an ugly human figure squatting cross-legged. My remarks on this inscription are also recorded in Part II of this report. Mr. Subrahmanya Aiyar returned to head-quarters on the 28th of February 1912 having visited again on his way back a few more villages in the Chingleput district. Seven copper-coins and one copper-plate inscription secured by him, are noticed in the sequel.

The Year's Work.

10. Advance proofs of the *Annual Report* for 1910–1911 were corrected and the clean copy submitted to Government on 27th June 1911. While doing this I had also to send abstracts of my report with information on the more important discoveries,

to the Director-General of Archæology, Simla, and the Government Epigraphist. As acting Epigraphist for India I revised certain contributions for the *Epigraphia Indica* which Mr. Venkayya had assigned to me. My paper on the Mālēpāḍu Plates of the Telugu-Chōḷa chief Puṇyakumāra, was submitted for publication and is now in galleys. The Junior Assistant Mr. Subrahmanya Aiyar has also contributed certain interesting and studied articles to the *Indian Antiquary* (Vol. XL. pp. 131 to 144, 209 to 218, 224 to 229, and Vol. XLI. pp. 21 to 25), published in Bombay.

11. During the year under review I and my assistants visited about 128 villages and secured 465 inscriptions, of which about 70 from Mysore are copied in duplicate. Tentative transcripts of almost all the inscriptions (except those of Mysore) have been prepared. Index tickets for inscriptions copied in 1910–11 were drawn up and arranged in chronological order under different dynasties. *Epigraphia Indica*, Vol. X. was indexed and the manuscript for the press, forwarded to the Government Epigraphist. Copper-plates included in Appendix A of the last *Annual Report* which were intended for deposit in the Madras Museum, were sent to that institution with descriptive labels. Forty-six Chōḷa and Pāṇḍya dates giving details required for astronomical calculation, were submitted to the Government Epigraphist for being verified and printed in the *Epigraphia Indica*.

12. Some important copper-plates have been examined in the course of the year. Those of primary importance are a set of fourteen Pallava plates (No. 7 of Appendix A) received through the kindness of Mr. Venkayya. These, like the Vēlūrpāḷaiyam plates acquired for the museum last year, are strung on a huge oval ring which measures roughly $6\frac{1}{2}''$ by $7\frac{1}{2}''$ and is about $\frac{1}{2}''$ thick. The circular seal attached to the ring is 3″ in diameter and bears on a countersunk surface the figure of a couchant bull, the emblem of the Pallavas, and an obliterated legend round it. The plates measure $11\frac{3}{8}''$ by $3\frac{3}{4}''$. The ring when it reached my hands appeared already, to have been soldered once. This makes me believe that those who first handled the inscription either intentionally extracted one or more plates now missing both at the beginning and at the end of the inscription, or lost them through carelessness. The contents of the plates and the importance that attaches to them will be pointed out in Part II, below. The Kāśākuḍi plates of Nandivarman Pallavamalla (No. 10 of Appendix A) which have been published with photo-lithographic illustrations in *South-Indian Inscriptions*, Vol. II. (pp. 342—361), are offered for sale and I have recommended their purchase and deposit in the Government Museum, Madras. The Collector of Ramnad has very kindly secured, at my request, a set of copper-plates from Mūvaraiveṉṟāṉ (No. 1 of Appendix A) with ring and seal, which are valuable for the history of the later Pāṇḍya kings as will be shown in Part II. The Eastern Chālukya plates of Vijayāditya III (No. 5 of Appendix A) sent by Professor M. Rangacharya, M.A., Curator, Oriental Manuscripts Library, Madras, though unfinished and damaged, are nevertheless interesting. I am glad to report that J. N. Roy, Esq., I.C.S., Acting Collector of Guntur, has, at my suggestion, succeeded in inducing Pandit Kasi Krishnamacharyulu, the present owner of the plates, to make a gift of them to the Madras Museum. The Rajahmundry plates (No. 8 of Appendix A) and the Vijayanagara grant secured by Mr. Subrahmanya Aiyar from the village munsiff of Veḷḷaṅguḍi (No. 9 of the same Appendix), also add greatly to our knowledge of the period to which they refer themselves.

13. To the kindness of C. A. Innes, Esq., I.C.S., I owe the copper-plate inscription, No. 6 of Appendix A, which he forwarded to me for examination together with two inscribed bamboo sticks and a manuscript on fibre, on 23rd October 1911. Of these the copper-plate registers a hypothecation deed, some aspects of which may not be altogether without interest. "A certain Śuvaraṉ Dēvaṉ of Pugaḷamaṅjēri on behalf, perhaps, of the residents of that village borrowed 707 *āṇai-achchu* (*i.e.* coins marked with an elephant) jointly from king Karumbattu Rāmaṉ Ravivarmaṉ Kōlattu Tiruvaḍi and the Iraṇḍutaḍai of Peruñchellūr. Towards interest on this amount he agreed to pay 53 *uṇḍi-achchu* each year to the parties who had lent the amount and pledged also lands, the names and extent of which are specified in the inscription. A small penalty in grain was stipulated for non-payment of interest for two consecutive years. Īrāyiraṉ Kēraḷaṉ wrote the document and many others attested

it. A subsidiary document at the end of the above, written in the same characters but faintly engraved, mentions that the second of the two parties (*i.e.*, the Iraṇḍutaḍai of Peruñchellūr) who lent the money to Śuvaraṇ Dēvaṇ were themselves the recipients of 300 *āṇai-achchu* from the king who, as we know, was a party to the first transaction. This portion of the inscription does not go into details but only states that the Iraṇḍutaḍai of Peruñchellūr were recipients of 1,007 *āṇai-achchu* from king Karumbattu Rāmaṇ Ravivarmaṇ which evidently included the 300 *achchu* registered in the subsidiary portion of the grant. Consequently the Iraṇḍutaḍai who had actually received 707 *āṇai-achchu* from the king and lent that amount to Śuvaraṇ Dēvaṇ were the Brāhmaṇa community of Peruñchellūr. They had included the king and his palace officials as party to the transaction only to make it more safe. The date of the record is given as the month of Kanyā, while Jupiter was in the first point of Aries. This does not help us to fix the exact time when the inscription was engraved. But to judge from the characters the plate appears to belong to about the 13th century A.D."

The three copper-plates sent by the District Judge of Trichinopoly (Nos. 2 to 4 of Appendix A) belong to petty Pāḷēgārs who bore the *biruda* Kāḷākka Tōḷar, and were, as the plates inform us, ruling the country between the north Cauvery and the Śvētanadī (Veḷḷāṟu).

14. The Superintendent, Archæological Survey, very kindly forwarded to me for examination two copper coins which he found in the Bhōjēśvarasvāmin temple at Śamayavaram and two others which he received from a resident of Māmallapuram. Of these four, three were found to be specimens of copper pieces of the Chōḷa king Rājarāja I (A.D. 985–1013) so largely available in the South. Mr. Subrahmanya Aiyar brought with him, on his return from tour, a few old coins from Madura which he has offered to present to the Madras Museum. One of these is the familiar copper coin of Rājarāja I just referred to. Another is a Pāṇḍya coin bearing on one of its sides within a margin marked by pellets two Pāṇḍya fish and between them some writing in modern Tamil characters (badly worn out) which I tentatively read as *Sunda*. The reverse of the coin bears the standing figure usually seen on the Chōḷa coins of Rājarāja I and on some Ceylon issues. If the specimen under reference is one of the Pāṇḍya king Sunda[ra-Pāṇḍya]—which name, we know, was assumed by a large number of kings of that family—the type which Mr. Subrahmanya Aiyar has secured is a peculiar one and may be considered rare. Sir Walter Elliot's description of the only coin of Sundara-Pāṇḍya (*South-Indian Coins*, Plate IV, No. 141) is altogether different. Another Pāṇḍya coin secured by Mr. Subrahmanya Aiyar is also of a unique type. It differs from No. 138 on Plate III (*ibid.*) in bearing on the obverse the figure of a *Garuḍa* surmounted by a row of seven stars, the Sun and Moon and above them a doubtful symbol which perhaps represents the heavenly vault. The reverse bears in three lines of modern Tamil the legend *Buvaṇēkavīraṇ*. Four other coins collected by Mr. Subrahmanya Aiyar are of Muhammadan kings and perhaps belong to the Sultans of Madura. I am not able to identify them for want of catalogues of Muhammadan coins in my office.

15. Mr. H. C. P. Bell, Archæological Commissioner, Ceylon, has also kindly forwarded to me for examination impressions of 32 Tamil inscriptions found on that island and promises to send some more. As Mr. Bell has not informed me if I could include the results of my examination in the current report, I abstain from doing so at present but hope to say something about them in my report for 1912–13.

Office Library.

16. The following additions were made to the office library during the year under review:—

Indian Antiquary, Vol. XXXIX (Index Part).
Do. Vol. XL (April to December 1911).
Do. Vol. XLI (January to March 1912).
The Journal of Indian Art and Industry Nos. 113 to 117.

Annual Report of the Archæological Survey for 1910–11, Southern Circle.
Do. do. Eastern „
Do. do. Frontier „
Do. do. Western „
Do. do. Northern „
Do. do. Burma „
Do. do. Ceylon
Do. do. Mysore
Annual Progress Report of the Superintendent, Muhammadan and British Monuments, 1911.
Travancore Archæological Series Nos. VI to XI.
Epigraphia Indica, Vol. X (Parts V and VI).
Do. Vol. XI (Part I).
Catalogue of Indian Manufactures.
The Cochin State Manual—Achyuta Menon.
Kanarese Grammar—Kittel.
Brigg's Ferishta, Vols. I to IV.
Si yu Ki, Vols. I and II—Real.
Castes and Tribes of Southern India, Vols. I to VII—E. Thurston.
A Descriptive Catalogue of the Sanskrit Manuscripts by Prof. Rangacharya, Volumes VII to X.
Classified Catalogue of the Library of the Director-General of Archæology—Supplement I.
Annual Report of the Director-General of Archæological Survey of India for 1907–08, Part II.
Do. do. 1908–09, Part I.
Do. do. 1910–11, Part I.
Madras Supplement to Civil Service Regulations (1911).
Madras Treasury Manual, Vol. I (3rd edition).
Do. Vol. II „
The Dutch in Malabar—A. Galletti.
Calendar of Commissioner for Government Examinations.
The Conference of Orientalists including Museums and Archæology Conference.

17. Subjoined is the statement under main heads of the expenditure of the Assistant Archæological Superintendent for Epigraphy during 1911–12 :—

	Rs.	A.	P.
Assistant Archæological Superintendent	4,032	12	11
Establishment	5,132	14	10
Assistant Superintendent's travelling	1,442	0	0
Establishment travelling	1,905	13	9
Contingencies	2,071	7	11
Famine batta	79	7	2
Delhi Coronation bonus	67	0	0
Total ..	14,731	8	7

18. Inscriptions copied at the following places are registered in Appendices B and C :—

I. *Salem district.*—Dēvar-Kundāṇi, Tīrtham and Būdimaṭlu.

II. *Tanjore district.*—Tirunāgēśvaram, Kumbhakōṇam, Śāyāvanam, Pallavanēśvaram, Ānatāṇḍāvaram, Māyavaram, Kāvalkūḍam, Eṛukkūr, Tanjore, Śūlamaṅgalam and Tillasthānam.

III. *Madura district.*—Madura, Karuṅgālakkuḍi and Pulippaṭṭi.

IV. *Ramnad district.*—Periyapaṭṇam.

V. *Tinnevelly district.*—Úrkāḍ, Kīḻachchēval, Shermadevi, Kōvilkuḷam, Aḍaichchāni, Ilañji, Paradēśipoḍai (near Courtallam), Teṇkāśi, Tinnevelly, Krishṇāpuram, Āykkuḍi,* Kayattār, Teṛkukāraśēri and Tiruchchendūr.

VI. *North Arcot district.*—Śēnūr, Aḍaipalam, Muḷḷaṇḍram, Nārāyaṇavanam, Kempulapāḷaiyam, Karumbēḍu, Sattravāḍa, Kārvēṭinagar and Neḍiyam.*

VII. *Chingleput district.*—Vēḷachchēri, Kūvam, Satyavēḍu, Māḍambākkam, Pāṇḍūr*, Vaḷuvadūr, Tirukkaḷukkuṉṟam, Kaḷattūr, Tiruvānakkōyil, Tiruvoṟṟiyūr and Chingleput.

VIII. *Cuddapah district.*—Attirāla, Pōli, Voṇṭimiṭṭa, Lēpāka, Ṭaṅgaṭūr, Pottapi, Ôbaḷi, Rāyachōṭi, Mandapalle * and Pārnapalle.

IX. *Godavari district.*—Rajahmundry and Kōṟukoṇḍa.

X. *Vizagapatam district.*—Koyyakoṇḍa,* Dharmapuram,* Śiṅgavarapukōṭa,* Lakkavarapukōṭa, Guḍivāḍa, Rēga,* Māḍugula, Chōḍavaram and Vaḍḍādi.*

XI. *Anantapur district.*—Dharmāvaram, Mallināyinipalle, Nāgasamudram, Dādalūru, Chennakottapalle, Mēḷāpuram, Kanumukkala, Goṟṟepalle, Koḍigepalle, Mōda, Konakoṇḍla, Parigi, Pūlaguṇṭa (Vūlikuṇṭa), Kaggallu, Chōḷasamudram, Lēpākshi, Gōraṇṭla, Vānavōlu, Malagūru and Maṇēsandra (Mannesamudram).

XII. *Mysore State*—(1) *Bangalore district*—Binnamaṅgala, Ayigaṇḍapura, Maṇḍikere, Maḷūrpaṭṇa, Tāḷavāḍi and Elachavāḍi. (2) *Kolar district.*—Uriga, Sundarapāḷya, Maḍivāḷa, Bairakūr, Uttanūr, Āvani, Bēchirāk-Maḍivāḷa, Daḷasanūr, Yeldūr, Yedarūr, Gaddēkaṇṇūr, Kōlār, Sītibeṭṭa, Narasāpura, Suḷdēnahaḷḷi, Maliyappanahaḷḷi, Kendaṭṭi and Maḍivāḷa. (3) *Mysore district.*—Dēbūr, Taḍimāliṅgi, Nilasōge, Chinkuraḷi, Kaṇṇambāḍi, Kurubahaḷḷi, Ṭippūr, Marūr, (Bēchirāk-) Māliyūr, Hebbāḷaguppe, Kelasūr, Chikkāṭi and Mysore.

* Places marked with an asterisk were examined but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1912–13.

Number.	Name of village.	District.	Nature of Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions, by the Archæological Superintendent or other officers.		
1	Āḍuturai	Trichinopoly	A good old Śiva temple.
2	Arumbāvūr	Do.	Śiva temple with inscriptions.
3	Āttūr	Salem	Śiva temple with inscriptions.
4	Bodugulo	Ganjam	Inscription on a stone in the Boirani-Kallikota road.
5	Chidambaram	South Arcot	A number of inscriptions not copied in previous years.
6	Chinnahoṭṭūr	Bellary	Reported to contain Kanarese inscriptions.
7	Conjeeveram	Chingleput	Pallava-Grantha inscriptions in the Kailāsanātha temple for reproduction in the *Epigraphia Indica.*
8	Dēvikāpuram	North Arcot	Brihadāmbā temple is reported to contain inscriptions.
9	Dharaṇikōṭa	Guntur	Two inscribed stones recently excavated.
10	Eraḍukeṟa	Anantapur	Reported to contain inscriptions.
11	Erumbūr	South Arcot	Inscriptions in the Śiva temple.
12	Garbham	Vizagapatam	....
13	Garukipalli	Do.	Cave temple.
14	Guṇḍāla	Kurnool	Reported to contain inscriptions.
15	Janti Agrahāram	Vizagapatam	Jaina temples.
16	Kalpatti	Malabar	Reported to contain inscriptions.
17	Kambadūr	Anantapur	Do.
18	Kariśalkuḷam	Ramnad	Cave temple.
19	Kokkarāyaṉpēṭ	Salem	Reported to contain inscriptions.
20	Kollegal	Coimbatore	A ruined Śiva temple called Doḍḍapadēśvara, with inscriptions, eight miles from Kollegal.
21	Kōvilūr	Salem	A ruined temple with inscriptions.
22	Lālāpēṭ	South Arcot	Eight inscribed stones in the Executive Engineer's Inspection Bungalow.
23	Lōtugeḍḍa	Vizagapatam	Reported to contain inscriptions.
24	Marudāḍu	North Arcot	A pillar with inscriptions.
25	Mogala	Bellary	A Vishṇu temple with beautiful carvings and inscriptions.
26	Nandyāl	Kurnool	Temple with Grantha inscriptions south of Adapoor hill.
27	Neḍumaran	Chingleput	An inscribed stone.
28	Padmāpuram	North Arcot	A temple under repair, to be examined.
29	Śivaṉkūḍal	Chingleput	Temple under repair with inscriptions.
30	Tirumuruganṉpūṇḍi	Coimbatore	To copy inscriptions not secured in previous years.
31	Tiruppālatturai	Tanjore	Inscriptions in the temple of Pālavanātha.
32	Vaḷuvūr	Do.	Inscriptions on the temple.
33	Veṅgaṉūr	Trichinopoly	Śiva temple with many inscriptions; highly sculptured.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1912-13—*cont.*

Number.	Name of village.	District.	Nature of Archæological remains or the work proposed to be done.
	B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.		
1	Argaḷūr	Salem	
2	Atti	Chingleput	
3	Āvulapalle	North Arcot	
4	Bezwada	Kistna	
5	Bhīmagānipalle	North Arcot	
6	Bukkāyapalle	Cuddapah	
7	Chelamaṅgala	North Arcot	
8	Chārambaḷḷi	Coimbatore	
9	Ēḍūru	North Arcot	
10	Erṟapalle	Cuddapah	
11	Eṭṭappūr	Salem	
12	Guṭṭapalle	North Arcot	
13	Ilāṭapuram	Trichinopoly	
14	Kārkuḍi	Salem	
15	Kershaṇapalle	North Arcot	
16	Kāṭṭūr	Chingleput	
17	Kīḻpaṭla	North Arcot	
18	Kuraṅgaṇimuṭṭam	Do.	
19	Kōvilūr	Do.	
20	Kuṉṉamalai	Trichinopoly	
21	Kūrmāyi	North Arcot	
22	Malayāṉūr	South Arcot	
23	Mōdugalapalle	North Arcot	
24	Naṇjai Eḍaiyār	Trichinopoly	
25	Nēlapalle	North Arcot	
26	Nerumbūr	Chingleput	
27	Pāṇḍamaṅgalam	Salem	
28	Paramēśvaramaṅgalam	Chingleput	
29	Peddakodamagaṇḍla	Guntur	
30	Pēramṭākkam	Chingleput	
31	Pūjagānipalle	North Arcot	
32	Puttūr	Madura	
33	Śaṅkaranainārkōvil	Tinnevelly	
34	Shermadevi	Do.	
35	Sōmala	North Arcot	
36	Taḍāvūr	Salem	
37	Tiruchchūḷai	Ramnad	
38	Tirukkaṭṭupaḷḷi	Chingleput	
39	Tiruvāḍāṉai	Ramnad	
40	Tiruveḷḷavāyil	Chingleput	
41	Tiruvoṟṟiyūr	Do.	
42	Toḷudūr	South Arcot	
43	Uppunelli	North Arcot	
44	Ūṟṟattūr	Trichinopoly	
45	Vayirapuram	South Arcot	
46	Pudukkōṭṭai	....	
	C.—Detailed survey for inscriptions, tālukwār.		
	Tinnevelly district—Ambāsamudram tāluk.		

APPENDIX.

A.—List of copper-plates examined during 1911-1912.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Collector of Ramnad	Pāṇḍya ..	Jaṭilavarman Śrīvallabha ..	Śaka 1515 and 30th year, Vijaya.	Grantha ..	To be deposited in the Government Museum, Madras.	....	Incomplete. Records the gift by prince Abhirāma Ativīrarāma II., of the villages Mūvaraivenṟāṉ and Śāttaḷēri clubbed together under the name Peddappa-Nāyaka-samudram, to 69 Brahmaṇas at the request of the chief Ayyaṅkārappa, grandson of Nāgama-Nāyaka.
2	District Judge of Trichinopoly	....	....	Śaka 1272, Bava (Bhāva) (wrong).	Tamil	Do.	....	Gift of two pack-bullocks to the temple of Subrahmaṇyasvāmin at Āyipāḷaiyam, by an agent of Naḷḷappa Kāḷāṭka-Tōḷar, named Muttu Vaidyanātha-Piḷḷai who made them tax-free wherever they were taken, carrying loads. Records also the gift of a cow for a lamp, to the same temple by a certain Vaḍuganātha-Piḷḷai, in the cyclic year Vikkira (*i.e.* Vikrama ?).
3	Do.	....	....	Śaka 1600 and Kali 4779, Kāḷayukti.	Telugu ..	Do.	....	Gift of the village Amuttarāṅgōṭa to the temples of Kṛishṇēśvara and Aruṇajalēśvara at Śrītāḷavanam *alias* Tiruppunandāḷ, by Kachchi Kalyāṇa-Raṅgappa Kāḷāka-Tōḷa-Voḍayāru. The village granted was situated in the Zamindāri tract (*pāḷya-sīma*) between the rivers Uttara-Kāvēri and Śvētanadi.
4	Do.	....	....	Śaka 1706, and Kali 4885, Krōdhin.	Do. ..	Do.	....	Gift of land in the village of Śendōra, to the temple of Sabhānāyaka at Chidambaram, by Mudduvijaya-Raṅgappa Kāḷāka-Tōḷa-Voḍayāru, son of Naḷḷappa Kāḷāka-Tōḷa-Voḍayāru (perhaps identical with the chief mentioned in No. 2).
5	Curator, Government Oriental Manuscripts Library, Madras.	Eastern-Chālukya.	[Vijayāditya III], son of Kalivittarasa and Śīlamahādēvi.	....	Sanskrit (Telugu).	Do.	By Dr. Sten Kōnow, Ph. D., in *Ep. Ind.*	Unfinished. One or more plates appear to be missing after II *b*, where, the name of the king, date, *etc.*, must have occurred.
6	Collector of Malabar	.. .	Rāmaṉ Ravivarmaṉ	..	Tamil (Vaṭṭeḻuttu).	To be returned to the Collector.	....	Registers a hypothecation deed in which the parties were a certain Śuvaraṉ Dēvaṉ, king Karumbattu Rāmaṉ Ravivarmaṉ Kōlattu Tiruvaḍi and the *Iraṇḍuṭaḍai* of Peruñchellūr.

A.—List of copper-plates examined during 1911-1912—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	Epigraphist to the Government of India.	Pallava ..	Vijaya-Nandivikramavarman	58th year ..	Grantha and Tamil.	Returned to the Government Epigraphist.	Rai Bahadur V. Venkayya Avargal, M.A.	Unfinished. Plates missing in the beginning, in the middle and perhaps also in the end. The preserved Sanskrit portion records the grant of the village, Dayāmukhamaṅgalam to 308 Brāhmaṇas at the instance of the chief Dayāmukha. The Tamil portion, of which much has been lost, mentions the waste land lying to the west of Taṇḍattōṭṭam in Teṉkarai-Naṟaiyūr-nāḍu of Śōḷa-nāḍu. It was perhaps this land that was granted under the name Dayāmukhamaṅgalam.
8	Municipal Museum, Rajahmundry.	....	Chōḍa-Annadēva	Lost	Sanskṛit (Telugu).	Returned to the Museum.	....	Plates missing in the middle and in the end. The king and his father Kāmarāja boast of many conquests; see below, Part II; paragraph 67.
9	The village munsiff of Veḷḷaṅguḍi, in the Ambasamudram taluka.	Vijayanagara	Vīra-Veṅkaṭapatidēvarāya ..	Śaka 1520, Viḷambi.	Sanskṛit (Nāgarī).	Returned to the village munsiff.	....	Plates missing in the middle. Gift of the village Veḷḷaṅgoḷḷi surnamed Vīrabhūpasamudram to a number of Brāhmaṇas, at the request of Vīra-Kṛishṇa, a Nāyaka of Madura.
10	Monsieur Thomas Aroul, Karikal, through the Superintendent, Government Museum, Madras.	Pallava ..	Nandin, Nandivarman or Nandipōtarāja.	22nd year ..	Grantha and Tamil.	Offered for sale to the Government Museum, Madras.	....	Published with photolithographic plates in *S.I.I.*, Vol. II, pp. 342 to 361.

B.—Stone inscriptions copied in 1911 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
201	On the south wall of the *maṇḍapa* in front of the central shrine in the Kuntiśvara temple at **Devar-Kundani**.	....	....	Śaka 1200, Bahudhānya.	Tamil	Gift of the village of Kalakkimuṭṭal *alias* Kākkunāyakanallūr in Puḍupparru, to the temple of Tiruvēgambamuḍaiya-Nāyaṇār by the *Mahāmaṇḍalēśvara* Tribhuvanamalla Bhūmināyaka, 'lord of the East'. Mentions a number of items under which the income from a village was generally calculated.
202	On the same wall	....	.. .	Śaka 1[1]90, Vibhava.	Do.	Gift of land [below] the tank Dēvasamudram in Maśandi-nāḍu, to the temple of Kailāsamuḍaiya-Nayanār in Dēvasamudram-Kundaṇi, by a native of Marudūr in Maḷai-nāḍu.
203	On the north wall of the same *maṇḍapa* ..	Vijayanagara	Mallikārjuna-Mahāraya, son of Praudhapratāpa-Dēvarāya.	Śaka 1385, Svabhānu.	Do.	Unfinished. Seems to record the gift of two villages in Viruvi-nāḍu to the temple of Kailāsamuḍaiya-Nayiṉar at Kundāṇi, a village in the same *nāḍu*, by the *Mahāsāmantādhipati* Chikka-Vīrabhadra-Nāyaka, great grandson of Śeṉṉaiya-Nāyaka.
204	On two detached slabs built into the *gōpura* of the Kundāṇi-Ammaṉ temple in the same village, left side.	Hoysaḷa ..	Vīra-Viśvanāthadēvarasa, 'the establisher of the Chōḷa kingdom'.	Kali 439 * ..	Do.	Refers to a temple which was located at the southern entrance into Kundāṇi in Virivi-nāḍu, a sub-division of [Nigarili*]śōḷa-maṇḍalam.
205	On four other detached slabs, in the same place.	[Hoysaḷa] ..	....	Śaka 1219, Hēviḷambi and 3rd year.	Do.	Refers very probably to the temple mentioned in No. 204 and calls it Uḍaiyār Sōmanāthadēvar at Kundaṇi in Vi[ri]vi-nāḍu, a sub-division of Nigariliśōḷa-maṇḍalam.
206	Left of entrance into the Bhairavēśvara temple on the hill near the same village.	....	....	Śaka 1252, Prajāpati.	Do.	Much damaged. Mentions Kundaṇi in Viruvi-nāḍu.
207	On the west wall of the central shrine in the Tīrthagirīśvara temple at **Tirtham**.	....	....	Śaka 11[97], Vibha (mistake for Bhāva).	Do.	Gift of gold for a lamp to the temple of Ṭitta-Nāyanār at Puśavūr in Viravi-nāḍu.
208	On the south, east and north walls of the *maṇḍapa* in front of the same shrine.	Vijayanagara	Immaḍi-Bukkaṇa-Uḍaiyar, son of Hariyaṇṇa-Uḍaiyar.	Śaka 1316, Bhāva.	Do.	Unfinished. Gift of income from the *paracholēri* of Ṭiṭ[ṭ]a-Puśavūr *alias* Tiṭ[ṭ]am to the temple of Śivanīśvaramuḍaiyār in that village which was situated in Viruvi-nāḍu, a sub-division of Nigariliśōḷa-maṇḍalam.
209	On the south wall of the same *maṇḍapa* ..	Do. ..	Vīra-Dēvarāya-Uḍaiyar, son of Hari[ya]rāya.	Śaka 1339 and Kaliyuga 4518, Hēviḷambi.	Do.	Partly damaged. Gift of tolls by merchants to the temple of Śivanīśvaramuḍaiya-Nāyaṇār at Tittaga-Puśa[vū]r *alias* Tittam in Virivu-nāḍu, a sub-division of Nigariliśōḷa-maṇḍalam, by the *mahā-oḍḍaviyāpāri* Aṇṇāmalai-śeṭṭi for the health of Annadāta-Uḍaiyar.
210	On a slab set up in a field to the south of the village of **Budimatlu**.	....	....	Krōdhin ..	Do.	Records the gift of one big *kaṇḍuga* of land by [Ka]nnigāmiṇḍaṇ Viḍukāḍaṇ, chief of Eyi-nāḍu, to a certain Śrīrāmabhaṭṭa of Pūḍamuṭṭal in Virivi-nāḍu, for the merit of 'the lord of the East (Pūrvādhirāya).'

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On the north wall of the central shrine in the Nāganāthasvāmin temple at **Tirunageśvaram.**	Chōḷa	Parakēsarivarman *alias* Rājē[ndra]-Chōḷa (I.)	6th year .	Tamil	Damaged. Provides for a gold jewel worked in gems and pearls, from the accumulated income of a land evidently presented by Aḍigaḷ Āchchaṉ, one of the junior elephant-mahauts (*iḷaiya-kuñjiramallar* ?) in the army of Uḍaiyār-śrī-Rājēndra-Chōḷadēva commanded by Śoḷamūvēndavēḷar, to the temple of Tirunāgīśvaram-Uḍaiyār at Tiruviṉṉagar-Tirunāgīśvaram in Tiraimūr-nāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu.
212	On the same wall	Do.	Do.	8th ,, ..	Do.	Gift of 48 sheep for half a lamp to the same Mahādēva (Śiva) temple by a palace woman (*peṇḍāṭṭi*) Tīraṉ Śattiviḍaṅgi for (*the merit of*) her daughter Araiyaṉ Uttamadāni (a resident) of Uḍaiyār-Āṇaimēṟṟuñjinār-vēḷam *alias* Abhimāna-bhūshṇa-terinda-tiruvandikkāppu-vēḷam. Mentions Jananāthapuram in Tiraimūr-nāḍu.
213	Do.	Do.	Parakēsari[varman *alias* Rājē]ndra-Chōḷa (I.)	14th ,, ..	Do	Partly damaged and built in. Registers the jewels, gold and silver vessels, etc., owned by the temple, with the permission of the king which was obtained at the request of a [temple] servant named Kaṇḍaṉ Kōvalanādaṉ. Tirunāgīśvaramuḍaiya-Mahādēva is stated to have been situated in Tirukkuḍamūkku in Pāmbūr-nāḍu, a sub-division of Uyyakkoṇḍār-[vaḷanāḍu].
214	On the west wall of the same shrine ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	[2]nd ,, ..	Do.	Records that the assembly (*mūla-paruḍaiyār*) of Tirukkuḍamūkkil received 100 *kāśu* from Māṇikkaṉ Māvaḷi *alias* Vikkiramaśiṅga-Pallavaraiyaṉ, a native of Marudam in Veṇkuṉṟa-kōṭṭam, a sub-division of Jayaṅgoṇḍachōḷa-maṇḍalam. This money was utilised by them for repairing damages caused by floods to the irrigation channel. Interest at the rate of 1 *kalam* of paddy on each *kāśu* was set apart for providing offerings in the temple of Tirunāgīśvaram-Uḍaiyār and for expounding the Śivadharma in the assembly hall called *Tiruchchiṟṟambalamuḍaiyāṉ* built in the temple by the above mentioned Vikkiramaśiṅga-Pallavaraiyaṉ.
215	On the south wall of the same shrine ..	Do.	Rā[ja]kēsarivarman	[9]th ,, .	Grantha and Tamil.	Unfinished and damaged. Seems to provide for offerings and mentions Aṟiñjigaippirāṭṭiyār, a Bāṇa queen and the daughter of prince Arikulakēsari. Mentions the Siṁhaḷas (*i.e.* Ceylon).
216	On the same wall	Do.	[Rājēndra-Chōḷa I]	Built in ..	Tamil	Built in at the right end. Mentions Pāśupatadēva as the name of the image carried about in processions.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On the same wall	Chōḷa	Parakēsarivarman *alias* [Uḍaiyār]śrī-Rājēndra-Chōḷadēva (I).	[32]nd year ..	Tamil	Built in at the right end. Gift of land to the temple of Tirunāgiśvaramuḍaiya-Mahādēva at Tirukkuḍamūkkil in Pāmbūr-nāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu, by Nārakkaṉ Kṛishṇaṉ Rāmaṉ of Kēraḷāntaka-chaturvedimaṅgalam in Veṇṇāḍu, another sub-division of the same vaḷanāḍu. The 24th and 31st years of the king are quoted in the body of the inscription. Mentions also the coin *Rājēndraśōḷaṉ-kāśu*.
218	Do.	Do.	Rājarāja-Rājakē[sarivarman]	14th ,,	Do.	Sale of 1½ *vēli* of land to the same temple by the assembly of Mādānamaṅgalam a *brahmadēya* in Tirunaṟaiyūr-nāḍu. Tiruviṇṇagar-Tirunāgiśvaram is stated to have been a *dēvadāna* in Tiraimūr-nāḍu. The cost of the land *viz.* 101 *kaḷañju*, 6*mā* and 1 *kāṇi* was the fund formerly deposited for offerings by the princess Aṟiñjigai-Pirāṭṭiyār who was a Bāṇa queen and the daughter of prince Arikula-kēsari. An introduction of Rājādhirāja beginning with *tiṅgaḷēr taru* is inscribed next to this ; but is much damaged and incomplete.
219	Do.	....	....	....	Grantha ..	Damaged. Mentions Gaṇḍarāditya, the temple (*harmya*) of Nāga, Madhurāntaka and the latter's mother and two queens.
220	On the north wall of the first *prākāra* of the same temple	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	19th year	Tamil ..	Gift of land in the hamlet of Śivapādaśēkharamaṅgalam which was a part of Tirunaṟaiyūr *alias* Pañchavaṉmahādēvi-chaturvēdimaṅgalam in Tirunaṟaiyūr-nāḍu, a sub-division of Kulōttuṅga-Chōḷa-vaḷanāḍu, to the temple of Tirunāgiśvaramuḍaiyār [at Tirunāgiśvaram] in Uyyakkoṇḍār-vaḷanāḍu. Refers to a *kaḍaiyīḍu*-lease given to the tenants, by prince, Kōśalarāyar.
221	On the south wall of the same *prākāra* ..	Do.	[Parakēsarivarman] *alias* Tribhuvanachakravartin [Rāja]rājadēva.	Doubtful ..	Dc.	Much damaged. Begins with the historical introduction *pū-maruviya-poḻil, etc.*, and seems to record a gift of land.
222	On a pillar lying in a *maṇḍapa* at the end of the street in front of the same temple.	Do.	Rājakē sarivarman	2nd year .	Do.	Gift of *vārāvaikal* (?) collected by the *perunagarattār* of Kumaramārtaṇḍapuram for the renovation of the *gōpura* and the *tiruchchuṟṟālai* called Kumaramāttaṇḍaṉ in the Milāḍuḍaiyārpaḷḷi of that village which is stated to have been situated in Teṉkarai-Tiraimūr-nāḍu
223	On the north wall of the central shrine in the Nāgēśvara temple at **Kumbhakonam.**	Do.	.....sarivarman	6th ,, ..	Do. . ..	Built in at the beginning. Gift of 96 sheep for a lamp to the temple of Tirukkuḻakōṭṭattil-Paramasvāmi at Tirukkuḍamūkku [in] Vaḍagarai-Pāmbūr-[nāḍu], by Iṅgaḷa-Mādēvaṉ Kōdai Māṟaṉ, a native of Iṅgaḷ-nāḍu.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the same wall	Chōḷa	Parakēsarivarman	2nd year ..	Tamil ..	Sale of land to a certain Kāḍaṉ Āchchaṉ for 25 *kaḷañju* which he had deposited in the same temple for maintaining a perpetual lamp.
225	Do.	Do.	Parakēsarivarman, 'who took the head of the Paṇḍya.'	5th ,, ..	Do.	Sale of land by the assembly of Tirukkuḍamūkkil a *dēvadāna* in Vaḍagarai-Pāmbūr-nāḍu, to the palace woman (*peṇḍāṭṭi*) Periyaṉ Tiribuvaṇaśundari (a resident) of Paḷaiya-vēḷam at Tañjāvūr in Tañjāvūr-kūṟṟam, for 85 *kaḷañju* of gold which she had deposited for feeding a Śivayōgiṉ in the temple of Tirukkiḻkōṭṭattu-Paramasvāmi. The land given by Kāḍaṉ Āchchaṉ (see No. 224 above) formed one of the boundaries of this land.
226	Do.	Do.	Do.	4th ,, ..	Do.	Gift of 90 sheep for a lamp to the temple of Tirukkiḻ-kōṭṭattu-Paramēśvara by *peṇḍāṭṭi* Dēvayaṉ Puḷalakkaṉ *alias* Avaniśikhāmaṇi, (a resident) of Kiḻai-vēḷam at Tañjāvūr, called after Uḍaiya-pirāṭṭiyār Kiḻāṇaḍigaḷ, the mother of Āṇaimēṟ-ṟuñjiṉār.
227	Do.	Do.	Rajakēsarivarman	3rd ,, ..	Do.	Sale of land by the assembly of Tirukkuḍamūkkil, to Arayaṉ Kalaṅgāmalai, a *veḷḷāḷa* of Tañjāvūr, for feeding a Śivayōgiṉ in the temple of Tirukkiḻkōṭṭattu-Paramasvāṉi.
228	Do.	Do.	Do	Do. ..	Do.	Gift of 90 sheep for a lamp by Kumaraṉ Tūḍu[va]ṉ, one of the *Kai*[*k**]*kōḷar* of Vīraśōḷa-teriñja-Kaikkōḷar and a resident of Tañjāvūr.
229	Do.	Do.	[Para]kēsarivarman	8th year ..	Do.	Damaged. Gift of 96 sheep for a lamp.
230	Do.	Do.	Pa[ra]kēsarivarman, 'who took the head of the Pāṇḍya.'	3rd ,, ..	Do.	Sale of land by the assembly of Śrī-Kuḍandai to Kōyilmayilai *alias* Parāntaka-Mūvēndavēḷāṉ of Śiṟṟiṅgaṉ in Iṅgaṇāḍu, for feeding 20 *apūrvins* versed in the Vēdas and 5 Śivayōgins in the temple (*śrīkōyil*) of Tirukkiḻkōṭṭattu-Perumāḷ.
231	Do.	Do.	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th ,, ..	Do.	Gift of land by the same person for feeding 50 Brāhmaṇas.
232	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	2[7]th ,, ..	Do.	Built in at the end. An inscription to the left of this on the same wall has its beginning built in and records a gift of land for feeding a Śivayōgin and maintaining a lamp in the temple of Tirukkiḻ-kōṭṭattu-Perumāṇaḍigaḷ.
233	Do.	Do.	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	3rd ,, ..	Do.	Sale of land to Kōyilmayilai *alias* Parāntaka-Mūvēndavēḷāṉ by the assembly of Tirukkuḍa-mūkkil, which he presented as a *bhaṭṭavṛitti* to those who expounded *Prabhākaram* (in the temple).
234	Do.	Do.	Parakēsarivarman	8th ,, ..	Do.	Gift of 96 sheep for a lamp. Mentions Śrī-Uttama-śōḷa-Nambiraṭṭiyār.
235	On the west wall of the same shrine ..	Do.	Parakēsarivarman, 'who took Madirai (Madura) and [Īḻam] (Ceylon).'	40th ,, ..	Do. .. .	Gift of 90 sheep for a lamp.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the same wall	Chōḷa	Rājakēsarivarman	5th year ..	Tamil	Damaged. Quotes the 3rd-year of . . . . . kēsarivarman and seems to record a gift of 70 *Īḷakkāśu*, for offerings.
237	Do.	Do.	Parakēsarivarman	Doubtful .	Do.	Much damaged. Gift of 80 *kaḷañju* of gold for feeding Brāhmaṇas.
238	Do.	Do.	Madiraikoṇḍa Parakēsarivarman . ..	Lost ..	Do.	Do. Gift of 96 sheep for a lamp to the temple of Tirukkiḻkōṭṭattu-Mahādēva, by a certain Kāri Viḻupparaiyaṉ.
239	Do.	Do. ..	Rājakēsarivarman	Do.	Do ..	Do. Gift of 96 sheep for a lamp.
240	Do.	Do. ..	Parakēsarivarman	[13th] year ..	Do. .. .	Do. Gift of land by Vīranārāyaṇiyār, daughter of . . . . . and queen (*nambirāṭṭiyār*) of Śrī-Uttamaśōḻar, for providing garlands of flowers to the temple of Tirukkiḻkōṭṭattu-Perumāḷ.
241	Do.	.... ..	....	....	Do.	Gift of gold for lamps by two private individuals.
242	On the west and south walls of the same shrine.	Chōḷa	Parakēsarivarman	2nd year ..	Do.	Gift of 90 sheep for a lamp by a *Kaikkōḷaṉ* named [Dē]vaṉ Rājadittaṉ.
243	On the same walls	Do.	I o.	5th ,, ..	Do.	Gift of sheep for lamps.
244	Do.	Do.	Do.	[5]th ,, ..	Do.	Gift of 97 sheep for a lamp by a certain Dēvaṉ Nakkaṉ.
245	Do.	Do.	Do.	4th ,, ..	Do. ..	Much damaged. Sale of land by the assembly of Tirukkuḍamūkkil for maintaining a lamp in the temple of Tirukkiḻkōṭṭattu-Paramasvāmin in the name of Kāri Koḷambaṉ, a *Kaikkōḷaṉ*.
246	Do.	Do. .	Do.	28th ,, ..	Grantha and Tamil.	Gift of money for a lamp by Tanavadi Araṅgaṉ *alias* Pañchavaṉ, a native of Karuvūr in Miḻalai-kūrram, to the temple of Tirukkiḻkōṭṭattu-Bhaṭṭāraka.
247	On the south wall of the same shrine ..	Do. ..	Do.	4th ,, ..	Tamil .. .	Incomplete. Gift of land for feeding a Brāhmaṇa, by a merchant of Nandipuram.
248	On the same wall	Do. ..	Do.	3rd ,, ..	Do.	Gift of 25 *kaḷañju* of gold for a lamp, by Pūvaṉ Kaṇṇaṉ of Neḍumpuṟaiyūr in Malai-nāḍu.
249	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	Lost .. .	Do.	Built in at the end and damaged. Sale of land by the assembly of Tirukkuḍamūkkil for feeding two persons in the temple of Tirukkiḻkōṭṭattu-Perumānaḍigaḷ. Mentions Āyirattaḷi in Kiḻār-kūrram a sub-division of Teṉ[karai]-nāḍu.
250	Do.	Do. ..	Do.	38th year ..	Do.	Gift of 96 sheep for a lamp by a certain Maiñjaṉ Kavaiyaṉ, a native of Aiyyāṟu in Tirunaṟaiyūr-nāḍu.
251	Do.	Do. ..	Parakēsarivarman	2nd ,, ..	Do.	Gift of 90 sheep for a lamp by Kaḍigāvaṉ Kaḷḷaṉ, one of Uḍaiyār-Vīraśōḻa-teriñja-Kaikkōḷar.
252	Do.	Do. ..	Rājakēsarivarman	15th ,, ..	Do.	Gift of a lamp by Kalayaṉ Māṇikkam, to the temple of Tirukkiḻkōṭṭattu-Perumānaḍigaḷ.
253	Do.	Do. ..	Pa[ra]kēsarivarman, 'who took Madirai (Madura) and [Īḻam] (Ceylon).'	40th ,, ..	Do. .. .	Damaged. Gift of land for providing a lamp and burning incense (*śidāri*) in the temple of Tirukkiḻkōṭṭattu-Perumānaḍigaḷ and for maintaining two lamps in the shrine of Sūryadēvar.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
254	On the same wall	Chōḷa ..	Madi[raikoṇḍa] Parakēsarivarman	Lost	Tamil ..	Damaged. Gift of 105 pieces of gold (*tulaipoṉ*) by Villavaṉ Pēraraiyaṉ *alias* Śiḍupayam Pāṇḍaṉ, a native of Kāvaḷūr which was a *dēvadāna* of Āyirattaḷi in Kiḻār-kūṟṟam a sub-division of Teṉkaraināḍu, for conducting festivals in the same temple.
255	Do.	Do. ..	Rājakēsarivarman	3rd year ..	Do. ..	Damaged at the right end. Sale of land in Ariśalūr by the assembly of Tirukkuḍamūkkil to the temple of Tirukkīḻkōṭṭattu-[Parama]svāmi, for 500 *kaḷañju* of gold, in order to pay a part of 3,000 *kaḷañju* levied upon them as an impost (*daṇḍam*) by Madiraikoṇḍa-Uḍaiyār in his 38th year. Mentions the army of the Pāṇḍya (*Pāṇḍi-paḍai*) and (the temple of) Jalaśayana.
256	Do.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	[6]th ,, ..	Do. ..	Much damaged. Gift of land for providing offerings to the image of Śelvappirāṉ in the *śrīvimāna* (central shrine) of the temple of Tirukkīḻkōṭṭam-Uḍaiyār, by the assembly of Tirukkuḍamūkkil in Pāmbūr-nāḍu, a sub-division of Uyyakkoṇḍārvaḷanāḍu.
257	On the north wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	22nd ,, ..	Do. ..	Gift of land by a Brāhmaṇa lady, for maintaining certain festivals in the shrine of Maḍandaipāga-Nāyaṉār situated in the temple of Tirukkīḻkōṭṭam-Uḍaiyār at Tirukkuḍamūkkil in Pāmbūr-nāḍu, a sub-division of Uyyakkoṇḍār-vaḷanāḍu.
258	On the same wall	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin [Rājarāja]dēva.	20th ,, ..	Do. ..	Begins with the historical introduction *śīr-maṇṇi-iruṇāṉgu-diśai etc.* Gift of land for repairs and jewels to the same shrine by a certain Kūṭṭāḍum Tiruñāṉaśambandar Maḍandaipāgaṉ. A gift of land by Kūṭṭāḍum Tiruñāṉaśambandar Māṇikkavāśagaṉ, to the shrine of Kūṭṭāḍum Tiruñāṉaśambandēśvaram-Uḍaiyār built by himself in the temple of Tirukkīḻkōṭṭam-Uḍaiyār, is recorded below the above.
259	Do.		Mahāmaṇḍalēśvara Kōṉēridēva-Mahārāja, 'lord of Kāñchīpura, the best of towns.'	Śaka 1412, Sādhāraṇa.	Do. ..	Registers that Timmaṇaṉ (surnamed) Maḍandaipāga-Koṅgarāyaṉ, son of Śēdirāya-Māṇikkam, was granted food, house and land by the authorities managing the temple of Maḍandaipāga-Nāyaṉār at Tirukkuḍamūkku, a *brahmadēya* in Pāmburat[t]unāḍu, a sub-division of Uyyakkoṇḍārsōḻa-vaḷanāḍu, for the services rendered by him to the temple.
260	Do	Chōḷa	Tribhuvanachakravartin Tribhuvanavīradēva, 'who being pleased to take Madurai (Madura), Iḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of victors and heroes.'	35th year ..	Do. ..	Unfinished. Records that a certain Āḻvār Tiruppurambiyam-Uḍaiyaṉ *alias* Śembiyaṉ Pallavaraiyaṉ of Vēḷūr had set up an image called Tiruppurambiyam-Uḍaiyār in the eastern enclosure of the temple of Tirukkīḻkōṭṭam-Uḍaiyār and presented 17,000 *kāśu* for offerings and lamps to that image and for a *makara-tōraṇa* to Tirukkīḻkōṭṭam-Uḍaiyār.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
261	On the north wall of the *prākāra* in the Śāyavanēśvara temple at **Sayavanam**.	Chōḷa	Tribhuvanachakravartin Kōnērimēṇkoṇḍaṉ (Rājarāja).	8th year .	Tamil . ..	Records that at the instance of a certain Piḍāraṉ-Nāyakaṉ some *dēvadāna* lands belonging to the temple of Tiruchchāyakkāḍ-Uḍaiyār at Kāviripūmpaṭṭiṇam in Nāṅgūr-nāḍu, a sub-division of Rājādhirāja-valanāḍu, were restored by the king for a flower garden, henceforward named Rājarājaṉ-tirunandavaṉam. The royal secretary (*tirumandirāōlai*) was Paṇḍitaśōḷa-Mūvēndavēḷāṉ. Mentions some other officers of the king as signatories.
262	On the same wall	Do	Tribhuvanachakravartin Tribhuvanavīradēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors.'	35th ,, ..	Do. ..	Registers the distribution of paddy collected by the temple, for offerings and for repairs, under orders of Piḷḷai Ambāruḍaiyār Kāliṅgarāyar.
263	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	5th ,,	Do. . ..	Gift of land for an additional ¼ lamp in the temple of Tiruchchāyakkāḍ Uḍaiyār, 1½ having been previously provided for, in the 7th year of Periyadēvar by a certain Malaimēlmarundu *alias* Vāṉavaṉ Viḻupparaiyaṉ of Marudamaṅgalam in Tiruvindaḷūr-nāḍu, a sub-division of Rājādhirāja-valanāḍu.
264	Do.	..	Tribhuvanachakravartin Kōṉērinmaikoṇḍaṉ	18th ,, ..	Do. . ..	Registers that certain tenants in the *dēvadāna* villages of the temple, did not pay their dues till the 17th year of the king and that in the 18th year they were made to sell back their holdings to the temple in payment thereof, on the representation made by Vāṉakōvaraiyaṉ. The royal secretary was Rājanārāyaṇa-Mūvēndavēḷāṉ.
265	Do.	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	5th ,, ..	Do.	Unfinished and stones out of order. Mentions Kāviripūm[paṭṭinam] in Nāṅgūr-nāḍu, a sub-division of [Rā]jādhirāja-valanāḍu.
266	On the west wall of the same *prākāra* ..	Do. .. .	Tri[bhuvana]chakravartin Tribhuvanavīradēva, 'who took Madurai (Madura), [Īḻam] (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors.'	35th ,, .	Do.	Damaged. Lease of a temple land and a house to Uttarāpati-Nāyakaṉ *alias* Tiruchchāyakkāṭṭuvēḷāṉ, the headman of Vallam, for the supply of 8 *Śāyāvaṇa-nāḷi* of pepper every day, to the temple.
267	On the south wall of the same *prākāra* ..	Do.	[Para]kēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	9th ,, ..	Do.	Damaged. Begins with the introduction *pāmālai miḍaindu, etc.*
268	On the same wall	Do.	[Tribhuvana]chakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th ,, ..	Do.	Much damaged. Gift of land for presenting rice to Brāhmaṇas.
269	Do.	Do. .. .	Vikrama-Chōḷadēva	5th ,, ..	Tamil (verse) ..	Registers that a minister of the Chōḷa king named Mukundayaradipati Tiruchchirrambalavaṉ built a *maṭha* and presented land to it for feeding 50 Brāhmaṇas (of Śāyāvanam) in Puṉgār-nagar (*i.e.*, Kāviripūmpaṭṭinam).
270	Do.	....	.. .	....	Do.	Gift of land for offerings to the temple of Śāyai-Nāyakar, by a certain Guṇākara.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
271	On the same wall	Chōḷa	Tribhuvanachakravartin Vikrama-Chōḷadēva	3rd year ..	Tamil	Unfinished. Mentions a certain Gaṅgaikoṇḍaśōḷaraiyaṉ and the temple of Tiruchchāyakkāḍuḍaiyār.
272	On the west wall of the central shrine of the Pallavanēśvara temple in the same village.	Pāṇḍya ..	[Mā]ṟavarman Tribhuvanachakravartin Sundara-[Pāṇḍyadēva].	7 + [10]th ,, ..	Do.	Built in at the bottom and damaged. Seems to record a gift of land to the temple of . . . . . at Kāvērippūmpaṭṭiṇam in Rājādhirāja-vaḷanāḍu.
273	On a stone set up in the courtyard of the same temple.	....	....	Śaka 1679 and Kali[yuga] 4776, Jaya (wrong).	Do.	Gift of land for offerings, festivals, repairs, *etc.*, to the temple of Pallavanīśuram at Kāvērippaṭṭaṇam in Kāvērippūmpaṭṭaṇa-māgāṇam, a sub-division of Tiruchchāyakkāṭṭūr-śīmai, by a certain Rāyaṟāvuttaminḍa and others.
274	On a pillar of the kitchen in the Bṛihadīśvara temple at **Tanjore.**	....	....	..	Do.	The beginning and end of the inscription are lost. Gives the measurements of certain images made of alloy (called *tarā*) and set with jewels. These were evidently meant to be placed in the temple.
275	On another pillar built into a wall of the same kitchen.	Chōḷa	Uḍaiyār śrī-Rājarājadēva	....	Do.	The face now exposed refers to one of the five-bodied images (*pañchadēhamūrti*) of copper, placed in the temple of Rājarājēśvaramuḍaiyār, by the king, until his 29th year.
276	On the west wall of the central shrine in the Ghṛitasthānēśvara temple at **Tillasthanam.**	....	Lost	Lost	Do.	Damaged at the beginning. Records a gift of 30 *kaḻaṉju* of gold for a lamp, by a certain Śembiyaṉ [Ī]kkaṭṭuvēḷāṉ *alias* Pariśaikiḻaṉ Māravaṉ Nakkaṉ.
277	On the same wall	Chōḷa	Parakēsarivarman	[2]nd year ..	Do.	Damaged. Gift of 25 *kaḻaṉju* of gold for a lamp to the temple at Tiruneyttāṉam, by a certain Koṟṟaṉ Aruṇmoḻi *alias* Vāṇavaṉ Pēraraiyaṉ. The land purchased for this amount bordered on that of Naṅgai Va[ra]guṇa-Perumāṉār, which was also purchased on account of a lamp (see No. 287 below).
278	On the south wall of the same shrine ..	Do.	Rājakēsarivarman	3rd ,, ..	Do.	Unfinished. Apparently records gifts by Kūttaṉ Nikaḻaṅkaṉ, a member of Samarakēśari-teriñja-Kaikkōḷar and by another of Vikramasiṅga-teriñja-Kaikkōḷar, to the temple of Mahādēva at Tiruneyttāṉam, a *dēvadāna* in Kiḻpiḷāṟu of Poygai-nāḍu.
279	On the same wall	Do	Rājakē[sarivarman]	[3]rd , ..	Do.	Do. Apparently records a gift to the same temple, on behalf of Mallaṉ Araiyaṉ, one of Samarakēśari-teriñja-Kaikkōḷar.
280	Do.	Do.	Rājarāja[kēsarivarman], 'who destroyed the ships at Kāndaḷūr-śālai.'	11th ,, ..	Do.	Built in at the right end. Seems to record a gift of gold for offerings in the same temple.
281	Do.	Do.	Madiraikoṇḍa Pa[rakēsarivarman]	[1]8th,, ..	Do.	Built in at the right end and damaged. Gift of gold for a lamp. Mentions Koṅgapperuvaḷi.
282	Do.	Do.	Rājakēsarivarman	17th ,, ..	Do.	Gift of gold for a lamp to the temple of Mahādēva by Kuṇavaṉ Puttaḍi (a native) of Kumārapāḍi-in Paiḍāvūr-nāḍu, a subdivision of Kaḷattūr-kōṭṭam.
283	Do.	Do.	Do.	11th ,, ..	Do.	Gift of two gold forehead-plates (*paṭṭam*) to the temple at Tirunettāṉam by Āyaṉ Kāmakkōḍaṉār, the superintendent of temple affairs.
284	Do.	Do.	Do.	14th ,, ..	Do.	Gift of 30 *kaḻaṉju* of gold for a lamp, by Naṅgai Śāttaperumāṉār, a concubine of Śōḷa-Perumāṉaḍigaḷ. The assembly of Tiruneyttāṉam used this amount for constructing a bathing hall (*namana-maṇḍapa*) to Tirunettānattu-Mahādēva, assigning instead, some temple land for maintaining the charity.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On the same wall	Chōḷa ..	Rājakēsarivarman	14th year ..	Tamil	Gift of 96 sheep for a lamp by a certain Vaḷavakōṉ Pēraraiyar to the temple of Tirunettānattu-Mahādēva (at Tirunettānam), a *dēvadāna* in Poygai-nāḍu
286	Do.	Do. ..	Rājakēsarivarman, 'who extended (his territory to) Toṇḍai-nāḍu.'	....	Do.	Gift of 100 sheep for a lamp to the temple of Tiruneyttānattu-Mahādēva by Kaḍamba-Mādēvi, wife of Vikki-Aṉṉaṉ on whom was bestowed the title Śembiyaṉ Tamiḻavēḷ together with other distinguishing marks of dignity, by the Chōḷa king and by the Chēra (*Śēramāṉ*) Sthāṇu-Ravi.
287	Do.	Do. ..	Rājakēsarivarman	13th year ..	Do.	Gift of 50 *kaḻañju* of gold for two lamps to the same temple, by Teṉṉavaṉ Pirudimārāśaṉ *alias* Kaṭṭi Oṟṟiyūraṉ and by Varaguṇa-Perumāṉār, queen of Parāntaka-Iḷaṅgōvēḷār.
288	Do.	Do. ..	Madiraikoṇḍa Pa[rakēsari]varman	Lost	Do.	Damaged. Gift of paddy for offerings by Kaṇṇa-nārāyaṇaṉ, a native of Muṇḍaṅguḍi.
289	Do.	Do. ..	Madiraikoṇḍa Parakēsarivarman	32nd year ..	Do. .. .	Do. Gift of gold for a lamp by Kākkaṉ Naṅgāḷi of Tirunettānam.
290	Do.	Do. ..	Do.	14th ,, ..	Do.	Gift of 90 sheep for a lamp by [a native] of Parāntakapuram in Koṅga-nāḍu.
291	At the entrance into the *gōpura* of the same temple.	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	2nd ,, ..	Do.	Sale of land to the temple of Tirunettānam-Uḍaiyār at Tirunettānam in Poygai-nāḍu (a sub-division) of Rājarāja-vaḷanāḍu, by two residents of the same village.
292	On the west and south walls of the central shrine in the Kṛittivāsēśvara temple at **Sulamangalam**.	Hoysaḷa ..	Vīra-Rāmanāthadēva	20th ,, ..	Do.	Gift of land for offerings [to the temple] at Śūlamaṅgalam which was a *brahmadēya* in Kiḻay-kūṟṟam a sub-division of Nittavinōda-vaḷanāḍu.
293	On the north wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya ..	[Tribhuva]nachakravartin Sundara-Pāṇḍya-dēva.	8+1st ,, ..	Do.	Damaged. Sale of land to the temple of Kari-uritta-Nāyaṉār at Śūlamaṅgalam by three Brāhmaṇa brothers who were natives of Tirukkuḍandai (*i.e.* Kumbhakōṇam).
294	On the south wall of the same *maṇḍapa* ..	Do.	Jaṭāvarman [*alias* Tribhuvanachakravartin] Parākrama-Pāṇḍyadēva.	12th ,, .	Do.	Records that a certain Tirunāvuḍaiyār of Dānavinōdanallūr, a *dēvadāna* village of the goddess in the temple of Tiruvāḷavāyuḍaiyār (in Tayāṉḍaṉaṟkuḍi-nāḍu a sub-division of Paṇḍi-maṇḍalam), set up an image of Tirunāvuḍaiya-Piḷḷaiyār in the temple of Kariyuritta-Nāyaṉār at Śūlamaṅgalam, a *brahmadēya* in Kiḻār-kūṟṟam of Nittavinōda-vaḷanāḍu and presented lands for offerings.
295	On the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	12+1st ,, ..	Do.	Incomplete. Refers to the assembly of Śūlamaṅgalam and a settlement which it made for the benefit of the temple of Kariyuritta-Nāyaṉār.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Paṇḍya.'	30th year ..	Tamil	Incomplete. Sale of maid servants to the temple of Kari-uritta-kaṇḍar at Śūlamaṅgalam, by two accountants of the temple of Tirukkārōṇam-Uḍaiyār at Śōḷakulava[lli]paṭṭiṇam, a village in Paṭṭiṇakūṟṟam, a sub-division of Gēyamaṇikka-vaḷanāḍu.
297	On a stone in the house of the village munsiff at **Anatandavaram.**	....	..	Śaka 1518, Durmukhi.	Do.	Damaged. Gift of a village to the temple of Viṇaititta-Tambirāṉār (perhaps a temple at Ānatāṇḍavaram) for bathing and oblations, by [a native of] Puḷḷirukkuvēḷūr (*i.e.* Vaittīśvaraṉkōvil).
298	On a stone in the Kaṉkuḍutta-Vināyaka temple at **Kavalkudam.**	....	....	....	Do.	Much damaged. Mentions the *Mahāmaṇḍalēśvara* Acb[y]utappa-Nāyakkar-Ayyaṉ.
299	On a detached stone built into the entrance of the Perumāḷ temple at **Erukkur.**	Chōḷa ..	Rājādhirājadēva	3rd year ..	Do.	Fragment.
300	On the south wall of the first *prākāra* of the Mayūraṉāthasvāmin temple at **Mayavaram.**	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin [Rājādhi]rājadēva, 'who took [Madu]rai (Madura) and Iḷam (Ceylon).'	14th ,, ..	Do. ..	Damaged and incomplete. Gives the latter portion of the historical introduction beginning with *kaḍal-śūḻnda*.
301	On the three faces of a pillar set up in the street in front of the same temple.	Paṇḍya.. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Paṇḍyadēva.	10th ,, ..	Do.	Damaged.
302	On the north wall of the central shrine in the Daṇḍīśvara temple at **Velachcheri.**	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷa-dēva (I).	6th ,, ..	Do.	Gift of 90 sheep for a lamp to the temple of Tirudaṇḍīśvaramuḍaiya-Mahādēva at Veḷichchēri, a *brahmadēya* in Puliyūr-kōṭṭam which was a sub-division of Jayaṅgoṇḍachōḷa-maṇḍalam, by a Brāhmaṇa lady, the wife of one of the managing members (*āḷuṅgaṇattār*) of the village.
303	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	25th ,, ..	Do.	Gift of land by Śēdirāyadēva to the *maṭha* of Tirunāvukkaraśu at Tiruvāṉmiyūr in Kulōttuṅgaśōḻa-vaḷanāḍu, a sub-division of Jayaṅgoṇḍachōḷa-maṇḍalam. The land granted was situated at Veḷichchēri *alias* Jinachintāmaṇi-chaturvēdimaṅgalam.
304	Do.	Do.	Rājarājakēsari Mummuḍi-Chōḷa	10th ,, ..	Do.	Gift of land for offerings and lamps to the temple of Taṟamaṇi-Mahādēva in the hamlet of Veḷichchēri in Kōṭṭūr-nāḍu, a sub-division of Puliyūr-kōṭṭam. Mentions Amudaṉ Pichchaṉ *alias* Śembiyaṉ Kiḻaṉāṭṭukkōṉ, a native of Vaigūrchchēri in Kiḻārkūṟṟam which was a district of Śōṇāḍu (*i.e.* the Chōḷa country).
305	On the north, west and south walls of the same shrine.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷa-dēva (I).	[10]th ,, ..	Do.	Built in at the beginning. Records that the assembly of Veḷichchēri a *brahmadēya* in Kōṭṭūr-nāḍu of Puliyūr-kōṭṭam, sold 1,500 *kuḻi* of land to the temple of Tiruttaṇḍīśvaramuḍaiya-Mahādēva and receiving 13 *kāśu*, made the land tax-free. Records also that 23 *kāśu* were presented for a lamp by a Brāhmaṇa lady of that village.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the west wall of the same shrine ..	Chōḷa ..	Madiraikoṇḍa Rājakēsarivarman	7th year ..	Tamil	Records that two persons of Ārkkāṭṭu-kūṟṟam in Śōṇāḍu, purchased land from the assembly of Veḷichchēri in Puliyūr-kōṭṭam and presented it to the temple of Tiruttaṇḍīśvarattu-Mahādēva for burning a lamp therein and for providing offerings to a shrine of Gaṇapati built by themselves in that temple.
307	On the same wall	Do. ..	Tribhuvanachakravartin Ra[ja*]rājadēva ..	Do. ..	Do.	Gift of money for two lamps by the *karaṇattāṉ* of Veḷichchēri *alias* Jinachintāmaṇi-chaturvēdimaṅgalam in Kōṭṭūr-nāḍu which was a sub-division of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-vaḷanāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam, to the temple of Tiru-daṇḍīśvaramuḍaiya-Nāyaṇār.
308	Do.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	3rd year ..	Do.	Gift of 90 sheep for a lamp by Paṭṭaṅgi Kāla-kumāra-kramavittaṉ one of the managing members in the village of Veḷichchēri a *brahmadēya* in Kōṭṭūr-nāḍu which was a sub-division of Puliyūr-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam, to the temple of Tiruttaṇḍīśvaradēva.
309	Do.	Do. ..	Do. ..	Do. ..	Do. .. .	Gift of 90 sheep for a lamp to the same temple. Mentions a native of Ārrūr one of the villages in Vēṣālippāḍi.
310	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	25th year ..	Do.	Gift of money for two lamps.
311	On the west and south walls of the same shrine.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	6th ,, ..	Do.	Damaged. Sale of land which was held by the non-Brahmans of Veḷichchēri, to the temple, with the permission of the king.
312	On the south wall of the same shrine ..	Do. ..	Rājarājakēsarivarman	9th ,, ..	Do.	Gift of 90 sheep for a lamp to the god Tirukkaṟṟaḷi-Mahādēva in the temple of Tiruttaṇḍīśvaram at Veḷichchēri, by one of the managing members of that village.
313	On the same wall	Do. ..	Tribhuvanachakravartin Rāja[rāja*]dēva ..	22nd ,, ..	Do.	Gift of money for a lamp to the image of Nāyaṇār-Tiruchchiṟṟambalamuḍaiyār set up in the temple of Tiruttaṇḍīśvaramuḍaiya-Nāyaṇār, by a native of Veḷichchēri *alias* Jinachintāmaṇi-chaturvēdi-maṅgalam.
314	Do.	Pallava ..	Peruñjiṅgadēva	[1]8th ,, ..	Do.	Gift of money for a lamp to the same temple at Veḷi[ch]chēri *alias* Jinachintāmaṇi-chaturvēdi-maṅgalam, by a native of Kīraṅguḍi in Chōḷa-maṇḍalam.
315	Do.	Chōḷa	Maduraikoṇḍa Rājakēsarivarman	5th ,, ..	Do.	Gift of 90 sheep for a lamp to the temple of Tiru-daṇḍīśvaradēva at Veḷichchēri in Kōṭṭūr-nāḍu of Puliyūr-kōṭṭam, by one of the managing members of that village.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
316	On the south wall of the Śelliyamman temple in the same village.	....	Pā[r]thi[vēndr]ādhipativarman	10th year .	Tamil	Gift of land for offerings to the temple of Saptamātṛikkaḷ, by Tiruvetpūrudaiyaṉ Dēvadigaḷ, a native of Tiruvetpūr in [Ma]ḷa-nāḍu, a sub-division of Śōḷa-nāḍu.
317	On the same wall	Chōḷa ..	Parakēsarivarman	4th ,, ..	Do.	Incomplete. Gift of land for a lamp and offerings to the temple of Kāḷa-Bhaṭāri at Veḷichchēri in Puliyūr-kōṭṭam, by the assembly of that village.
318	On the south wall of the central shrine in the Dhēnupurīśvara temple at **Madambakkam**.	Do. ..	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	9+1st ,, ..	Do.	Gift of 20 *vēli* of land north of Maḍambākkam *alias* Ulaguyyavandaśōḷa-chaturvēdimaṅgalam, a village in Neḍuṅguṉṟa-nāḍu which belonged to Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-vaḷanāḍu a sub-division of Jayaṅgoṇḍachōḷa-maṇḍalam, to the temple of Śiṟṟēri-Āḷuḍaiya-Nāyaṉār, under orders of Pañchanadīvāṉaṉ Nīlagaṅgaraiyaṉ.
319	On the same wall	Vijayanagara ..	Vīraśrī Kumāra-Dēvarāya (II)	Parabhava (= Śaka 1348).	Do.	Records that eight house sites of the *sthānatār* being lost to them, fresh sites were provided for, in the street of the *Kaikkōḷar*. Mentions Śiṟṟēri-Āḷuḍaiya-Nāyiṉār at Māḍaṉpākkam *alias* Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Neḍuṅguṉṟa-nāḍu, a district of Āṟāyiravēḷi-paṟṟu, a sub-division of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-vaḷanāḍu, in Jayaṅgoṇḍachōḷa-maṇḍalam.
320	Do.	Do. ..	Vīrapratāpa Sad[ā]śiva-Ma[hārāya], 'who took every country.'	Lost ..	Do.	Incomplete and damaged.
321	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	2nd year ..	Do.	Gift of two cows for providing curds to the temple of Śi[r]ṟēri-Uḍaiya-Nāyaṉār at Maḍambakkam *alias* Ulaguyyavandaśōḷa-chaturvēdimaṅgalam.
322	On the west wall of the same shrine ..	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva	10th ,, ..	Do.	Quotes the 15th year of Peruñjiṅgadēva and records a gift of land to maintain lamps, offerings and festivals in the temple of Śiṟṟēri-Āḷuḍaiya-Nāyaṉār.
323	On the north wall of the same shrine ..	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	36th ,, ..	Do.	Gift of the village of Maduraippākkam in Neḍuṅguṉṟa-nāḍu a sub-division of Puliyūr-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam, to the same temple, by order of Aruṇagiri-Perumaḷ Nīlagaṅgaraiyaṉ.
324	On the south wall of the verandah round the same shrine.	Vijayanagara ..	Vīra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	Ānanda (= Śaka 1296).	Do.	Gift of the village of Māḍaṉpākkam to the temple by a certain Viṭṭappar, with the permission of the king. A number of obligations and limitations were enforced on the temple.
325	On the north wall of the same verandah..	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	15th year ..	Do.	Damaged. Sale of houses in the *tirumaḍaiviḷāgam* to temple servants.
326	On the south wall of the central shrine in the Agnīśvara temple at **Valuvadur**.	Do. ..	Do do.	13th ,, ..	Do.	Registers that eleven lamps were burnt by Brāhmaṇas who had borrowed small amounts of money from the treasury, in the temple of Tiruvagnīśvaramuḍaiya-Nāyaṉār at Vaiyāḷudūr.
327	On the west wall of the same shrine ..	....	....	....	Do.	Gift of money for six lamps to the same temple.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
328	On a stone set up at *Mūṉṟukallumōḍu* near the same village.	....	....	Doubtful ..	Tamil	Mentions Tirukkaḷukkuṉṟam in Kaḷattūr-kōṭṭam a sub-division of Jayaṅgoṇḍachōḷa-maṇḍalam and perhaps also the temple of Tirumalai-Āḷuḍaiya-svāmin of that village.
329 (*a*) to (*m*)	On the wall at the entrance into the birds' kitchen, on the hill at **Tiruk-kalukkunram.**	..	....	....	Roman characters.	The following names (read tentatively) are engraved :—(*a*) A. D. Kier[g]r $\frac{1}{m}$ $\frac{1}{d}$ 1666 ; (*b*) C. J. Keys, Pri[ce], ... Gyfford ; (*c*). . . . . H. C. Rabel, 8[9] Alack, L. Gray, ... [A]nne ; (*d*) H. Dubon 1749 ; (*e*) . . . . vkerck ; (*f*) T. Campic . . . . ; (*g*) D. V. A. S ; (*h*) J. A. VanBraam Nederld Commiss XX F[eb]ry MDCCCXVIII, $\frac{C}{40}$ I. S. Pee[l]man ; (*i*) N. D. Jon[g] Heere 1749 ; (*j*) [85] T. Poughion, [35] ; (*k*) P. E. Van Hogendorp, A. Vandenbroek ; A. M. E., L. Brachi 17[9]8, M. Dormx, Wed. L. Aag . . . . C.W. Cantervisscher 179., ... ; (*l*) W. Van Somesen . . . . . ; P. St. Paul, C. J. K[e]vser[s]g, 1750, C. P. Keller ; (*m*) Lucas, L. Hemsinck. . . . . $\frac{8}{m}$ $\frac{13}{d}$ 1662.
330	On the wall of the temple kitchen on the same hill.	....	....	....	Do.	Perhaps damaged at the right end. Registers the names :—W. Silves, H. Stee . . . ., 5.
331	On the west wall of a ruined *maṇḍapa* in the north main street of the same village.	....	....	....	Do.	"Geo : Dawson lived in this Choy. Fm 18. Octr. to 9. Decr. 176 [9]."
332	On the south wall of the central shrine in the Muṉkuḍumiśvara temple at **Kalattur.**	Pāṇḍya ..	Jaṭāvarman	8th year ..	Tamil .. .	Stones missing. Seems to record a gift of land and mentions Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam which was perhaps another name of Kaḷattūr.
333	On the same wall	Chōḷa	Tribhuvanachakravartin Rājarā[ja°]dēva ..	13th ,, ..	Do.	Gift of money for a lamp by a merchant who was a resident of *māḍavīdipperuṅḍeru* at Tiru-Mayilārpil in Puliyūr-kōṭṭam to the temple of Peruntirukkōyil-Mahadēva at Kaḷattūr a village in Kaḷattūr-kōṭṭam which was a sub-division of Jayaṅgoṇḍa-śōḷa-maṇḍalam.
334	Do.	Do.	Tribhuvanachakravartin Rājarājadēva ..	8th ,, ..	Do.	Records that Aravindavalli a *dēvaraḍiyāḷ* of Tiruvorṟiyūr set up in the same temple an image of Chaṇḍēśvara and presented money for a lamp. Also, the merchant mentioned in No. 333 gave a lamp-stand.
335	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ..	Do.	Gift of land in the village of Śiru-Taṇḍalam by one of the *parikkirattu-peṇḍugal* of Vaḷudalai-Mambākkam in Valla-nāḍu, a sub-division of Dāmar-kōṭṭam, to the temple of Āvuḍaiya-Nāyaṉār at Kaḷattūr.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
336	On the same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	15th year ..	Tamil	Gift of money for lamps by two dancing girls.
337	Do.	Do.	Do. ..	Do. ..	Do.	Gift of a lamp by a *Vāṇiyaṉ*.
338	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	13th year ..	Do.	Gift of land by certain dancing girls of the temple. Mentions Kaḷattūr *alias* Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam.
339	On the west wall of the same shrine ..	Do.	Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th ,, ..	Do. . ..	Gift of two lamps to the temple of Peruntirukkōyil-Mahādēva at Kaḷattūr by a Brāhmaṇa resident of that village.
340	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ..	Do.	Gift of money for two lamps.
341	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	23rd ,, ..	Do.	Gift of three lamps.
342	Do.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	14th ,, ..	Do.	Gift of land for offerings to the same temple by Kākkuṇāyakaṉ one of the *Kaikkōḷars* of the temple. Mentions Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam.
343	On the north wall of the same shrine ..	Do. ..	Do. do.	Do. ..	Do.	Gift of land for offerings by Āḷuḍaiyanāyaka, another *Kaikkōḷa* of the same temple.
344	On the same wall	Do. ..	Do. do.	Do. ..	Do.	Gift of land [for offerings] by Mallāṇḍai, a third *Kaikkōḷa* of the same temple. The donors in Nos. 342 and 343 were his brothers.
345	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	13th year ..	Do.	Gift of land by two sisters who were the dancing girls (*dēvaraḍiyār*) of the temple. Registers that one of these set up the image of Kshētrapāla in the same temple. Mentions Paḷipākkam, a hamlet of Kaḷattūr.
346	Do.	Do.	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	12th ,, ..	Do.	Registers an order to the chief Toṇḍaimāṉ on the 293rd day of the year, to grant certain lands in and around Kaḷattūr clubbed together under the name Kulōttuṅgaśōḷaṉ-Tiruttoṇḍattogainallūr as a *dēvadāna* to the temple of Peruntirukkōyiluḍaiya-Mahādēva for the *tirumaḍaiviḷāgam* and a flower garden. Anapāya-Mūvēndavēḷāṉ is stated to have been the royal secretary (*tirumandira-ōlai*.)
347	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	Do. ..	Do.	Gift of land by a dancing girl (*dēvaraḍiyāḷ*) of the temple.
348	Do.	Do.	Do. do.	13th year ..	Do.	Gift of 1,151 *kuḻi* of land by another girl of the same temple. Mentions Oṭṭippākkam a hamlet of Kaḷattūr.
349	On a slab built into the floor of the Mukha-*maṇḍapa* in the same temple.	Pallava ..	Nandivarma-Mahārāja	14th ,, ..	Do.	Mentions Kaḷattūr-kōṭṭam and a certain Parameśvara.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	Round the Amman shrine in the same temple.	....	....	Prabhava ..	Tamil	Gift [of the village] of Kalppaṭṭu in Kaḷattūr-śīrmai to the temple of Peruntirukkōyiluḍaiya-Nayiṉār for the merit of Vīra-Naraśiṅgarāyar, by a certain Yi[ra]ppa-Nāyaka, son of Vīmarayi-Rāvuttar.
351	In the same place	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	15th year ..	Do.	Records that a certain Aruḷāḷapperumāḷ *alias* Rājarāja-Viḻupparaiyaṉ constructed the shrine of the goddess and presented lands to it for the merit of his mother.
352	On the south wall of the central shrine in the Tiruvāliśvara temple at **Tiruvanakkoyil** (near Kaḷattūr).	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	15th ,, ..	Do. .. .	Gift of a lamp to the temple of Tiruvālakkōyiluḍaiya-Mahadēva at Kaḷattūr in Kaḷattūr-kōṭṭam, a sub-division of Jayaṅgoṇḍachōḷa-maṇḍalam, by Paraśivaṉ Taḷuvakkuḷaindāṉ Āḷuḍaiyāṉ, a native of Kuvaḷai in Veṇkuṉṟa-kōṭṭam. Mentions the Kaḷamukha priests Gōmaḍattu Jñānarāśi-Paṇḍita and Śailarāśi-Paṇḍita.
353	On the same wall	Vijayanagara..	Tribhuvanachakravartin Viruppaṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Śaka 1320 ..	Do.	Gift of land in the hamlet of Uttamaśōḻaviḻāgam to the temple of Tiruvālakkōyiluḍaiya-Nāyaṉār at Kaḷattūr, by Vēṇāvuḍaiyāṉ, one of the *Kaikkōḷar Mudalis* of the temple. It is stated that Uttamaśōḻaviḻāgam was originally granted to the temple by Vīra-Kampaṇa-Uḍaiyar for worship and repairs. Mentions Puṇḍarīkaṉ Rājēndraśōḻa-Tamiḻadaraiyaṉ Āṭkoṇḍaṉ Maṇḍalapurushaṉ.
354	Do.	....	Ra[ja]nārāyaṇa Śambuvarāyar	3rd year ..	Do.	Gift of 15 cows to the same temple by Mallināḍaṉ Rājanārāyaṇa Śambuvarāyaṉ.
355	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	4th ,, ..	Do.	Gift of a lamp with stand to the temple of Tiruvālakkōyiluḍaiya-Mahadēva, by the merchant of Tiru-Mayilāppil in Puliyūr-kōṭṭam mentioned in Nos. 333 and 334, above.
356	Do.	Vijayanagara ..	Bo[k*]kaṇa-Uḍaiyar, son of Vīra-A[ri]rāya (*i.e.* Harihara II.).	Taraṇa (= Śaka 1326).	Do.	Purchase of land at Puḍuppākkam by Vēṇāvuḍaiyāṉ, one of the *Kaikkōḷa-Mudalis* of the temple, perhaps for presentation to it.
357	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	27th year ..	Do. .. .	Gift of 4 cows for a lamp by a native of Ārṟūr in Ūṟṟukkaṭṭu-kōṭṭam. Mentions the two Kaḷamukha priests referred to in No. 352.
358	Do.	Do.	Vikrama-Chōḷadēva	10th ,, ..	Do.	Gift of land at Śiṟu-Taṇḍalam to the god Chandraśēkhara at Tiruvālakkōyil by a number of people one of whom was a native of Koḍuvūr (in Paṭṭiṉa-nāḍu a sub-division of Śembūr-kōṭṭam) and another, of Paṭṭiṉam.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
359	On the west wall of the same shrine ..	Chōḷa	Tribhuvanachakravartin Kōṉērimēlkoṇḍaṉ	12th year ..	Tamil . ..	Registers an order of the king on the 293rd day of the year, to present certain lands in the village of Arumbākkam, a suburb of Uḷaḷūr *alias* Rājarājanallūr in Kaḷattūr-kōṭṭam, clubbed together under the new name Anapāyanallūr, for maintaining worship in the temple of Tiruvālakkōyiluḍaiya-Mahādēva. The royal secretary was Anapāya-Mūvēndavēḷāṉ as in No. 346.
360	On the north wall of the same shrine ..	Do. ..	Vikrama-Chōḷadēva	9th ,, ..	Do.	Gift of a lamp. Mentions Gōmaḍattu Śailarāsi-Paṇḍita.
361	On the same wall	....	Sakalalōkachakravartin Rājanārāyaṇa Śa-[m]buvarāya.	3rd ,, ..	Do.	Gift of 15 cows for half a lamp by one of the *Kaikkōḷar* belonging to the temple of Tiruvālakkōyiluḍaiya-Nāyaṇar. Mentions the measure *Rājakēsari-nāḷi*.
362	Do.	....	Rājanārāyaṇa Śambuvarāya	10th ,, ..	Do.	Registers that the residents of Kaḷattūr-parru gave Nariyaṉēri *alias* Puṇḍarīkanallūr, a hamlet of Kaḷattūr, to the *Kaikkōḷa* mentioned in No. 361, as a *sarvamānya* grant.
363	Do	Chōḷa ..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	12th ,, ..	Do. .. .	Registers an order to the chief Toṇḍaimāṉ on the 293rd day of the year, to grant some lands in the village of Neṉmali in Valla-nāḍu, clubbed together under the new name Kulōttuṅgaśōḻaṉ-Tiruṉṟuchchōḻanallūr for maintaining worship in the temple. The royal secretary was Anapāya-Mūvēndavēḷāṉ as in Nos. 346 and 359.
364	On the east wall of the same shrine ..	....	Śakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	12th ,, ..	Do.	Records that the *tirumaḍaiviḷāgam* and the surrounding lands, were given as a *sarvamānya* grant to the *sthānattār* of the temple, for maintaining worship and repairs.
365	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th ,, ..	Do.	Damaged. Gift of land by a certain Karikālaśōḻa-Tamiḻadaraiyaṉ for burning a lamp on the hill north of the temple of Tiruvālakkōyiluḍaiya-Nāyaṇar.
366	On the east wall of the second *prākāra* in the Ādhipurīśvara temple at Tiruvorriyur.	Do	Tribhuvanachakravartin Tribuvanavīradēva, 'who having been pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr, and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes.'	31st ,, ..	Do.	Gift of a cow, a bull and a calf, for a lamp to the temple of Tiruvoṉṟiyūruḍaiya-Nāyaṇār, by a devotee in the Kuḷandaiyaṇḍār-maḍam at Kuḷattūr in Veṇkuṉṟa-kōṭṭam.
367	On the same wall	Vijayanagara ..	Vīrapratāpa-Dēvarāya	Krōdhin (= Śaka 1346).	Do.	Gift of salt-pans in the village of Maṇali in Puḻal-nāḍu as a *dēvadāna* to the temple of Tiruvoṉṟiyūruḍaiya-Nāyiṉār [at Tiruvoṉṟiyūr] in Puḻaṟ-kōṭṭam a sub-division of Jayaṅgoṇḍachōḻamaṇḍalam, by the residents of that village. Mentions the salt-pan called Paḍampakkanāyakapperaḷam.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
368	On the same wall	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	19th year ..	Tamil	Interrupted by a wall in the middle. Registers that the king was present at the Rājarājan-*tirumaṇḍapam*, to see the Āṇi-festival in the temple of Tiruvorṟiyūr-Uḍaiyār. The *dēvadāna* village Ādanpākkam in Śurattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-valanāḍu, being reported to be lying waste for want of tenants, the king ordered that it may be leased out to certain persons specified in the inscription.
369	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	17th ,, ..	Do.	Gift of 12 buffaloes for a lamp by Āriyaṉ Tiruchchiṟṟambalamuḍaiyaṉ Paḍumaṉ *alias* Kaṭṭimaṉ of Kāśmīrapura to the temple of Tiruvorṟiyūr-Uḍaiyār [at Tiruvorṟiyūr] in Puḷaṟ-kōṭṭam, a sub-division of Vikramaśōḷa-valanāḍu in Jayaṅgoṇḍa-chōḷa-maṇḍalam.
370	Do.	Do.	Tribhuvanachakravartin Rājarāja[dēva] ..	30th ,, ..	Grantha and Tamil.	Gift of 32 cows and a bull for a lamp by a certain Tiruveṅkaṭacharaṇālayaṉ, the headman of Nulappiyāṟu in Ambaṭṭūr-nāḍu.
371	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājadhirājadēva.	9th ,, ..	Do.	Interrupted by a wall in the middle. The king is stated to have been present on the occasion of Paṅguṇi-Uttiram festival in the temple of Paḍambakka-Nāyakadēva when in the same place were also present Chaturānana-Paṇḍita who owned a *maṭha* in the temple and Vāgīśvara-Paṇḍita, who expounded the *Sōmasiddhānta*, hearing the Śrīpurāṇa of Āḷuḍaiyaṇambi. The *dēvadāna* village Vaḍugapperumbākkam being reported [to be lying waste for want of tenants?] the king ordered it to be leased out to a certain Amudaṅgiḷāvaṉ Periyaṉ Sōmaṉ.
372	On a slab built into the floor, at the entrance into the same *prākāra*.	Gaṅga-Pallava	Vijaya-Kampavarman	19th ,, ..	Tamil	Damaged. Registers a gift of land by Nirañjanaguravar of Tiruvorṟiyūr to the temple of Nirañjanēśvarattu-Mahādēva which he had constructed at that village. It is stated that the assembly of Maṇali sold the land to Nirañjanaguravar. Mentions one of the signatories whose name was Peruntalaikkāvadi Tiruvorṟiyūraṉ.
373	On the north, west and south walls of the central shrine in the Kalyāṇa-Veṅkaṭēśa-Perumāḷ temple at Narayanavanam.	Vijayanagara	Vīrapratāpa Vīra-Ach[y]utarāya-Mahārāya	Śaka 1463, Plava.	Do.	Records that a certain Viruppaṇṇa founded a town called Veṅkaṭādrisamudram on the borders of Nārāyaṇapuram and constructed there the temple of Veṅkaṭādri-Perumāḷ for the merit of Veṅkaṭādri-rāya-Mahārāya. To this temple he gave for offerings, with the permission of the king, some complete villages and shares in others.
374	On the west and south walls of the same shrine.	....	....	Krōdhin ..	Do.	Registers an oral agreement (*vākpatram*) among three private individuals.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
375	On a slab fixed into the floor of the *maṇḍapa* in front of the same shrine.	Chōḷa	Rājarājakēsarivarman	Lost	Tamil	Registers that Vikkiyaṇṇaṉ Pugaḻvipparagaṇḍaṉ of the [Cha]ḷukki family, and two others, the chiefs of Vaṭṭiya-nāḍu in [Kuṉṟa]vattana-kōṭṭam, gave certain privileges to the Veḷḷāḷas of that district.
376	On the inner *gōpura* of the same temple ..	....	....	Śaka 1545, Dundubhi.	Telugu	Gift of a village for offerings and festivals to the temple of Kalyāṇa-Veṅkaṭēśvarasvāmin of Nārāyaṇapura, by the *Mahāmaṇḍalēśvara* Tirumalrāja son of Śrīraṅgarāja and grandson of Kaṭṭari-Sāḷva Mākarāja of the Kāśyapa-gōtra and the Āpastamba-sūtra.
377	On the outer *gōpura* of the same temple ..	Vijayanagara ..	Vīrapratāpa Vīra-Veṅkaṭadēva-[Mahārāya*], ruling at Penugoṇḍa.	Śaka 1544, Raudri.	Do.	Built in at the left end. Records gift of tolls by common consent, to the temple of Kalyāṇa-Veṅkaṭēśvara, by the mercantile community (viz.) the chiefs of Ayyāvoḷe including persons like Pṛithiviśeṭṭi Rāyanimantri-Bhāskara.
378	On two detached slabs built into the floor of the Vāhana-*maṇḍapa* in the same temple.	Chōḷa	Tribhuvanachakravartin Rāja[rājadēva] ..	17th year ..	Tamil	Gift of tolls by common consent to the temple of Kavarīśvaramudaiya-Nāyaṉār at Nārāyaṇapuram in Tiruvēṅgaḍa-kōṭṭam, by the mercantile community.
379	On two other detached slabs built into the same floor.	Pāṇḍya.. ..	Sundara-Pāṇḍyadēva, 'who took every country.'	8th ,, ..	Do.	Gift of 20 pack-bullocks to the temple of Kavarīśvaram-Uḍaiyār, by a certain Periyapiḷḷai *alias* Rājanārāyaṇa-Śērakōṉ, one of the subordinates of Yādavarāya.
380	On two detached slabs built into the *maṇḍapa* opposite the main entrance into the same temple.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	Lost	Do.	Seems to record the gift of the village Pondaipakkam in Śēy-nāḍu for repairs and other requirements, to the temple [of Kavarīśvaramudaiya-Nāyaṉār*].
381	On the west wall of the central shrine in the Parāśarēśvara temple in the same village.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya	Śaka 1473, Paridhāvin.	Do.	Gift of 40 *paṇam* for offerings to the temple of Ambaliṅgamudaiya-Nāyaṉār at Nārāyaṇapuram in Tiruvaṭṭiyūr-nāḍu, a sub-division of Kuṉṟavarttana-kōṭṭam in Ja[ya*]ṅgoṇḍa-chōḷa-maṇḍalam, by a *Kammāḷa* of that village.
382	On a slab built into the floor of the court yard in the same temple.	....	....	Pramādīcha (Pramādin).	Telugu	Gift of the village of Yippatoṅgali to the priests of Kāḷahasti on the occasion of the *kumbhābhishēka* (*i.e.* the renovation) of the temple of Agastīśvara (also called Parāśarēśvara), by Kaṭṭari-Sāḷva Mākarāja-Bommarājudēva-Mahārāju.
383	On the base of the central shrine in the Agastyēśvara temple at **Kempulapalaiyam**.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	15th year ..	Tamil	Gift of two *māḍai* for a lamp to the temple of Tiruvagattīśuramudaiya-Nāyaṉār at Nārāyaṇapuram in Vaṭṭiya-nāḍu, a sub-division of Kuṉṟavattana-kōṭṭam in Jayaṅgoṇḍa[chōḷa]-maṇḍalam by Rājanārāyaṇa-Mūvēndavēḷāṉ, a native of Piraṭṭi-Kuḷattūr in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
384	On the beams of the *maṇḍapa* in the Ammanāchchi-Amman temple in the same village.	....	....	Śaka 1669, Prabhava.	Telugu	Registers that the *Mahāmaṇḍalēśvara* Śēshāchala-patirājudēva-Mahārāja son of Rāmarāja and grand-son of Guṇḍōli-Kṛishṇamarāja, of the Kāśyapa-gōtra, repaired the Sabhā-*maṇḍapa* of the temple of Ammanāchchamma (called Āmnāyākshi in Sanskṛit) at Nārāyaṇapuram, the northern entrance to Kāñchi-piṭha.
385	On a slab in the kitchen of the Nāgādhīśvarasvāmin temple at **Karumbedu**.	....	....	Śaka 1752, Vikṛiti.	Do.	Records that Tiruvēṅgaḷamba, the queen of a prince of the family of Kaṭṭāri-Sāḷva Mahārāja built a shrine for Sōmasundarēśvara and Mīnākshi, in the temple of Nāgadhīśvara situated on the bank of the river Kuśasthalī.
386	On a slab built into the wall of the Utsava-*maṇḍapa* in the same temple.	....	....	Śaka 1692, Vikṛiti.	Do.	States that the *maṇḍapa* was built by Tirumala-koṇḍama, wife of Bopparāju-Veṅkaṭanarasiṁharāja and daughter of the *Mahāmaṇḍalēśvara* Vellaṇṭi Kasavarāja. The name of the village is given as Khādirapura on the bank of the Kuśasthalī river.
387	On a slab set up in front of the Dēśa-Vināyaka temple at **Sattravada**.	....	Yādavarāyar Śrīraṅganāthar	18th year ..	Tamil	The residents of Tiraṇi-nāḍu in Neḍu-nāḍu, and others gave to a certain Melittēvaṉ, the village of Tiraṇi as a *rudirappaṭṭi*. This he presented to the Dēśa-Vināyaka temple at Śattirapāḍi and prohibited the sects of Śaṅkēti-śamayakkārar and Vīra-kodiyār from entering it.
388	On a slab set up by the side of a well in the same village.	Sāḷuva	Śelva Tippadēva-Mahārāja, son of Sāḷuva Tippayadēva-Mahārāja.	Dundubhi (= Śaka 1364).	Do.	Records a charter granted to the *Śēṇiyans* by Daḷavāy Śrīraṅga-Rāvuttar.
389	On the east wall of the *maṇḍapa* in front of the central shrine of the Chidambarēśvara temple in the same village.	Vijayanagara ..	Vīrapratāpa [Dēva]rāya-Mahārāya ..	Śaka 134[9], Plavaṅga.	Do.	Built in at the bottom. Mentions the Śaiva and Vaishṇava shrines of Chandragiri-rājya *viz.* Kāñchīpuram, Tirukkāḷatti, Tiruvoṟṟiyūr, Tiruvaḷaṅgāḍu, Tiruppāḷaivanam and others. Refers to the *vibhūti-kāṇikkai* collected in the temple of Aḷagiya-Tiruchchiṟṟambalamuḍaiya-Nāyaṉār at Śattirapāḍi in Maṅgaḷūr-nāḍu a sub-division of Kuṉṟa[vattaṉa-kō]ṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam and to certain royal orders (*rāyasam*) issued to Ariyappa-Daṇṇāyaka, Bhikshāvṛitti-Ayyagaḷ and Dēvarāya-Uḍaiyar of Chandragiri.
390	On the west and north walls of the Varadarāja-Perumāḷ temple in the same village.	Do. ..	Vīrapratāpa Vīra-Ach[y]utayyadēva-Mahārāya.	Śaka 1459, Hēviḷambi.	Do.	Much damaged. Mentions Maṅgaḷūr-nāḍu, a sub-division of Nārāyaṇapurapparru in Kuṉṟavattana-kōṭṭam of Jayaṅgoṇḍachōḷa-maṇḍalam.
391	On a slab set up in the main street in the same village.	....	....	....	Do.	Registers that Gaṇḍaragūḷi Māraya-Nāyakkar son of *Mahāṗradhāni* Sōmaya-Deṇṇāyaka gave to the temple of of Aḷagiya-Tiruchchiṟṟambalamuḍaiya-Nāyaṉār, a piece of land with the right to take water from the tank of Vaśavaṇappa[nē]ri.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
392	On detached slabs round the central shrine in the Vēṇugōpāla-Perumāḷ temple at **Karvetinagar**.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	11th year ..	Tamil	The fragments appear to have included this and two other records of the same king and of the same date and to have registered gifts of land to the Śiva temples at Nārāyaṇapuram in Vaṭṭiya-nāḍu, a subdivision of Kuṉṟavaṭṭana-kōṭṭam. Some of the temples mentioned are Avimuktīśvaramuḍaiya-Nāyaṉar, Lakkīśvaramuḍaiya-Nāyaṉār and Akkaśāḷīśvaramuḍaiya-Nāyaṉār. Mention a certain Vīra-Naraśiṅgadēvaṉ *alias* Yādavarāyaṉ. Also a fragment is found of an unnamed Śāḷuva king.
393	On the north wall of the Agastyēśvara temple at **Senur**.	Vijayanagara ..	Mahāmaṇḍalēśvara Achyutadēva-Mahārāya	Śaka 1461, Vikārin.	Do. . ..	Gift of two villages to the temples of Tiruvagattīśuramuḍaiya-Nāyiṉār and Pachchaivarṇa-Perumāḷ at Śeṇalūr, for repairs and worship.
394	On the north and west walls of the same temple.	Chōḷa	Rājarāja-Rājakēsarivarman	20th year ..	Do.	Damaged and mutilated. Seems to contain portions of a historical introduction not copied so far and to record a gift of land to the temples of Tiruvagattīśuradēva and Tirumēṟṟaḷidēva, on account of the drummers who beat drums during the *śrī-bali* ceremony.
395	On the south wall of the central shrine in the Kāḷakaṇṭhēśvara temple at **Adaipalam**.	....	Chinna-Bomma-Nāyaka of Vēḷūr	Śaka 1504, Chitrabhānu.	Grantha and Tamil.	Registers that Appai-Dīkshita constructed the temple.
396	On the south wall of the Svayambhunāthēśvara temple at **Mullandram**.	....	....	Raudr .	Tamil	Records that the *Mahājanas* of Praudhadēvarāyapuram *alias* Agaram-Muḷḷaṇḍam, including the poet Diṇḍimakavi, assigned house sites to certain stone-masons in the *Kaṇmāḷatteru*. This charter was engraved on the temple of Tāṇḍōṉṟīśvaram-Uḍaiyār.
397	On the south wall of the Aruṇachalēśvara shrine in the same temple.	....	....	Śaka 1472, Sādhāraṇa.	Do.	Gift of land by a Brāhmaṇa lady to the shrine of Aṇṇāmalainātha built by her, in the temple of Svayambhunātha for the merit of herself and her husband Kumārar-Diṇḍimar Aṇṇāmalainātḥar.
398	On the inner *prākāra* wall of the Paraśurāmēśvara temple at **Attirala**.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	1[6]th year ..	Do.	Gift of 1 *māḍai* for a lamp to the temple of Tiruvirāmīśvaradēva at Tiruvaṟatturai in Mēṟ-Pākkai-nāḍu, a sub-division of Adhirājēndrachōḷa-maṇḍalam, by a native of Neṉpākkai.
399	On the outer *prākāra* wall of the same temple.	....	....	Śaka 1212, Vikṛita.	Do.	Gift of 12 *māḍai* for lamps by the wife of Ponuṅgaṇṭi Vāśireḍḍi, to the temple of Paraśurāmīśvaramuḍaiya-Nāyaṉār at Tiruvaṟatturai in Pottappināḍu, a sub-division of Mēṟ-Pākkai-nāḍu in Adhirājēndra-maṇḍalam.
400	On the same wall	....	....	Śaka 1205, Pārthiva (wrong).	Do.	Gift of 2 *māḍai* for providing a flower garland to the same temple (here called Tiruvirāmīśuramuḍaiya-Nāyaṉār).
401	Do.	....	....	Śaka 1[2]00, Bahu[dhā]nya.	Do.	Gift of 12 *māḍai* for a lamp to the shrine of Vairavapiḷḷaiyār at Tiruvaṟatturai by a native of Puḍōli.
402	Do.	....	....	Śaka 1209, [Sarvajit].	Do.	Provides for the supply of 1 *nāḻi* of curds every day to the temples of Tiruvirāmīśuramuḍaiya-Nāyaṉār and Vayirava-piḷḷaiyār, for the merit of the chief who was ruling the Po[tta*]ppi-nāḍu.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
403	On the same wall	....	....	Śaka 1202, Vikrama.	Tamil	Gift of 15 *māḍai* for lamps and garlands to the temple of Paraśurāmīśvaramuḍaiya-Nāyaṇār, by a native of Mandappaḷḷi.
404	On a slab set up at the ruined main entrance into the same temple.	....	....	Śaka 1194, Āṅgira.	Do.	Records an agreement by the residents of the Pottappi-nāḍu district who had met in the *maṇḍapa* called Chitramēḷi to raise 1 *māḍai* from each village in order to construct an embankment on the side of the river and to prevent any injury from floods to the temple of Paraśirāmīśvaramuḍaiya-Nāyaṇār.
405	On another slab set up in the same place	Sāḷuva	Narasiṅgayyadēva-Mahārāja	Śaka 1399, Hēmaḷambi.	Telugu ..	Unfinished. Registers that Aṇṇamarusayya came to Araturēvulu, enquired into the affairs of the [Kṛitri]śvara, Paraśurāmēśvara and the Bhayirava temples and seeing that the income had been stopped in the interval, restored the temple lands at Proḷi, for the merit of king Narasiṅgayyadēva-Mahārāja.
406	On a third slab lying broken in the same place.	....	Ambadēva-Mahārāja, ruling at Vallūri-paṭṭaṇa.	Śaka 120[9], Sarvajit.	Do. ..	Damaged. Mentions among others, the districts Yeṟuva, Pottapi-nāṇḍu and Muḷiki-nāṇḍu and the temple of Paraśurāmēśvara at Araturēvula-mahā-sthāna. Refers to a number of tanks, canals and villages founded and called after either the name of the king or one of his *birudas*.
407	On the south wall of the Śiva temple at **Poḷi.**	Chōḷa . ..	Rājarājadēva (III)	27th year, Śubhakṛit.	Tamil	Gift of 1 *māḍai* for a lamp by a certain Reḍḍi, to the temple of Uḷḷaṅkuḷunda-Nayaṇār at Tuḍōḷi in Mēṟ-Pakkai-naḍu, a sub-division of Adhirajēndra-maṇḍalam.
408	On the east wall of the Varadarājasvāmin temple in the same village.	....	....	Śaka 1204, Chitrabhānu.	Do.	Gift of two lamps to the temple of Karumāṇikka-Perumāḷ.
409	On the same wall	....	.. .	Śaka 1482, Raudri.	Telugu ..	Records that the *baliṗīṭha* was presented by a certain Timmana to the temple of Kariyamāṇikyarāya, for the merit of his uncle Ponna-Nā[yu*]ḍu.
410	On a slab set up in the courtyard of the same temple.	....	Ambadēva-Mahārāja, ruling at Vallūri-paṭṭaṇa.	Śaka 1212, Vi[rōdhin].	Do. ..	Much damaged. The king has a long list of *birudas*.
411	On a slab set up near the eastern *gōpura* of the Kōdaṇḍarāmasvāmin temple at **Vontimitta.**	Vijayanagara ..	Virapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1480, Kālayukti.	Do. ..	Registers that the village of Voṇṭimiṭṭa in the Siddhavaṭaṁ-sīma of Udayagiri-rājya with its connected hamlets was granted to the temple of Raghunāyaka for offerings, repairs, festivals, etc., by Nāgarājayyadēva-Mahārāja, the son-in-law of Rāmarājayya-Guṭṭi-Yaṟa-Tirumalrājayya of the Āraviḍu family.
412	On a second slab in the same place ..	Do. ..	Do. ..	Śaka 1477, Ānanda.	Do ..	Guṭṭi-Tirumalayyadēva-Mahārāja of the Āraviḍu family is stated to have been the prime-minister of the king. Gift of three villages including Pulupatūru in Pottapi-naḍu and of some wet land in Voṇṭi-meṭṭa, to the same temple. Below this is inscribed a record of Śaka 1705, Śōbhakṛit, registering gifts by certain Reḍḍis and Karaṇams.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	On the south wall of the Kharēśvara temple at Lepaka.	Chōḷa	Tribhuvanachakravartin Vīrarājēndrachōḷadēva.	2[6]th year, Raktākshi.	Tamil	Damaged and incomplete. Seems to record a gift of land to the temple of Karaviśvaram-Uḍaiyār at Neṉpākkai in Mēṟ-Pākkai-nāḍu, a sub-division of Adhirājēndra-maṇḍalam. Below this is a record of Śaka 1209 which registers a gift of money to the [same] temple.
414	On the same wall	...	.. .	Śaka 1224, Śubhakṛit.	Do.	Much damaged. Refers to the temple of Kara-[vi]śvaramuḍaiya-Nāyaṉār at Neṉpākkai and mentions the Maṇḍalika-Brahmarākshasa Ambadēva-[Mahā]rāja.
415	Do.	Chōḷa	Rājarājadēva (III.)	24th year, Vikārin.	Do.	Incomplete. Seems to record a gift of lamps to the same temple.
416	Do.	....	....	Śaka 12[2]4, Śubhakṛit.	Do.	Unfinished. Gives only the date.
417	On the north wall of the same temple ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	29th year, Bahudhānya.	Do.	Do. do.
418	On the east wall of the same temple ..	Chōḷa	Rājarājadēva (III)	6th year, Vishaiya (*i.e.*, Vṛisha).	Do.	Gift of 1 *māḍai* for a lamp by a *Taṭṭāṉ* of Neṉpākkai, to the temple of Karaviśuramuḍaiya-Nāyaṉār.
419	On the same wall	Do.	Do.	10th year ..	Do. . ..	Gift of paddy for three lamps by a native of Poṭṭappi.
420	Do.	Do.	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ Rājēndra-Chōḷadēva, 'who took the head of two Pāṇḍya (kings).'	....	Do.	Gift of lands in the village of Neṉpākkam to the temple of Tiruchchiṟṟambalam-Uḍaiyār. The royal secretary (*tirumandira-ōlai*) who wrote the order was Virasōḻappiramārāyaṉ and the signatories were Viḻuppāḍarāyaṉ and Muṉaiyadaraiyaṉ.
421	On a slab set up near the entrance into the Chennakēśava-Perumāḷ temple in the same village.	....	....	Śaka 1424, Dundubhi.	Telugu ..	Gift of land to the temples of Chennakēśvaradēva and Kharaviśvaradēva by a certain Yaṟamanāyani-Timmayya, for the merit of Dēv[i]-Nāyaniṅgāru.
422	On another slab set up in the same place	....	....	Śaka 13[3]0, Sarvajit.	Do.	Much damaged. Mentions Malla-Reḍḍi with a long list of family titles a d the temple of Karavēśvara at Lembāka.
423	On the third slab set up in the same place	....	Ambadēva-Mahārāja	....	Tamil	Damaged at the beginning. Registers that a certain Gaṅgadēva, son of Sarvādhikāri Irumaḍidēva induced a merchant (*nagarattār*) of Nellūr to present a lamp to the temple of Kēśava-Perumāḷ at Neṉpākkam, for the success of the king.
424	On the fourth slab in the same place ..	..	Malla-Reḍḍi, son of Anna-Reḍḍi	Śaka 1335, Vijaya.	Telugu ..	Registers that a merchant of Nellūr built the southern wall of the compound, in the temple of Kēśava-Perumāḷ at Lembāka.
425	On the fifth slab in the same place ..	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year ..	Tamil	Registers that some land near the temple of Neṉpākkai-Viṉṉagar *alias* Kēśava-Perumāḷ was assigned for a street called Pallavarāyaṉ-tiruvīdi after Pallavarāyaṉ, the chief of Tuñjalūr in Naḍuviṟ-kūṟṟu, a sub-division of Miḻalai-kūṟṟam. One of the faces bears the Pāṇḍya symbol of an *aṅkuśa* between two fish.
426	On a slab set up near the south wall of the same temple.	Chōḷa	Rājarājadēva (III.)	22nd ,, ..	Do.	Damaged. Gift of 12 *māḍai* for a lamp to the temple of Kēśava-Perumāḷ. Another record of the same year of the king is inserted on the top of the slab and registers also the gift of a lamp.
427	On a pillar of the Makha-*maṇḍapa* in the same temple.	....	....	Śaka 1198, Dhātṛi.	Do.	Gift of 12 *māḍai* for a lamp.
428	On the same pillar	....	....	Śaka 1216, Jaya	Do.	Gift of 12 *māḍai* for a lamp to the temple of Kēśava-Perumāḷ at Neṉpākkai.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On another pillar of the same *maṇḍapa* ..	....	....	Śaka 1204, Chitrabhānu.	Tamil	Damaged. Mentions the gift made for the success of "the Mahārāja's son," which may be tentatively read as Dāri[ta]kka-Īśvarasa, by his *Sarvādhikari*. Another Śaka date 1217, Manmatha is also found on the same pillar.
430	On a sluice of the Timmarasu-tank in the same village.	....	....	Śaka 1634, Nandana.	Telugu ..	Records that Perumaḷḷarāja, son of Maṭla Veṅkaṭakrishṇamarāju-Dēvachōḍa-Mahārāju, built the sluice to the tank originally constructed by Bācharsu-Timmarsu.
431	On a slab set up infront of the Ādikēśavasvāmin temple at **Tangaturu**.	Vijayanagara ..	Dēvarāya, son of Vīra-Harihara ..	Lost	Do. ..	Much damaged. Mentions a *pradhāni* of the king.
432	On a slab set up near the ruined temple of Siddhēśvara in the same village.	Kākatīya ..	[Prata]parudra[dēva], ruling at [Oruṅgallu]-paṭṭaṇa.	Śaka [1237], Rākshasa.	Do. ..	Do. Seems to record a gift of voluntary contributions (*magama*) to the temple of Siddhanā-[tha]dēva at Taṅgaṭūru.
433	On a slab set up in the court-yard of the Kailāsanāthasvāmin temple in the same village.	....	....	Śaka 1328, Vyaya.	Do. ..	Damaged. Mentions Annā-Reḍḍi, son of Malla-Reḍḍi and younger brother of Vēmā-Reḍḍiṅgāru of Addaṅki. All the usual Reḍḍi titles are repeated at the beginning of the inscription.
434	On the entrance into the Mūlasthānēśvara temple at **Pottapi**.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Ma[hā]rāya ..	Lost	Do. ..	Unfinished. Registers a *dasavanda* charter granted to certain Reḍḍis by Varadāyadēva-Chōḍamahārāja, son of Maṭla Pōcharājayyadēva-Chōḍamahārāja and mentions the *Mahāmaṇḍalēśvara* Rāmarāju-Tirumalarājayyadēva-Mahārāja.
435	On a slab built into the floor of the *garbhagṛiha* in the same temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	Do.	Tamil	Damaged and incomplete. Mentions a certain Madurāntaka Pottappichchōḷa Śitti-Arai[yaṉ].
436	On the east wall of the Vēṇugōpālasvāmin temple in the same village.	....	....	Śaka 16[illegible][0], Vilambi.	Telugu ..	Registers that Maṭla Kōma[ri]-Kantarāju-Dēvachōḍa-Mahārāju ordered the dilapidated *nāsika* (*i.e. sukhanāsika*) of the Gōpālasvāmin temple at Pottapi, the head-quarter of Pottapi-nāḍu in Siddhavaṭṭam which was a sub-division of Uda[ya]giri, to be renewed.
437	On the east, south and north walls of the same temple.	....	Manumasi[ddha]	Śaka 1180, Kālayukta.	Tamil and Grantha.	Much damaged and incomplete. Gives a list of *birudas* at the beginning. Mentions the Sōmēśvara temple.
438	On a slab set up near the Padmagirināthasvāmin temple at **Obali**.	....	....	Vikṛita.. ..	Tamil	Registers money granted for a number of lamps to the temple of Malaikiṉṟa-Perumāḷ at Vallōlam.
439	On a slab set up in front of the Saṅgamēśvara temple in the same village.	....	....	Paridhāvin ..	Telugu ..	Damaged Records that a certain Vīramushṭi Siṅgāram Vīraya presented the income which was due to him from Ōpili to the temple of Vīrēśvara, in presence of Mandula Basavaya, the *mudrakartā* of Vīraśaiva-Siddha-Bhikshāvṛitti Ayyavāru who was a worshipper of Mallikārjuna-liṅga on the Śrīparvata mountain.
440	On a slab set up near the Vīrabhadrasvāmin temple in the same village.	....	....	Śaka 1152, Vikṛita.	Tamil	Gift of money for lamps to Śaṅgiśuramuḍaiya-Nāyaṉār at Vallō[la]m.
441	On the back of the same slab	Chōḷa	Rājarājadēva	18th year	Do.	Gift of two lamps.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
442	On a slab set up in the court-yard of the Vīrabhadrasvāmin temple at **Rayachoti**.	....	....	Durmukhi ..	Telugu	Gift of the village of Mogapālampalli to a number of Śaiva priests to maintain 160 lamps in the temple of Vīrayadēva at Rāchaviṭi by an agent of Veṅkaṭādri-Nāyaniṅgāru and the trustees.
443	On the base of the east *gōpura* of the same temple.	Vijayanagara ..	Vīrapratāpa Vīra-Achyutadēva-Mahārāya ..	Saka 1456, Jaya	Do. . ..	Damaged. Gifts by Veṅkaṭādri-Nāyaniṅgāru, to the temple of Vīrēśvara at Rāchaviṭi.
444	On the wall of the same *gōpura*	Do.	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya ..	Śaka 1442, Vikrama.	Do.	Damaged. Gift by [Kā]ma-Nāyaniṅgāru for the merit of the king. Mentions the two provinces Penugoṇḍa-Mārjavāḍa and Udayagiri-Mārjavāḍa.
445	On the south wall of the central shrine in the same temple.	Do.	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1484, Dundubhi.	Do.	Registers that Amarināyani Veṅgaḷa-Nāyaniṅgāru, the agent of the *Mahāmaṇḍalēśvara* Jilleḷḷa Raṅgapatirājayyadēva-Mahārāja was governing the Rāmadurgam-śīma and that on that occasion he repaired the central shrine and the *suganāsi* of the Vīrēśvara (also called Vīrabhadradēva) temple, for the merit of his master.
446	On a slab set up in the hamlet of Old Rāyachōṭi near the same village.	....	Niśśaṅkapratāpa Rāyadēva-Mahārāya, 'lord of Karkaṭapura.'	Śaka 1256, Nandana.	Tamil	Records that the king gave Rāyanārāyanapputtēri which was named after himself to the temple of Janārdana-Perumāḷ built at Āṇḍappūr in Kīḻai-Mārāyapāḍi, a district of Raṭṭapāḍikoṇḍaśōḻamaṇḍalam, by a private individual.
447	On the south base of the Sañji-Bālappa temple at **Urigam**.	....	....	Śaka 1191, Vibhava.	Do.	*Ep. Carn.* Vol. X. Bp. 60.
448	On a stone lying near the Pālpāṭemmacheruvu on the boundary of **Sundarapalya** and **Gandlapalli**.	Chōḻa .. .	Chakravartin Kulōttuṅga-Chōḻadēva ..	27th year ..	Do.	*Ibid.* 16.
449	On the south base of the *maṇḍapa* in front of the central shrine in the Svayambhavēśvara temple at **Madivala**.	....	....	Śaka 1220, Viśuvāvari (Viśvāvasu).	Do.	*Ibid.* 26.
450	On the north base of the same shrine ..	....	Śiru-Vāsudēva, son of Jayaṅgoṇḍaśōḻa Iḷavañjiyarāya *alias* Kūttāḍundēvar.	Śaka 1184, Durmati.	Do.	*Ibid.* 32.
451	On the same base	....	Iḷaiya-Vāsudēva, son of Jayaṅgoṇḍaśōḻa Iḷavañjiyarāya Kūttāḍundēvar.	Śaka 1192, Śukkira (Śukla).	Do.	*Ibid.* 34.
452	At the entrance into the Pārvatī shrine in the same temple.	....	Kūttāḍundēvar, son of Jayaṅgoṇḍaśōḻa Iḷavañjiyarāyaṉ *alias* Māraḷvāṉ.	Śaka 1154, Khara.	Do.	*Ibid.* 35 (*a*.)
453	On a pillar at the entrance into the same shrine.	....	Jayaṅgoṇḍaśōḻa Iḷavanjiyarāyaṉ, 'lord of Kāñchipura.'	....	Do.	*Ibid.* 38 (*a*).
454	In the same place	....	Kūttāḍundēvar, son of Jayaṅgoṇḍaśōḻa Iḷavañjiyarāyaṉ *alias* Māraḷvāṉ.	Śaka 1151, Sarvadhārin.	Do.	*Ibid.* 35 (*b*).
455	On a pillar of the verandah round the same temple.	....	Jayaṅgoṇḍaśōḻa Iḷavañjiyarāyaṉ *alias* Kūttāḍundēvaṉ.	Śaka 1149, Sarvajit.	Do. . ..	*Ibid.* 37 (*a*).
456	On another pillar of the same verandah ..	....	Iḷaiya-Vāsudēva, son of Jayaṅgoṇḍaśōḻa Iḷavañjiyarāyaṉ Kūttāḍundēvar.	....	Do.	*Ibid.* 37 (*b*).
457	On a slab lying by the road-side south of the village of **Bairakur**.	Chōḻa	Madiregoṇḍa Parakēsarivarman	29th year ..	Kanarese ..	*Ibid.* Mb. 203.
458	On the south base of the Varadarājasvāmin temple at **Uttanur**.	Do. .. .	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḻadēva.	3rd ,, ..	Tamil . ..	*Ibid.* 119.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
459	On a slab set up in front of the same temple.	Chōḷa	Rājarāja-Rājakēsarivarman	19th year ..	Tamil	*Ibid.* No. 123.
460	On the south base of the central shrine in the Rāmēśvara temple at **Avani.**	Do.	[Kulōttuṅ]ga-Chōḷadēva, 'while Vallāḷadēva was ruling the earth.'	Śaka 1111–12, Saumya, 12th year.	Do.	*Ibid.* No. 44 (*b*).
461	On the same shrine	Do.	[Kulōttuṅga]-Chōḷadēva	[2]5th year ..	Do.	*Ibid.* No. 42 (*c*).
462	Do.	Do.	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	25th ,, ..	Do.	*Ibid.* No. 42 (*b*). The second figure is clearly ' on the impression.
463	Do.	Do.	Do. do	27th ,, ..	Do.	*Ibid.* No. 42 (*f*).
464	On the south base of the Bharata shrine in the same temple.	Do. .. .	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	3rd ,, ..	Do.	*Ibid.* No. 49 (*a*).
465	On the west and north bases of the same shrine.	Do. . ..	Rājakēsarivarman *alias* Uḍaiyār śrī-Kulōttuṅga-Chōḷadēva.	10th ,, ..	Do.	*Ibid.* No. 47.
466	On the north base of the Śatrughna shrine in the same temple.	Do.	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	33rd ,, ..	Do.	*Ibid.* No. 54.
467	On the south base of the Īśvra temple at **(Bechirak-) Madivala.**	Do	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	Śaka 1049 and 10th year.	Do.	*Ibid.* Sp. 61.
468	On a slab lying below the bund of the Doḍḍakere tank at **Dalasanur.**	Do.	Chakravartin Vikrama-Chōḷadēva	10th year ..	Do.	*Ibid.* Kl. 186.
469	On the north base of the Sōmēśvara temple at **Yeldur.**	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Kulōttuṅga-Chōḷadēva.	5th ,, ..	Do.	*Ibid.* Mb. 105 (*b*). The date is clearly '5' on the impression.
470	On the same base	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	4th ,, ..	Do.	*Ibid.* No. 105 (*a*).
471	On the west and south bases of the same temple.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājadhirājadēva.	3[2]rd ,, ..	Do.	*Ibid.* No. 106 (*a*).
472	On a slab built into the Vīraguḍi near the same temple.	Do.	Parakēsarivarman *alias* Uḍaiyār [śrī-Rā]jēndradēva.	6th ,, ..	Do.	*Ibid.* No. 107.
473	On a slab set up behind the ruined Sōmēśvara temple at **Yedurur.**	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	Śaka 1133 and 32nd year, Pramādōti, (Pramōda).	Do.	*Ibid.* No. 125.
474	On a slab set up in a field at **Gaddekannur.**	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva, 'who took the eastern country, Gaṅgai and Kaḍāram.'	[30]th year ..	Do.	*Ibid* Kl. 149 (*b*).
475	On the south base of the Kōlāramma temple at **Kolar.**	Do.	Do. do.	16th ,, ..	Do.	*Ibid.* 111.
476	On the same base	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva, 'who took the eastern country and Gaṅgai.'	13th ,, ..	Do.	*Ibid.* 112 (*a*).
477	On the north wall of the same temple ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Vijayarājēndradēva, 'who was crowned under the name Vijayarājēndra.'	35th ,, ..	Do.	*Ibid.* 112 (*b*).
478	On the east wall of the same temple ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	3rd ,, ..	Do.	*Ibid.* 107.
479	On the same wall	Do.	Rājakēsarivarman *alias* [U]ḍaiyār śrī-Rājēndra-Chōḷadēva.	2nd ,, ..	Do.	*Ibid.* 108. The first few lines only have been copied.
480	On the base of the same wall	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	2[2]nd ,, ..	Do.	*Ibid.* 109 (*a*).
481	On the west wall of the same temple ..	Do. . ..	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājarājadēva.	22nd ,, ..	Do.	*Ibid.* 106 (*b*).

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the rock within the Mahishāsuramardanī shrine in the Bhairavēśvara temple on the hill at **Sitibetta**.	Chōḷa	Parakēsarivarman *alias* śrī-Rājē[ndra-Chōḷadēva].	Lost ..	Tamil	*Ibid.* 44.
483	On a slab lying in the Bāṇēśvara temple at **Narasapura**.	Do.	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	Śaka 998, and 7th year.	Do.	*Ibid.* 91.
484	On a slab set up in a field at **Suldenahalli**.	Do.	[Parakēsari]varman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	6th year ..	Do.	*Ibid.* 26.
485	On a slab set up in a field at **Māliyappanahalli**.	....	Lost	34th ,, ..	Do.	*Ibid.* 19.
486	On the base of the Chandramallīśvara temple on the hill at **Kendatti**.	Chōḷa	Rājarājadēva [II.]	7th ,, ..	Do.	*Ibid.* 75.
487	On the east and north walls of the Gaṅgādharēśvara temple at **Madivala**.	Do.	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	43rd ,, .	Do.	*Ibid.* Ml. 101.
488	On a slab set up in front of the Kāmaliṅgēśvara temple at **Debur**.	Do	Do. do.	31st ,, ..	Do.	*Ibid.* Vol. III. Nj. 29.
489	On the south and west bases of the Janārdana temple at **Tadimalingi**.	....	Lost	Lost	Do.	*Ibid.* Tn. 32.
490	On the west and north bases of the same temple.	Chōḷa	Parakēsarivarman [*alias* śrī-Rājē]ndra-Chōḷadēva.	10th year ..	Do.	*Ibid.* 34.
491	On the same bases	Do.	Rājarājakēsarivarman *alias* Uḍaiyār śrī-Rājarājadēva.	[28]th ,, ..	Do.	*Ibid.* 35.
492	On a broken slab lying in front of the Maliṅgēśvara temple at **Nilasoge**.	Do.	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	35th ,, ..	Do.	*Ibid.* 71.
493	On a *vīragal* set up near the compound of the Travellers' Bangalow at **Chinkurali**.	Do.	Rājarājadēva	Śaka 934, Virōdhikṛit.	Kanarese ..	*Ibid.* Vol. IV. Kr. 16.
494	On a slab set up left of the entrance into the Kaṇṇēśvara temple at **Kannambadi**.	Do.	Kul[ō]ttuṅga-Chōḷadēva	45th year, Jaya	Do. ..	*Ibid.* 34.
495	On a slab set up in front of a private house at **Kurubahalli**.	Do.	Rājēndra-Chōḷadēva	Śaka 956, [Bhā]va.	Do. ..	*Ibid.* Yd. 37.
496	On a slab lying in a *maṇḍapa* in the Lakshminārāyaṇa temple at **Tippur**.	Do.	Kulōttuṅga-Chōḷadēva	33rd year ..	Tamil	*Ibid.* 55.
497	On two slabs set up near the Āñjanēya temple at **Marur**.	Do.	Rājēndra-Chōḷadēva	[9]th ,, ..	Kanarese ..	*Ibid.* Hs. 10–11.
498	On a slab set up near the ruined Duggali temple at (**Bechirak-**) **Maliyur**.	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva, 'who took Gaṅgai, Kaḍāra and the eastern country.'	Doubtful ..	Do. ..	*Ibid.* Hg. 7.
499	On a slab set up near the Rāmēśvara temple at **Hebbalaguppe**.	Do.	Uḍaiyār śrī-Kulōttuṅga-Chōḷadēva ..	18th year ..	Do. ..	*Ibid.* 100.
500	On the west base of Chandraprabhatīrthabasti at **Kelasur**.	....	Uḍaiyār śrī-Chōḷa-Gaṅgadēva	14th ,, ..	Tamil	*Ibid.* Vol. III, Gl. 20.
501	On a slab set up in the Chandraśēkhara temple at **Chikkati**.	Chōḷa	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājadhirājadēva.	33rd year and Śaka 971, Virōdhin.	Kanarese ..	*Ibid.* 93.
502	On a pillar preserved in the Jubilee Institute at **Mysore**.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	18th year ..	Do. ..	*Ibid.* Vol. IX, Nl.1. This is the Śōḷadēvanahaḷḷi pillar of the Nelamaṅgala taluk, Bangalore district
503	On a slab set up near the Muktinathēśvara temple at **Binnamangala**.	Do.	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	Śaka 1032, Vikṛita, 41st year.	Tamil	*Ibid.* 3.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On a slab set up in front of the Dharmēśvara temple at **Ayigandapura.**	Chōḷa	Rājakēsarivarman *alias* Chakravartin śrī-Kulōttuṅga-Chōḷadēva.	Śaka 1035, Vijaya and 43rd year ..	Tamil	*Ibid.* 38 (*a*).
505	On a slab lying near the Maṇḍēśvara temple at **Mandikere.**	Do.	[Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva].	[33]rd year ..	Do.	*Ibid.* 25. One portion of the broken slab is missing.
506	On the south wall of the Nārāyaṇasvāmin temple at **Malurpatna.**	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva.	Lost	Do.	*Ibid.* Cp. 127.
507	On the the same wall	Do	Rājarājakēsarivarman *alias* Rajarājadēva ..	29th year ..	Do.	*Ibid.* 130. The second figure is clearly '9' on the impression.
508	On the base of the same wall	Do.	Do. do. ..	Do. ..	Do.	Registers that the mercantile community of Maṇalūrppāl Nigariliśōḷapuram provided for offerings in the temple of Jayaṅgoṇḍaśōḷa-Viṇṇagar-Āḻvār, by voluntary contributions.
509	On the same base	Do.	[Rājarāja I.]	Lost	Do.	*Ep. Carn.* Vol. IX. Cp. 131.
510	On the west wall of the same temple ..	Do.	Rājarājakēsarivarman *alias* Rājarājadēva ..	29th year ..	Do.	*Ibid.* 128. The second figure is clearly '9' on the impression.
511	On the base of the same wall	Do.	Rājarāja[kēsarivarman *alias*] Rājarāja-[dēva].	Lost	Do.	Much damaged. Mentions Maṇalūrppāl Nigariliśōḷapuram.
512	On the north wall of the same temple ..	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva.	3rd year ..	Do.	*Ep. Carn.* Vol. IX., Cp. 129.
513	On the same wall	Do. .. .	Rājarājakēsarivarman *alias* Rājarājadēva ..	29th ,, ..	Do.	*Ibid.* 132. The figure '9' of the date is clear on the impression.
514	Do.	Do.	[Rājēndra-Chōḷa I.]	Lost .. .	Do.	*Ibid.* 133.
515	On the base of the same wall	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva.	3rd year ..	Do.	*Ibid.* 132 (*a*).
516	On the north wall of the Arkēśvara temple in the same village.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Ra-[jēndra-Chōḷadēva].	Lost	Do.	*Ibid.* 133.
517	On a slab set up in front of the Sōmēśvara temple at **Talavadi.**	Do.	Kulōttuṅga-Chōḷadēva	Damaged ..	Do.	*Ibid.* 130.
518	On a slab set up in a field at **Elachavadi.**	Do.	Chakravartin śrī-Kulōttuṅga-Chōḷadēva ..	49th year ..	Do.	*Ibid.* Kn. 12.
519	On the south wall of the central shrine in the Gōshṭhiyappar temple at **Urkad.**	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	9+1+1st ,,	Do.	Built in, in the middle and in the right end. Gift of land to the shrine of Kshētrapāla in the temple of Tirukkōṭṭiśavichcha[ra]m-Uḍaiyār. Begins with the introduction *pūviṉ kiḻatti, etc.*
520	On the west wall of the same shrine ..	Do. ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	20th ,, ..	Do.	Gift of land for maintaining a flower garden called Sundarapāṇḍiyaṉ-tirunandavanam after the name of the king, to the temple at Rājarāja-chaturvēdimaṅgalam in Mulli-nāḍu, at the instance of Maḷavarāyaṉ. On this occasion some other lands owned by the temple were also made tax-free (*iṟaiyili*).
521	On the north wall of the same shrine ..	Do. ..	[Māra]varman *alias* Tribhuvanachakravartin Sunda[ra]-Pāṇḍyadēva, 'who took the Chōḷa country and was pleased to perform the anointment of heroes and victors at Muḍigoṇḍaśōḷapuram.'	Built in ..	Do.	Built in in the middle and damaged. Refers to the gifts mentioned in Nos. 519 and 520 and to the temple of Tirukkōṭṭiśvaram-Uḍaiyār.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
522	On the same wall	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take [the Chōḷa country] and was pleased to perform the anoinment of [heroes] and victors at Muḍigoṇḍaśōḷapuram.'	20 + [1]st year	Tamil	Built in at the right end. Records that a certain Pallichchai Vikkiraman Ādichchadēvar *alias* Āgōradēvaṉ of Malai-maṇḍalam completed the building of the temple of Tirukkōṭi-Īśvaramuḍaiya-Nāyaṉār, which had been left unfinished.
523	On the north wall of the central shrine in the Veṅkaṭachalapati temple at **Kilachcheval.**	....	....	11 + 3rd ,,	Do.	Built in at the beginning. Gift of land (made tax-free) to a certain Kāṇaviṇiya-Perumāḷdāsar, by a native of Kārittuṟai in Malai-maṇḍalam. The temple is referred to as Kāṇaviṇiya-Pāṇḍiya-Viṇṇagaraḷvār at Teṉ-Tiruvayōttiyai. The document is signed by a number of officers in 'the department of taxes.'
524	On the same wall	Pāṇḍya ..	Māṟavarman *alias* [Tribhuvanachakravartin Sun]dara-Pāṇḍyadēva.	Do.	Do.	Begins with the historical introduction *pūmalar tiruvum*, etc. Refers to the same Kāṇaviṇiya-Perumāḷdāsar who was maintaining the flower garden named Vīraśēkharaṉ-tirunandavanam, and to the land granted to him at Dēśimāṇikkanallūr.
525	On the west and south walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kōṉēriṁēlkoṇḍaṉ	Do.	Do.	The same facts as in the two previous numbers are repeated. The order of the king made at the request of Aṇṇaṉ Tamiḻappallavaraiyaṉ is, perhaps, recorded here.
526	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Kōṉēriṇmaikoṇḍaṉ.	8th year ..	Do.	Built in at the end. Gift of land at Śevval to the same temple for repairs and for worship, with the permission of [Pammiyakkaṉ]. The land was made tax-free (*iṟaiyili*) by the king, at the request of Gaṅgēyarāyaṉ, chief of Tuñjalūr.
527	On the same wall	....	Do.	9th ,, ..	Do.	Built in, at the end. Records that Tiruppullaṇidāsar of Śēravaṇmahādēvi-chaturvēdimaṅgalam having built the temple of Kaṇaviṇiya-Perumāḷ, a certain Pammiyakkaṉ had endowed it with the necessary land (*nattam*) required for temple buildings, gardens, and the Brāhmaṇa village called Teṉtiruvayōttiyai. At the request of Gaṅgēyarāyaṉ, chief of Tuñjalūr, the king made the *nattam* under reference, tax-free (*iṟaiyili*). At the end of this record is engraved another of the 8th year of the king, which refers to the same temple and to the Brāhmaṇa village Teṉtiruvayōttiyai-viḻagam.
528	On the west wall of the Iruvāḷīśvara shrine in the Kumārasvāmin temple at **Ilanji.**	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	Śaka 1331 and 13 + 1st year.	Do.	States that the temple was restored "from the foundation to the pinnacle" by [king] Aḻagaṉ Kulaśēkharadēva.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
529	On the west and south walls of the same shrine.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	33rd year	Tamil	The claim of a certain priest in the temple of Iruvarkuṟṟīśvaramuḍaiya-Nāyaṉār at Ilaiñji *alias* Sundarapāṇḍyanallūr in Teṉvāri-nāḍu being overlooked by the [king's] elder brother on account of the priest's absence from the place and having been distributed among three others, the king while staying in the temple of Tirukkuṟṟālamuḍaiya-Nāyaṉār, decided on the representation made by the priest's sons, that a fourth share must be restored to the original claimants.
530	On the south wall of the *maṇḍapa* in front of the Subrahmaṇya shrine, in the same temple.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ Kulaśēkharadēva.	9 + 1st ,,	Do.	The king while encamped at Vāsudēvanallūr in Teṉvāri-nāḍu, appointed three priests to perform worship in the temple of Tiruppāgiśuramuḍaiya-Nayiṉār at Sundarapāṇḍyanallūr, there being none of the *Śivadya* (*Śivadvija*) community at that place to undertake the work.
531	On the north wall of the first *prākāra* in the Bhaktavatsala temple at Shermadevi.	Do. ..	. . . . . [Kulaśē]kharadēva	13th ,,	Do. .. .	Stones out of order and damaged. Seems to record a gift of money and mentions Śēravaṉmahādēvi-[chaturvēdimaṅgalam], a *brahmadēya* in Mulli-nāḍu. Another detached stone on the same wall refers to a gift of land and to the Mahābhārata-vṛitti, one of the requirements provided for, in the temple.
532	On the west wall of the same *prākāra* ..	Do. ..	Tribhuvanachakravartin Śrīvallabhadēva .	19 + 1st ,,	Do. .. .	Damaged. Gift of money for a lamp to the god Paramasvāmin "who was pleased to stand" in the temple of Bhaktapriya at Śēravaṉmahādēvi-chaturvēdimaṅgalam, a *brahmadēya* in Mulli-nāḍu.
533	On the same wall	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	6th ,,	Do.	Gift of one *āṉai-achchu* to the temple of Bhaktapriyattu-Emberumāṉ at Śēravaṉmahādēvi-chaturvēdimaṅgalam by Kōṭṭūr-Kṛishṇabhaṭṭa a native of . . . . . in Mēl-Vēmba-nāḍu.
534	Do.	Do. ..	Do. do.	Do.	Do.	Incomplete. Gift of money for a lamp by a Brāhmaṇa lady.
535	On the south wall of the same *prākāra* ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kula[śēkharadēva].	* + 3rd year	Do.	Incomplete. Gift of money for a lamp by Vaṅgipurattu Mādhavabhaṭṭa of Jananātha-chaturvēdimaṅgalam.
536	On the same wall	Do. ..	Śrīvallabhadēva	6th ,,	Do.	Damaged. Gift of money for a lamp by a resident (?) of Tirunelvēli in Kīḻ-Vēmba-nāḍu.
537	Do.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	[13] + 1st ,,	Do.	Incomplete. Gift of oil for maintaining 20 lamps.
538	Do.	Do. ..	Do. do.	1[3] + 1st ,,	Do.	Incomplete and damaged. Refers to the gift of the image of a goddess to the temple and mentions Āṉaimēltuñjiṉār.
539	Do.	Do. ..	Śrīvallabha	2nd ,,	Do.	Gift of 25 sheep for a lamp.
540	On the north wall of the second *prākāra* of the same temple.	....	Lost	15th ,,	Do. .. .	Damaged. Registers that a piece of land granted for a garden was made tax-free at the request of Kaliṅgarāyaṉ. Mentions Arichchandiraṉ *alias* Pallavarāyaṉ of Śeḷuvattūr in Tirukkaṇappērkūṟṟam.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
541	On the same wall	Pāṇḍya ..	Vīra-Pāṇḍyadēva	1[4]th year ..	Tamil	Records the gift registered in No. 540 and mentions Arichchandiran *alias* Pallavarāyan of Śeḷuvattūr.
542	Do.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	8th ,, ..	Do.	Registers that the land granted by a certain Sundara-Pāṇḍya-Brahmādhirāyaṉ for lamps, was made tax-free.
543	Do.	....	....	...	Do.	Registers the gift of land mentioned in No. 542 and the order of the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam, to utilise the income from the land for lamps.
544	On the east wall of the same *prākāra* ..	Pāṇḍya .	Jaṭāvarman *alias* Tribhuvana[chak]ra[va]rtin Vīra-Pāṇḍyadēva, 'who having taken [Īḻam] (Ceylon), Koṅgu and Śōḻa-maṇḍalam, conquered the powerful [chiefs] and was pleased to perform [the anointment of heroes and victors] at Perumbaṟappuliyūr.'	16th year ..	Do.	Damaged. Registers the gift mentioned in No. 540 and perhaps also another gift of land to supplement it, under the orders of the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam. The taxes on this land are stated to have been deducted in the account registers.
545	On the same wall	....	Ravi *alias* Kulaśēkhara	....	Tamil (verse) ..	Registers a eulogistic poem in praise of the king.
546	On the south wall of the same *prākāra* ..	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	26th year ..	Tamil	Records that a native of Iraivāṉaraiyūr was required to provide for the *vasanta*-festival in the temple on receiving from the assembly of Śrīvaishṇavas, a specified piece of land.
547	On the same wall	Do. ..	Vīra-Pāṇḍyadēva	Do. ..	Do.	Refers to the same gift and to the permission supposed to have been granted by the god.
548	On a lion-pillar in the *gōpura* of the same temple.	.. .	....	....	Do.	Registers that the lion-face was [the gift] of Kilākkiṟa Padmanābha-Bhaṭṭasōmayājin.
549	On the north wall of the central shrine in the Teṉṉaḷagar temple at Kovilkulam.	Pāṇḍya .	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	13th year ..	Do.	Gift of money for a festival, to be celebrated each month on the Śravaṇa-nakshatra, in the temple of Śrīpativiṇṇagar-Emberumāṉ at Rājarāja-chaturvēdimaṅgalam, a *brahmadēya* in Muḷḷi-nāḍu.
550	On the same wall	Do. .	Śaḍaiyamāṟaṉ	2+19th ,, ..	Vaṭṭeḻuttu ..	Incomplete. Mentions the temple of Tirup[podi]yil-Viṇṇagarttēvar and a gift made to it on behalf of Śēynōkki.
551	On the south wall of the same shrine ..	Do. ..	[Śaḍai]yamāṟaṉ	Do. ..	Do ..	Incomplete. Gift of 25 sheep [for a lamp] to the temple of Tiruppodiyil-Viṇṇagar[ttēvar] at Kuḷam in Mu[ḷḷi-nā]ḍu.
552	On the same wall	....	....	...	Do. ..	Gift of 25 sheep [for] a lamp, by Naṟchēynōkki, the wife of Kōdaṉ.
553	Do.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	4th year ..	Tamil	Gift of money for a lamp by a resident of the fourth hamlet of Rājarāja-chaturvēdimaṅgalam, a *brahmadēya* in Muḷḷi-nāḍu, to the temple of Sundarattōḷ Emberumāṉ.
554	Do.	Do.	Vikrama-Pāṇḍyadēva	14th ,, ..	Do.	Incomplete. Gift of money for a lamp.
555	Do.	....	Tribhuvanachakravartin Kōṉēriṉmēlkoṇḍāṉ.	2nd ,, ..	Do.	Incomplete. Gift of land for offerings to the temple of Śrīpativiṇṇagar-Āḻvār at Rājarāja-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
556	On a stone lying near the sluice of the tank at **Adaichchani.**	....	....	Śaka 1539 and Kollam 792, Nala	Tamil	Gift of certain privileges in respect of tanks and ponds to the residents of Aḍaichchāṇi, by Śiṉṉa-Tipparāhuttaraiyaṉ, for the merit of Muttuvi-ṟappa-Nāyakkar.
557	On the south wall of the *maṇḍapa* in front of the Kūḍal-Aḻagar temple at **Madura.**	....	....	....	Do.	Records that stones were supplied for the building of the Ardha-*maṇḍapa* and the *garbhagṛiha* of the Kūḍal-Aḻagiya-Perumāḷ temple, by Kandāḍai Kōṉamman, for the merit of Kandāḍai-Aṇṇaṉ and states that the work was finished during the administration of Yellappa-Nāyakkar. Mentions Rāmarāja-Viṭṭhaladēva-Mahārāja and his subordinate Timmappa-Nāyakkar [son of] Vaśavaṇa-Nāyakkar.
558	On the north, west and south walls of the central shrine in the same temple.	....	....	....	Do.	Damaged and unfinished. Gift of money and a house for offerings to the same temple by Vaśavaṇa-Nāyakkar Timmappa-Nāyakkar.
559	On the same walls	Vijayanagara ..	Vīrapra[tāpa Sadāśiva]dēva-Mahārāya ..	Śaka [147]3, Vīrōdhikṛit.	Do.	Gift of three villages for offerings and festivals to the temple of Kūḍal-Aḻagiya-Perumāḷ by Timmappa-Nāyakkar, son of Vaśavaṇa-Nāyakkar for the merit of Rāmarāja-Viṭṭhaladēva-Mahārāja
560	On a pillar set up in the Collector's bungalow in the village.	....	Tribhuvanachakravartin Kōnērimēlkoṇḍaṉ	1[1] + 3rd year.	Do.	Registers that a certain Jñānamūrtidēva of the Nandikēśvaradēvar-santāna in the Āmuṇḍa-*maṭha*, built in the name of Aṇṇaṉ Viḻuppaḍarājar of Vaḍagarai Vāraṇavāśi-paṭṭiṉam in Malaikkuḍi-nāḍu, a *maṭha* called Maṇamperiyaṉ-maḍam and endowed it with 10 *mā* of land, which the king made tax-free (*iṟaiyiḷi*).
561	On a rock of the cavern in the Pañcha-pāṇḍavarkuṭṭu hill near **Karungal-akkudi.**	....	....	....	Brahmi ..	....
562	Below the pedestal of a Jaina image on a rock to the left of the same cavern.	....	....	....	Vaṭṭeḻuttu ..	"This image was caused to be made by the glorious Ajjanandi"
563	On one of the stone beds in a second cavern on the same hill.	....	....	....	Do. (verse) .	Registers the several acts performed by a certain Paḷḷidaraiyaṉ, while he was in the service of the Pāṇḍya king (*Vaḷudi, Mīṇavoṉ*).
564	On a rock near the Ayyaṉār temple at **Pulippatti.**	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	3[8]th year ..	Tamil	Unfinished and damaged. Seems to record the gift of (the village) Śiṅgaṉkuḷam to Puliyūrudaiya-Nāyaṉār by (the residents?) of Pāḍirikkuḍi, in Teṉparappu-nāḍu.
565 to 568	On four slabs kept in the courtyard of a mosque at **Periyapatnam.**	....	....	....	Arabic	Examined by Dr. J. Horovitz, Ph. D., Epigraphist for Moslem inscriptions, Aligarh; see below, Part II, paragraph 74.

C.—Stone inscriptions copied in 1912.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Viśvanāthasvāmin temple at **Tenkasi.**	Pāṇḍya ..	Jaṭilavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	31+8th year ..	Tamil	Refers to the building of the Viśvanāthaṉ temple and its *maṇḍapas* 'from the foundation to the pinnacle', and to the gift to it of the tank called Viśvanāthappērēri in Vitaraṇavinōda-vaḷanāḍu, in the 32nd year of the king.
2	On the same wall	Do.	Do. dc.	31+7th ,, ..	Do.	Gift of the village of Ilañji in Teṉvāri-nāḍu, with its connected hamlets, to the same temple. The order is signed by Kaḍārattūruḍaiyāṉ.
3	Do.	Do	Do. do.	31+9th ,, ..	Do.	Refers to the gift of the village of Kaśikkuvāykkanallūr founded by the king in Kuṟumaṟai-nāḍu, as a *dēvadāna* to the temple, in his 33rd year.
4	On the west and south walls of the same shrine.	Do.	Arikēsari	2+23rd ,, ..	Do.	Built in at the right end; gives a eulogistic account of the king and of his building the Viśvanātha temple and refers also to his gift of the *dēvadāna* villages Teṉkāśi, Parākramapāṇḍyanallūr, Vīrapāṇḍyanallūr and others.
5	On the same wall	Do.	Jaṭilavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	28th ,, ..	Do.	Built in at the right end. Registers that the king on his birthday (Mṛigaśīrsha) established a special service in the temple to be called *Parākramaṉ āṇḍiyaṉ-śandi* and made a gift of the villages Teṉkaṟai-Kārikuṟichchi and Piḷḷaiyārkuḷam, for its maintenance.
6	Do.	Do.	Do. do.	31+1st ,, ..	Do.	Built in at the right end. Gift of lands in the villages Paimpoḷiṟparṟu and others in Vaḍavāri-nāḍu. In continuation of this record was perhaps engraved another (now built in) which registered the cows granted to the temple.
7	Do.	Do.	Do. do.	31+2nd ,, ..	Do. .. .	Built in at the right end. Gift of cows.
8	Do.	Do.	Jaṭilavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva *alias* Kulaśēkharadēva 'born on the asterism Kārttigai.'	Śaka 1416 and 15th year.	Do. ..	Built in at the right end. Gift of land in the village of Kuṉṟakkuḍi in Teṉṉāri-nāḍu, to the same temple.
9	On the south wall of the same shrine ..	Do.	Jaṭilavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva [*alias* Kulaśēkharadēva] 'born on the asterism Kārttigai.'	Śaka 1419 ..	Do. .. .	Gift of a house and a garden [at Teṉkāśi] and land in Ilañji-paṟṟu to a certain priest of the temple. Quotes the 15th year of the king.
10	On the west and south walls of the *maṇḍapa* in front of the same shrine.	Do.	Śeṉbaka-Sundara-Pāṇḍyadēva *alias* Vīra-Pāṇḍyadēva.	Śaka 1384 ..	Do.	Registers the gift of houses and shares in the village of Vīra-Pāṇḍya-chaturvēdimaṅgalam to 24 Brāhmaṇas for reciting the *Vēdas*, reading the *Pañchāṅga* (the Indian Calendar) and the *Purāṇas* as already made (but on a smaller scale) in the Śaka years 1369, 1378, 1382 and 1384.
11	On the same walls	Do.	Aḻaganperumāḷ *alias* Kulaśēkharadēva ..	Śaka 1395 and 2 + [42]nd year.	Do.	Incomplete. Refers to lands granted to Brāhmaṇas, who had to recite the *Vedas* in the temple of Viśvanātha at Teṉkāśi *alias* Vīra-Pāṇḍya-chaturvēdimaṅgalam in Teṉṉāri-nāḍu.

C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
12	On the same walls	Pāṇḍya ..	Jaṭilavarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	30th year	Tamil ..	Grant by common consent to the temple of Viśvanāthan, of a certain quantity of paddy from lands harvested for *kār* and *paśānam*, by the agriculturists of Kuṟumaṟai-nāḍu, Teṉvāri-nāḍu, Vaḍavāri-nāḍu and Kuṟṟila[mai]-nāḍu on the Śiṟṟāṟṟaṅgarai.
13	Do.	Do. ..	Do. do.	31 + 8th ,,	Do. ..	Fixes certain rates of collection in grain and coin in the hamlets lying between Kuṉṉūr and Pāgūr, for the benefit of the temple.
14	On the south wall of the same *maṇḍapa*	Do. ..	Do. do.	31 + 1st ,,	Do. ..	Incomplete. Registers gifts of house-sites and garden-lands to six persons who worshipped in the temple, five who did the *dēvakarma* and to other servants. Each of these had also a share in the sacred food offered to the god.
15	On the west wall of the third *prākāra* in the Nelliyappar temple at **Tinnevelly.**	....	....	....	Kanarese ..	Gift of [money] for two lamps to the temple of Tirunelvēliyoḍayadēva, by Vāmaṇṇa the brother-in-law of Varadaṇa-Daṇṇāyaka, the *śrīkaraṇa* of the Hoysaḷa king Vīra-Sōmēśvaradēvarasa.
16	On the wall, right of entrance into the central shrine of the Venkaṭāchalapati temple at **Krishnapuram.**	Vijayanagara ..	Śrīraṅgadēva-Mahārāya	Śaka 1499, Īśvara.	Tamil ..	Much damaged. Gift by Vīrappa-Nāyaka for the merit of his father Kṛishṇappa-Nāyaka of the Kaśyapa-gōtra, to the temple of Tiruvēṅgaḍa-nāthadēva at Kṛishṇāpuram on the bank of the Tāmraparṇi (river). Mentions the Tiruvaḍi country (*dēśam*).
17	On the same wall, left of entrance ..	Do. ..	Vīraśrī-Sadāśivadēva-Mahārāya	Śaka 1485, Krōdhana (wrong).	Do. ..	Gift of the villages Ariyakuḷam, Puttanēri *alias* Tiruvēṅgaḍanallūr, Poṭṭaikkuḷam, Koḍikkuḷam, Kuttukkal, Śīrāmaṇkuḷam and some land in Āḷikuḍi to the temple of Tiruvēṅgaḍanāthadēva by Kṛishṇappa-Nāyaka, for the merit of his father Viśvanātha-Nāyaka of the Kāśyapa-gōtra. It is stated that the latter had acquired the Tiruvaḍi-dēśa in which these villages were situated, as *amaranāyakam* from Rāmarājar-Ayyaṉ.
18	On the south wall of the central shrine in the Kōdaṇḍarāmēśvara temple at **Kayattar.**	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ Sundara-Pāṇḍyadēva ..	2 + 6th year and Śaka 1461, Vikārin.	Do. ..	Damaged. Registers a gift to the temple of Kōdaṇḍarāmīśuramuḍaiya-Nayiṉār at Kaśattalāṟu *alias* Sundarapāṇḍyanallūr in Āśūr-nāḍu.
19	On the east wall of the same shrine ..	Do. ..	Do. do.	2 + 4th year and Śaka 145[9].	Do. ..	Much damaged. Mentions the same temple and refers to the service called *Sundarapāṇḍiyaṉ-śandi* therein established in the name of the king.
20	On the west wall of the central shrine in the Kulaśēkharanātha temple at **Terkukaraseri.**	Do. ..	Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	4th year ..	Do. ..	Gift of land and certain specified tolls for offerings, *etc.*, to the temple of Kulaśēkharīśvaramuḍaiya-Nayiṉār at Kāraiśēri in Amudaguṇa-vaḷanāḍu. Mentions Kannaṭṭaraśar.
21	On the same wall	Do. ..	Māravar[man *alias* Tri]bhuvanachakravartin Kulaśēkharadēva, '[who was pleased] to take every country.'	22nd ,, ..	Do. ..	Gift of a lamp to the temple at Kāraiyēri [*alias*] Ulaguyyavandapāṇḍyanallūr in Amudaguṇa-vaḷanāḍu.

C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
22	On the south wall of the same shrine ..	Pāṇḍya ..	Kulaśēkharadēva, 'who was pleased to take every country.'	13th year ..	Tamil ..	Built in in the middle. A deed of contract (*piḍipāḍu*) granted to Āṇḍār-Sundaraperumāḷ who was doing the *māṭhāpatya* in the temple of Kulaśēkhara-Īchcharamuḍaiya-Nāyaṇār, by the residents of the village. Mentions *santānachchāpaṁ* which literally means 'curse on children.'
23	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	Śaka 1[5]5[3] and Kollam 805, Pramōda.	Do. ..	Damaged. Mentions Kāriśēri in Amudaguṇa-vaḷanāḍu and seems to record a gift for the merit of Periyanāyakkar-ayyaṇ.
24	On a slab set up near the tank in a field of the same village.	....	....	Śaka 1711 and Kollam 964, Kīlaka.	Do. ..	Damaged. Seems to record repairs to the shrine of the goddess Aṟamvaḷarttamman in the temple of Kulaśēkharanātha at Kāriśēri, by a native of Āḻvār-Tirunagari.
25	On a rock in the cavern called Paradēśi-poḍai near **Kuttalam**.	....	....	....	....	See below, Part II paragraph 2.
26	On two slabs set up in the Subrahmaṇya temple at **Tiruchchendur**.	Pāṇḍya ..	Varaguṇa-Māṟāya	*+ 13th year ..	Vaṭṭeḻuttu ..	This inscription was partially copied in 1903. Registers that the king who was a devotee of Subrahmaṇya-Bhaṭāra provided 1,400 gold coins (*kāśu*) for the requirements of the temple throughout the twelve months of the year. The money was distributed among 16 villages which were required only to pay interest at 2 *kulam* of paddy per year on each *kāśu* borrowed, without disturbing the principal
27	On a pillar set up in the same place ..	Do ..	Māṟavarman *alias* Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Vikrama-Pāṇḍyadēva.	2 + 11th ,, ..	Tamil ..	Gift of 2 *mā* of land at Maṅgalakkuṟichchi in Tiruvaḷuḍi-vaḷanāḍu to a Brāhmaṇa of Parākrama-pāṇḍya-chaturvēdimaṅgalam in Karuṅguḍi-nāḍu.
28	On the same pillar	....	....	Kollam 621 ..	Do. ..	Sale of land mentioned in No. 27 to Naṟkiradēva-Nayiṉar in the temple of Subrahmaṇya-Piḷḷaiyār at Tiruchchendil, for 630 Kaliyugarāmaṉ-*paṇam*. It is stated that this land which was at Maṅgalakkuṟichchi *alias* Peruṅkaruṇai-chaturvēdimaṅgalam was originally granted to the Brāhmaṇa Attigirinātha-Bhaṭṭar and two others of Parākramapāṇḍya-chaturvēdimaṅgalam by Raṇaraṅgarāma-Perumāḷ *alias* Vikrama-Pāṇḍyadēva.
29	On a slab in the District Judge's Bangalow at **Chingleput**.	....	....	....	Dutch ..	"*Des Menschen Leven is als een Bloeme des velts.*" Mr. Cotton considers this epitaph to be a Dutch tombstone brought from Sadras and translates 'Man's life is as a flower that fades.'
30	On four slabs recently removed from a *maṇḍapa* and placed in the court yard of the Tripurāntakēśvara temple at **Kuvam**.	....	....	Śaka 1536, Rakshasa.	Tamil ..	Provides for the Friday-worship of the goddess Payyaravalgul-Ammai, by two agents of Immaḍi-Seṉṉama-Nayakkar and the residents of Kūvam.
31	On a stone lying in the court yard of the Mātaṅgēśvara temple at **Satyavedu**.	Gaṅga-Pallava	Aparājitavarman	4th year ..	Do. ..	Gift of the village of Tuṟaiyūr with its income (consisting of *poṉṉu* and *puravu*) for worship in the temple of Mahādēva at Mataṅgaṉpaḷḷi in Tekkūr-nāḍu a sub-division of Paiyyūr-Iḷaṅgōṭṭam, by Kumarandai Kuṟumbarāḍittaṉ *alias* Kaḍupaṭṭi Pēraraiyaṉ of Śēra-nāḍu.

C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
32	On a stonein the Ardha-*maṇḍapa* of the same temple.	Gaṅga-Pallava	Aparājitavarman	5th year ..	Tamil ..	Gift of 100 sheep for a lamp, to the same temple by Pōrrinaṅgai, wife of the chief mentioned in No. 31. Mentions the measure called *Viḍēlviḍugu*.
33	On stones built into a well in front of the same temple.	...	....	Śaka 1608, Akshaya.	Telugu ..	Gift of a well and a garden by Kṛishṇareḍḍi of Dēsūru whose ancestor Peda-Kṛishṇareḍḍi is stated to have been the disciple of Tirumala Tōḷappachārya, to have belonged to the Paṇṭakula and to the Madhurāntaka-gōtra.
34	On the same stones	Quṭb Shāhi ..	Abulu Hasanu (Abū Hasan) of Gōlkoṇḍa ..	Do.	Sanskṛit (Telugu).	Refers to the construction of the same well by Peda-Kṛishṇavibhu (*i.e.* Kṛishṇareḍḍi).
35	On a slab lying near a godown in the Government Museum, **Madras**.	....	...	A.D. 1727 ..	Greek and Latin	Epitaph on the tomb stone of a certain John Constantine. This was copied at the instance of Mr. J. J. Cotton, I.C.S., who sends me a long note on it. Portions of his note are published in Part II, below.
36	On a pillar lying near the godown in the Municipal Museum at **Rajahmundry**.	Velanāṇḍu ..	Gōka[rāja] of Vēṅgi	Śaka 1102 ..	Telugu ..	Damaged. Gift of 30 buffalo-cows for a lamp to the temple of Vīrabha[drēśvara-Ma]hādēva.
37	On the same pillar	....	....	[Śaka] 111[7] ..	Do. ..	Gift of 25 cows for a lamp to the same temple by a certain Teliki merchant of Penuṅgoṇḍa.
38	Do.	....	....	Śaka 1065 ..	Sanskṛit (Telugu).	Registers a gift by a certain Rāyanṛipa, to the temple of Vīrabhadrēśvara at Paṭṭisa.
39	Do.	....	Lost	Do. ..	Sanskṛit and Telugu.	Seems to record a gift of lamp to the same temple.
40	Do.	....	....	Śaka 1071 ..	Telugu ..	Gift of 25 cows for a lamp to the same temple, by Dattanapeggaḍa-Sōmana, minister of Nārāyaṇadēva who was the son of the *Mahāmaṇḍalīka* Boddana. The inscription also registers gifts of lamps made by the same chief to different temples in the Telugu country.
41	Do.	E. Chālukya ..	Sarvalōkāśraya Vishṇuvardhana-Mahārāja.	Śaka 1067 and 21st year.	Sanskṛit and Telugu.	Gift of 25 cows for a lamp by a certain Prōli-śeṭṭi, son of Mādi-śeṭṭi of Penuṅgoṇḍa, to the temple of Vīrabhadrēśvara-Mahādēva of Paṭṭisapu-nāḍu.
42	On a granite stone in the house of the *pūjārin* of the Mārkaṇḍēśvara temple, in the same village.	....	.. .	Śaka 1098 ..	Telugu ..	Mutilated. Refers to a *Mahāmaṇḍalēśvara*, who was 'the elevator of the [Chāḷu]kya-rājya' and records a gift of land to the potter Kāmana by the trustees (*sthānādhipati*) and the worshippers in the temple of Vīrabhadrēśvara-Mahādēva.
43	On a pillar set up in front of the Raṅgarājasvāmin temple at **Korukonda**.	....	. ..	Śaka 1275, Śrīmukha.	Do. ..	Damaged. Gift of lands at Kuḍukulūru and other villages, to the temple of Śrīraṅgarāja, by two merchants who had constructed (or repaired) certain portions of it.
44	On a pillar set up in the courtyard of the Lakshmi-Narasiṁhasvāmin temple on the hill, in the same village.	....	....	Śaka 1275, Vijaya.	Sanskṛit (Telugu).	Gives a genealogical account of a certain Mummaḍi-Nāyaka and refers to the foundation of the temple of Nṛisiṁha by a courtesan (*dāsi*).
45	On a slab set up in the same place ..	....	....	Śaka 1370, Prabhava.	Telugu ..	Damaged. Seems to record a gift by a certain Lakkhasāni of Rājamahēndrāvaram, to the temple of Narasiṁha on the Parāśara-giri.

C.—Stone inscriptions copied in 1912 -*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On a pillar near a well at the entrance into the village of **Lakkavarapukota.**	....	....	Śaka 13[6]9, Prabhava.	Telugu ..	Records that [the well] was sunk by a native of Lakumavarapuṁkōṭa in Jaṁtu[r]-nāḍu.
47	On the pedestal of a mutilated Jaina image preserved in the Vīrabhadra temple in the same village.	....	....	Saṁvat 1448 ..	Hindi (Nāgarī)	Damaged. Refers to the image (?) of Bhaṭāraka Jinachandra of Mūla-saṅgha.
48	In the Ardha-*maṇḍapa* of the Brahmaliṅgasvāmin temple at **Gudivada.**	....	....	Lost	Telugu	Mutilated. Registers the gift of a lamp by a merchant.
49	On the wall of the Asthāna-*maṇḍapa* in the same temple.	....	....	Śaka 1362, Raudri.	Do. ..	Registers that the temple and its adjuncts were constructed by a certain Basuva. He also dug a fresh water well at Lakumavarapukōṭa and set up an inscribed pillar there.
50	On a pillar of the same *maṇḍapa*	....	....	Śaka 1369, Prabhava.	Do. ..	Registers that the four pillars (of the *maṇḍapa*) were the gift of a certain Vuttaya of Poṭnūru.
51	On a pillar in the Kēśavasvāmin temple at **Chodavaram.**	....	....	Viśvāvasu ..	Do. ..	Gift (of services ?) of the shepherds of Duttāḍa, village, to the temple of Vallabharāya at Duttāḍa by the *Mahāmaṇḍalēśvara* Pratāpavallabharāja-Mahāpātra.
52	On another pillar of the same temple ..	....	...	Śōbhakṛit ..	Do. ..	Gift (of services ?) of the artisans (*kaṁsāli*) of Juttāḍa to the same temple by a friend of Vallabharāja-Mahāpātra who was the chief of Voḍḍādi-rājya.
53	Do. ..	....	....	....	Do. ..	Registers that Vīrapratāpa Siṅgarāja, son of the *Mahāmaṇḍalēśvara* Pratāpa-Śrīraṅgarāja of Voḍḍādi, made the *agrahāras* and the *khaṇḍikas* in that country, tax-free.
54	Do. ..	....	....	Kālayukti ..	Do. ..	Records that a certain Mallaya set up the image of Garatmanta (*i.e.* Garuḍa) for the merit of Traiḍa Beharā-Mahāpātra śrī-Bhūpatirāya Vīrapratāpa Vallabharāja-Mahāpātra.
55	Do. ..	....	....	Śaka 131[9], Īśvara.	Do. ..	Mentions the *Mahāmaṇḍalēśvara* Pratāpa-La[kshma]-ṇadēvarāja and Śrīvallabharāya of Duttāḍa.
56	Do. ..	....	....	Śaka 1658 and Kali 4837, Naḷa.	Do. ..	Damaged. Seems to record a gift for maintaining music in the temple of Kēśavasvāmin at Chōḍavaram, while Pūsapāṭi Śītārāmarāja Vijayarāmarāja was ruling the Machchha country.
57	Do. ..	....	....	Śārvari ..	Do. ..	Records the gift of the village of Annavaram to the temple of Vallabharāya at Juttāḍa, by a friend of the *Mahāmaṇḍalēśvara* Pratāpa-Vallabharāja-Mahāpātra of Voḍḍādi.
58	Do. ..	....	..	Śaka 14[5]3, Khara.	Sanskṛit and Telugu.	Gift of the village of Duttāḍa to the temple of Vallabharāya by Vīrapratāpa-Siṅgarāja son of the *Mahāmaṇḍalēśvara* Pratāpa-Śrīraṅgarāja of Voḍḍādi. States that the king belonged to the Matsya-vaṁśa which is indicated by the figures of two fish on pedestals, cut at the end of the inscription.

C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
59	On a slab set up in the village of **Mallinayanipalle.**	Vijayanagara ..	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1455, Vijaya.	Telugu	Unfinished. Records that the *Mahāmaṇḍalēśvara* Salakarāja China (or Pina)-Tirumalayyadēva-Mahārāja, gave for offerings to the god Maṇḍem Nārasiṁhadēva, 'who was pleased to manifest himself in a field near Dharmavaram', the village of Mallapanāyanipalle which he had founded, for the merit of his father Salakarāja and his mother Ti[p]pajamma.
60	On a rock close to the bank of the river at **Parnapalle.**	....	....	Śaka 1318, Dhātri.	Do. ..	Registers that an irrigation channel was blocked up and that it was restored under the orders of [Ma]llappa-Voḍaya [son of] Irugapa-Daṇṇāyaka.
61	On a slab set up in the Pōtularāju temple at **Dadaluru.**	....	....	Śaka 1630, Sarvadhārin.	Do. ..	Mutilated. Registers that two tanks breeched on the night of Sunday the 10th of the dark fortnight of Bhādrapada in this year and that the compound wall (*prākōṭa*?) of the temple of Pōtularāju was washed away. A certain Veṅkaṭapati-Nāyaṇiṅgāru appears to have restored it.
62	On another slab set up in the same temple	....	....	Śaka 143[9], Īśvara.	Do. ..	Gift of land at Dāḍulūru to the temple of Pōtulrāju for offerings and lamps, by a certain Koṇḍama-Nāyaṇiṅgāru, son of Chāki Chennama-Nāyuḍu. Mentions the tank Nāgaladēvicheruvu.
63	On the third slab set up in the same place	....	....	Śaka 1707, Viśvāvasu.	Do. ..	Damaged. Mentions the temple of Pōtapa at Dāḍulūru and the repairs executed therein by a certain Pōtanna.
64	On the fourth slab set up in the same place.	....	..	....	Kanarese ..	Gift of land at Dāḍulūru to a certain Kṛishṇadāsa by Timmapa-Nāyaka for the worship of Tiruveṅgaḷanātha.
65	On a rock south of the village of **Chennakottapalle.**	....	....	Śaka 15[39], Piṅgaḷa.	Telugu ..	Damaged. Refers to the rule at Kalyāṇadurga, of a certain Veṅkaṭapati-Nāyanayyavāru, (son) of Rāya Daḷavāyi Kōnēṭi-Nāyuḍu and to the gift of the village Kottapalle to a certain Dāsappa-Nāyuḍu as a feudal tenure in fee (*pāḷēpaṭṭu*). This latter seems to have induced a merchant of Chēlūru to dig a canal at Kottapalle.
66	On a stone set up in front of the Āñjanēya-svāmin temple at **Melapuram.**	Vijayanagara ..	Vīrapratāpa Vijayabukkarā[ja]ya-Mahārāya	Śaka 1473, Virōdhikṛit.	Do. ..	Do. Mentions Maṅgamārēpalli surnamed Mēḷāpura and the temple of Prasanna-Varadarāja. Certain Reḍḍis appear to have made a grant to the temple.
67	On a rock to the west of the village of **Kanumukkala.**	....	....	Śaka 1637, Manmatha.	Do. ..	Much damaged. Seems to record an agreement made among themselves by the Karaṇams, Reḍḍis and other residents of Kanumukkula.
68	On the south wall of the *prākāra* in the Lakshmidēvi temple at **Gorrepalle.**	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1460, Viḷambi.	Sanskrit and Kanarese.	Registers that a certain Vīraṇa-Nāyaka, younger brother of Virupaṇṇayya of Penugoṇḍe dug up a spring (*talaparigi*) with an irrigation channel called Nūtana-Tuṅgabhadrā, in the village of Mōdaya surnamed Achyutarāyapura and got certain lands watered by it (which belonged to Antayyana Koḍigehaḷḷi in Goyyalūra-sīme), presented to the temple of Mahalakshmidēvi at Haruhe-Lakkhaṇāpura.

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C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On the same wall	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1459, Hēmaḷambi.	Kanarese ..	Records that the same Vīraṇa-Nāyaka presented to the temple of Mahālakshmidēvi at Lakkhaṇāpura in Haruhe-sthaḷa, the offerings made to that temple in the form of coin, cloths, gold, etc., during festivals, by the people assembled together for the occasion.
70	Do	Do. ..	Do. ..	Śaka 1460, Viḷambi.	Do. ..	Registers the gift of income from tolls collected by merchants (*śeṭṭis* and *paṭṭaṇasvāmis*) on every Friday-market held at Haruhe-Lakkhaṇāpura, to the temple, by the same Vīraṇa-Nāyaka.
71	Do.	Do. ..	Vīrapratāpa Achyutadēva-[Ma]hārāya ..	Do.	Do. ..	Registers the buildings constructed in the same temple by the brothers Vīraṇa-Nāyaka and Vīrappaṇṇa of Penugoṇḍe. These were: (1) the stone *prākāra* wall, (2) the eastern and the southern *gopuras*, (3) the gates (?), (4) the kitchen and the verandah in front of it, (5) the assembly hall, (6) the paving of the courtyard, (7) shrines for Rāma, Lakshmaṇa, Hanumān, Bhairava, Vighnēśvara, etc.
72	Do.	Do. ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1456, Jaya	Sanskrit and Kanarese.	A copy of the deed by which Muttakadahaḷḷi surnamed Mahālakshmīpura was granted to the temple of Mahālakshmi by Timmarasa son of Apparsa of the treasury, at the instance of Vīrappaṇṇayya of Penugoṇḍe.
73	Do.	Do. ..	Do. ..	Śaka 1458, Durmukhi.	Do.	Gift of the village of Goravanahaḷḷi surnamed Lakshmīsāgara, in Antayyana Koḍagihaḷḷi-sthaḷa, of Guyyalūru-sīme in Rod[d]a-nāḍu which was a district of Penugoṇḍe-rājya, to the same temple by Kṛishṇappa-Nāyaka son of Sāṇi Chinnappa-Nāyaka at the instance of Vīrappaṇṇayya.
74	Do.	....	....	....	Do.	Registers that the above documents were caused to be engraved by Basavaṇa-Sōmayājin of Chauṭakūru and Vīrappaṇṇa's clerk (*śēnabōva*) Timmappa of Gōraṇṭe with the approval of Vīrapaṇṇayya of Penugoṇḍe.
75	On stone beams in the Īśvara-temple at **Moda**.	Chōḷa	[Rājēndra-Chōḷa I.]	....	Tamil	Contains the major portion of the historical introduction beginning with *tirumaṇṇi vaḷara*.
76	On a slab set up in front of the Bhōgīśvara temple at **Konakondla**.	Vijayanagara ..	Vīraprata[pa] Kṛishṇadēva-[Mahārāya] ..	Śaka 1448, Pārthiva.	Kanarese ..	Much damaged. The king receives the title *samasta-bhuvan-āśraya*, 'the asylum of the whole world.' Mentions Aḍapa-Nāyaka and Kondakuṇṭe (*i.e.* Konakoṇḍla).
77	On another slab set up in the same place	Quṭb Shāhi ..	Hajarati Sulṭānu Abdula Hassanu Kudupu-śaha.	Śaka 1662, Siddhārthin.	Sanskrit and Telugu.	Confers on a certain Koṇḍamayya the privilege of worshipping in the temple of Kēśavanātha at Konakoṇḍlapēṭa and of enjoying, as such, all the property belonging to the temple. The donor was Timmāji also called Rāmadāsu Timmarsu.

C.— Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
78	On a slab set up near a mosque in the bazaar of the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla ..	[2]nd year, Sidhārthin.	Kanarese ..	Damaged. Mentions the *Mahāmaṇḍalēśvara* Iruṅgōḷarasa and seems to register a gift of land to the temple of Kē[śava]dēva.
79	On a pillar set up near a pond in the same village.	....	....	....	Do. ..	In archaic characters. "Hail! (This is) the tank of (*i.e.* built by) the glorious Sarvāditya-Sōmayājin."
80	On a slab built into the wall of a ruined *maṇḍapa* near the Āñjanēya temple at **Kodigepalle**.	Vijayanagara ..	Vīrapratāpa Śrīraṅgarāyadēva-Mahārāya ..	Śaka 1567, Pārthiva.	Telugu ..	Damaged. Records that a certain Ōbaḷarāya Kōnēṭi-Nāyaniṅgāru repaired the temple of Pāla-Veṅkaṭēśvara at Dinnamidi-Koḍigipalle *alias* Pāla-veṅka[ṭa]pura in Guyyulūru-nāḍu included in (the territory of) Penugoṇḍa-durga and presented the village to that temple under orders of Peda-Veṅkaṭapatirāya.
81	On a slab built into the wall of a private house in the same village.	Hoysaḷa ..	Vīra-Ballaḷadēvarasa, son of Vishṇuvardhana Pratāpachakravartin Vīra-Narasiṁhadēvarasa.	Śaka 1250, Vibhava.	Kanarese ..	The *Mahāpradhāna* [Kō]ṭeya Māchaya-Daṇṇāyaka was ruling at Penugoṇḍeya-*nelavīḍu* and gave the village of Beṇagūru as a *koḍagi*-gift to a certain *gauḍa*.
82	On a slab in a field near the Śiva temple of the same village.	....	....	....	Do. ..	Mutilated. In archaic characters. Mentions in the beginning a certain *Mahārājādhirāja* whose name is not clear on the impression. Registers perhaps the gift of the village of Vaṇṇaṅgūru.
83	On two fragments of a slab near the Honnāṭikamma temple at **Parigi**.	Hoysaḷa ..	[Vīra-Baḷḷaḷa II], ruling at Dōrasamudra with [Sān]taladēvi.	Śaka 1100, Viḷambi.	Do. ..	A piece of stone is, evidently, missing in the middle. Records the presentation of a bell to the temple of Bhīmēśvara at Guruguñjikōḷa-bayalu [below] the tank of Haṟuve (*i.e.* Parigi) in Haṟuhe-nāḍu and the gift of 800 . . . of land measured by the rod called *drōharamalla*, for oblations, lamps, etc.
84	On a slab set up in a garden at **Kaggallu**.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 147[5], Pramādin.	Do. ..	Damaged. Seems to register the gift of the village of Kaggallu surnamed Ti[mm]asamudra to the temple of Mallikārjuna.
85	On the *Garuḍakambha* in front of the Āñjanēya temple at **Pulagunta**.	..	....	Saumya	Do. ..	Gift of the pillar by a *bōya*.
86	On the wall, right of main entrance into the Chauḍēśvarī temple at **Cholasamudram**.	..	....	Vikṛiti	Do. ..	Damaged. Refers to the building of the temple of Chauḍēśvarī-Amma at Chōḷasamudra and to a tax fixed on each loom (*magya*), by Timmarasa and others.
87	On a slab set up in the courtyard of the same temple.	Vijayanagara ..	Kṛishṇarāya-Mahārāya	Śaka 1439, Īśvara.	Do. ..	Unfinished. Registers a gift to the temple of Chauḍēśvarī at Chōḷasamuḍa, by Rāyasa[m]-Koṇḍamarasayya, son of Timmarasamantri who was one of the sons of Śrīpatyāchārya, chief of Poḍaṭūru in Draviḍa-dēśa and the ornament of the Udayagiri-Kannaḍiga seat. The gift was made in order that the king may be blessed with children.

C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
88	On the wall of the verandah round the Vīrabhadra temple at Lepakshi.	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1460, Vilambi.	Sanskrit and Kanarese.	Gift of Chikanandicheṟṟu surnamed Dēvarāyapura, a village near Depparu in Sādali-sthala of Chēlūra-chāvadi to the temple of Vīrēśvara on the Kūrma-śaila hill at Lēpākshipura, by Vīrapaṇṇayya of Penugoṇḍe. It is stated that the donor purchased it from four Brāhmaṇas who had acquired the village as a *sarvamānya* grant from king Prauḍha-dēva-Mahārāya.
89	On the same wall	..	....	Do.	Do.	Registers that half of the village of Sadāśivapura surnamed Dēvarāyapura also near Depparu, was purchased from two Brāhmaṇas and granted to the same temple by Vīrapaṇṇayya. As in the previous instance the Brāhmaṇas had acquired it from Prauḍhadēva-Mahārāya.
90	Do.	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Do.	Do.	Gift of some *vṛitti*-lands, by purchase, in the *sarva-mānya-agrahāra* Nagaragere surnamed Kṛishṇa-rāyasamudra, to the same temple, by Vīrapaṇ-ṇayya and his brother Vīraṇa-Nāyaka. Nagara-gere is stated to have belonged to T'um[be]ka]la-sthala in Rodda-nāḍu which was a sub-division of Penugoṇḍe-rājya.
91	On a slab set up at the entrance into the Īśvara temple at Gorantla.	Do. ..	Vīrapratāpa Tirumaladēva-Mahārāya ..	Śaka 1446, Tāraṇa.	Telugu	Registers that Śūraparāja, the agent of Vākiṭi Ādeppa-Nāyaṇiṅgāru freed the *Tammaḷa* servants of the temple of Sōmēśvara at Gōraṇṭla from supplying leaves (used in eating food) to that temple free of cost, on the condition that they repaired the temple, built the *śikhara* and con-structed a compound wall of mud.
92	On a slab lying in the Mādhavarāyasvāmin temple in the same village.	..	....	Śaka 1276, Jaya	Sanskrit (Telugu).	Records that a certain king Narasiṅga of the Sāḷuva family built the temple of Vishṇu. His ancestors had the *birudas* Mēdiniṁisaraganḍa Kaṭhāri-Sāḷuva and Dharaṇivarāha.
93	On a slab lying in a field at Vana-volu.	..	....	..	Kanarese ..	Begins abruptly and states that Gaṅgasā[ni] daughter of Payiḍiśeṭṭi of Pāmiḍi entered into the fire (*i.e.* performed *suttee*) at Penugoṇḍa. To her memory [was, perhaps, erected ?] a *bṛindāvana* at Vāna-vō[lu].
94	On a rock in another field in the same village.	Vijayanagara .	Vīrapratāpa Rāmarāju-Veṅkaṭapatirāya-dēva-Mahārāya.	Śaka 1555, Śrīmukha.	Telugu ..	Much damaged.
95	On a slab near the Śiva temple at Malaguru.	..	....	Śaka 1107, Viśvāvasu.	Kanarese ..	Much damaged. Begins with an introduction which is generally found at the beginning of the Telugu and Kanarese-Chōḷa inscriptions and mentions Māchadēva.
96	On a slab set up on the way to Ūṭukūru from Manesandra.	..	....	Jaya	Do. ..	Registers the gift of Chauḍāpura as a *sarvamānya* grant to the goddess Chauḍēśvaramma of Ūṭukūru, by a certain Nallamāchi-Nāyaka under the orders of Kṛishṇapa-Nāyaka, son of Chinnapa-Nāyaka.
97	On another slab set up near a well in the same village.	Vijayanagara ..	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Doubtful ..	Telugu ..	Records a gift of lamps to the temple of Hanumanta-dēva at Maṇṇeyasamudra surnamed Dēvarāyapura, an *agrahāra* in Roda-nāḍu a district of Penugoṇḍa-rājya, for the merit of all Vipravinōdins (*i.e.* Śūdras imitating Brāhmaṇical observances).

D.—List of photographs taken during 1911-12.

Number (continued from the last Report).	Locality.	Description.	Size of negatives.
149	Maḍivāḷa ..	View of the Śiva temple, central shrine	Half plate.
150	Do. ..	Image of Vishṇu in the same temple	Do.
151	Āvani ..	View of the Rāmēśvara temple with the hill in the back ground.	Full plate.
152	Do. ..	View of the base of the Lakshmaṇēśvara shrine in the same temple.	Do.
153	Do. ..	Doorway of the Bharatēśvara shrine	Half plate.
154	Do. ..	Doorway of the Sugrīvēśvara shrine	Do.
155	Kōlār ..	Front view of the base of the *gōpura*, Rāmēśvara temple.	Full plate.
156	Yelandūr ..	Front view of the entrance into the ruined temple ..	Do.
157	Do. ..	Side view of the same	Do.
158	Do. ..	Back view do.	Do.
159	Do ..	Panel in the same temple showing Mahishāsura-mardanī and the giants.	Half plate.
160	Do. ..	Sculptured pillar at the entrance	Do.
161	Kannambāḍi	View of the central shrine, Kaṇṇēśvara temple ..	Full plate.
162	Do.	*Maṇḍapa* in front of the same	Do.
163	Do.	View of the central shrine, Gōpāla-Kṛishṇasvāmin temple.	Do.
164	Do.	Dhvajastambha in front of the same temple	Half plate.
165	Heggaḍa-dēvankōṭe.	Jaina image in the Taluk Office	Do.
166	Suttūru ..	View of the central shrine, Sōmēśvara temple ..	Quarter plate.
167	Guṇḍlupēṭ ..	Four pillars of the *maṇḍapa* in a ruined temple east of the village.	Full plate.
168	Dharmapuram	Pillar within the temple of Sanyāsayya	Do.
169	Guḍivāḍa ..	View of the Koṇḍaguḍi temples	Half plate.
170	Do. ..	Sculptured panel of Durgā, on the north wall of the main temple.	Do.
171	Do. ..	Sculptures on the south wall of the same	Full plate.
172	Do. ..	Two Dvārapālaka images (without heads and feet), carrying *chauris*.	Half plate.
173	Rēga ..	Rock-cut cave of Gṛihaliṅgēśvara	Do.
174	Pārnapalle ..	Group of temples in the Kaṇvāśrama (Kōna) ..	Full plate
175	Goṟṟepalle ..	South entrance into the Lakshmidēvi temple and *gōpura*.	Do.
176	Do. ..	View of the temple and the dilapidating *prākāra* from the west.	Do.
177	Parigi ..	Nandi in front of the Bhīmēśvara temple	Do.
178	Do. ..	The temple of Honnāṭikamma (Saptamāṭṛikas) (*vide* Appendix E, No. 18, *a* to *g*).	Do.
179	Do. ..	A broken image of Mahishāsuramardanī in the same premises.	Half plate.
180	Do. ..	Two other images in the same place	Do.
181	Do. ..	A panel with Saptamāṭṛikas, their weapons and their vehicles.	Do.

E.—List of drawings prepared during 1911–12.

Number (continued from the last Report).	Locality.	Description.
14	Āvani ..	Mutyālamma.
15	Lakkavarapukōṭa.	Pillar in the Nagēśvarasvāmin temple.
16	Parigi ..	Image of Vīrabhadra (?) near the Saptamātṛika temple.
17	Do. ..	Entrance into the Dharmēśvara temple.
18	Do. ..	Saptamātṛikas in the Honnāṭikamma temple :—
(*a*)	....	Brāhmī.
(*b*)	....	Māhēśvarī.
(*c*)	....	Kaumārī.
(*d*)	....	Vaishṇavī.
(*e*)	....	Vārāhī.
(*f*)	....	Indrāṇī.
(*g*)	....	Chāmuṇḍā.

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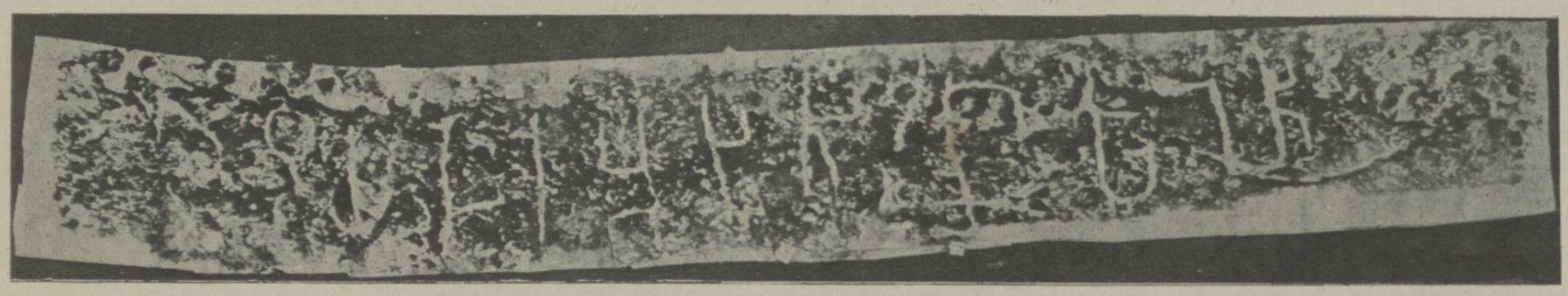
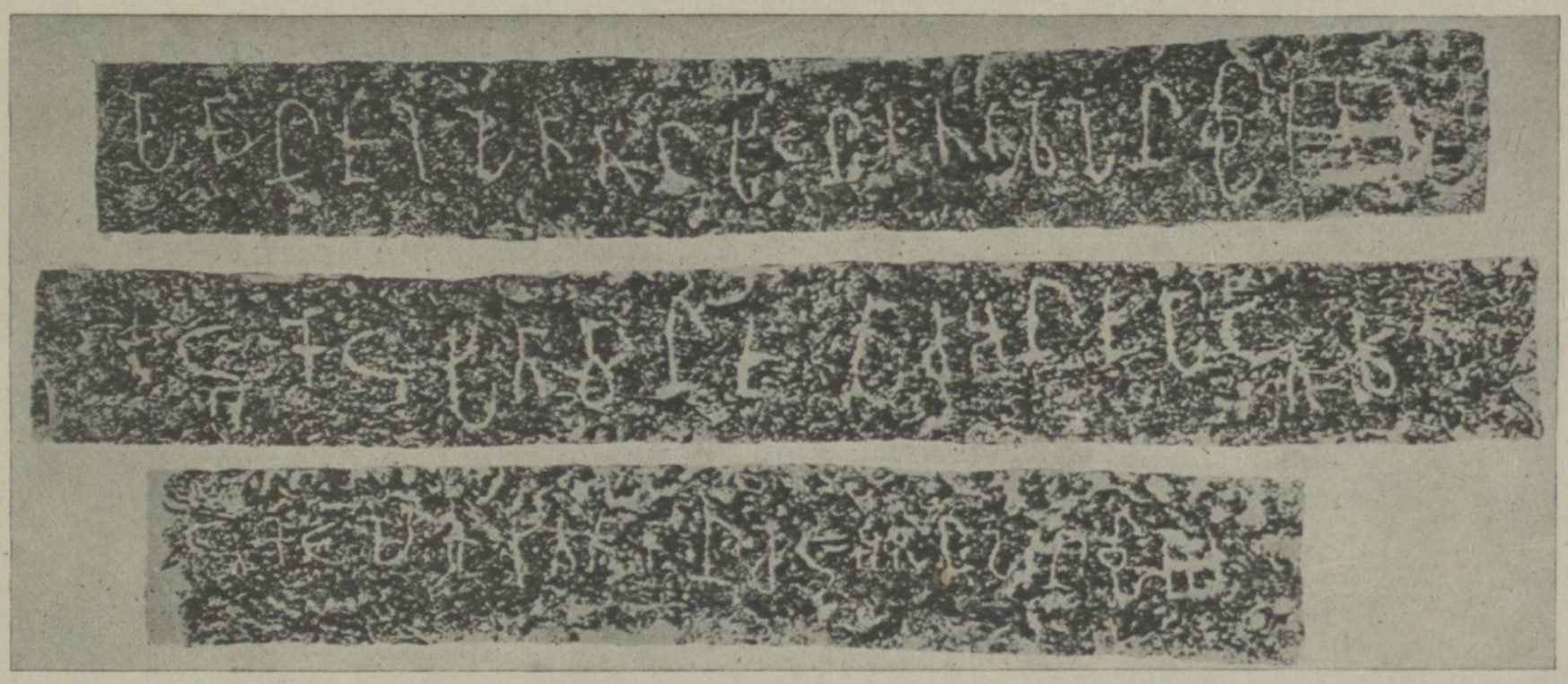
(To face p. 57.)

ANCIENT INSCRIPTIONS IN THE CAVERNS OF SOUTHERN INDIA.

KARUNGALAKKUDI



KONGARPULIYANGULAM



TIRUPPARANGUNRAM

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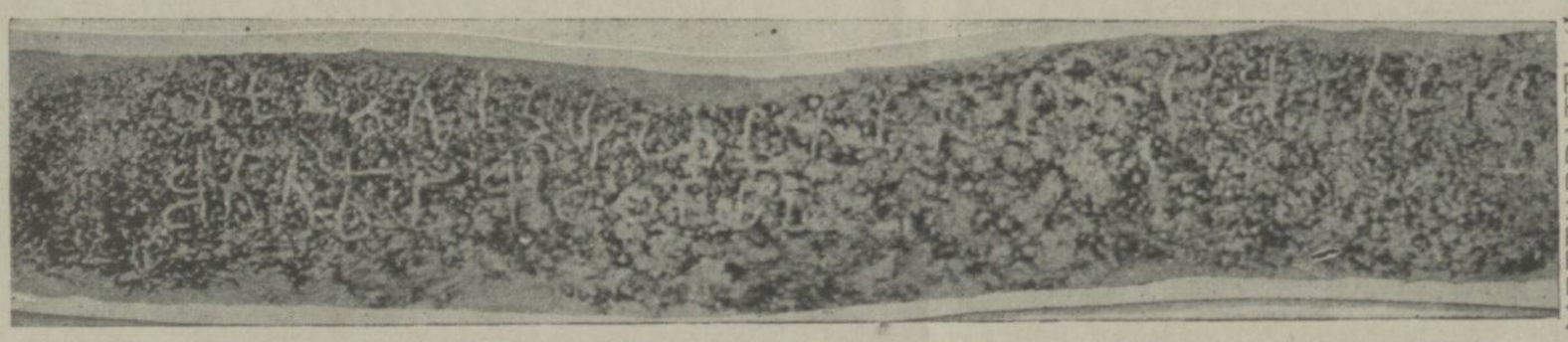
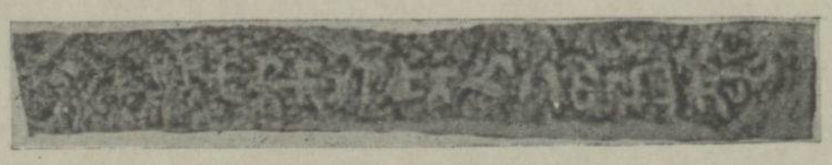


ALAGARMALAI



PARADESIPODAI

METTUPPATTI *(c)*

METTUPPATTI *(b)*

METTUPPATTI *(e)*

METTUPPATTI *(a)*

METTUPPATTI *(d)*

PART II.

Caverns and archaic Inscriptions.

1. One Brāhmī inscription was copied during the year under review. It was brought to my notice by the Collector of Madura in his R. Dis. No. 813, dated 23rd December 1909, and is found in the natural cavern on the hill called Pañchapāṇḍavar-kuṭṭu near Karuṅgālakkuḍi. Like others of its class, the cavern is considered by the villagers to have once been the abode of the Pañchapāṇḍavas. It is formed of one huge boulder resting on and overhanging another. The beds cut on the floor of the latter are mutilated and on the edge of the former is engraved the record under reference, in bold Brāhmī characters. A number of modern mud walls divide the cavern into separate cells one of which is pointed out as having till lately been the residence of a religious mendicant (*paṇḍāram*) whose tomb is close by. On a rock adjoining the cavern to the left, is the image of a seated Jaina saint on a sculptured pedestal. Two lines of writing in Vaṭṭeḻuttu characters below it, state that 'this image (*tirumēṇi*) was caused to be made by the holy Ajjaṇandi (Āryanandin).' I have drawn attention in my previous reports to the probable conversion of these natural caverns into temporary rest-houses or places of monastic learning and worship, by Jaina mendicants and to the important personage Ajjaṇandi whose influence was great with the latter community. Higher up the Karuṅgā-lakkuḍi hill are three more natural caverns with rows of beds cut out on the rocky floor. Of these latter one bears a Vaṭṭeḻuttu inscription in Tamil verse which states that a certain chief Paḷḷidaraiyaṉ rendered service in different capacities to his master the Pāṇḍya king (*Vaḻudi* or *Mīṇavaṉ*) first, by building a bright *vimāna*, then by stopping the sea, by protecting sacrifices at Tiruppodiyil, by scholarship, asceticism, and saintliness (?). There is an apparent reference here, to the sage Agastya whose intimate connection with the Pāṇḍyas, the Podiyil mountain and Tamil literature are well known. The age to which Paḷḷidaraiyaṉ and his master, the Pāṇḍya king, belonged, cannot be determined at present. The Vaṭṭeḻuttu characters, however, suggest a period approximating to the 9th century A.D. One interesting inference which this short inscription leads to, is the evident fact that the beds in the natural caverns were used not only by Jaina saints but also by laymen twelve hundred years ago, as is done by the mendicants of the present day, to spend the last days of their retired life in seclusion.

On the Pañchapāṇḍavarkuṭṭu hill near Karuṅgālakkuḍi.

Another part of the Pañchapāṇḍavarkuṭṭu hill is occupied by a Muhammadan tomb of recent date with a much damaged Tamil record of Śaka 1704 corresponding to the cyclic year Śōbhakṛit (= A.D. 1781–82). It is called the tomb of Chandāsā.

2. A curious rock inscription and a cavern near Courtallam were brought to my notice by the Manager of No. IV Survey Party, Tinnevelly, on the 31st of January 1910. The cavern was examined by my Assistant, Mr. Subrahmanya Aiyar. Mechanical estampages in triplicate, were prepared, of the epigraph engraved on the bare rock, to the right of a ladder of seven rude steps by which the cavern is reached. The Paradēśipoḍai Estate in which the cavern is situated is evidently so named after the cavern in which a *paradēśi* (religious mendicant) once used to live. Mr. Subrahmanya Aiyar could not gather any information about this *paradēśi* or his doings. Nevertheless it appears to me as if he must have been a man of some mystic learning to whom we, perhaps, owe the curious record under reference as also some other equally bewildering figures engraved on the south-west corner of the bottom boulder in the cavern. The characters (or rather symbols) used in the Paradēśipoḍai record are quite unintelligible to me. They bear no resemblance—except by accident—to any of the known vernacular alphabets of Southern India.

The Paradēśipoḍai rock and its inscription.

A plate with photographs of this record of Paradēśipoḍai and of a few well preserved Brāhmī inscriptions on caverns in the Madura district (which, though read have not yet been interpreted) is annexed in the hope that scholars who take interest in the subject might lend the benefit of their study and help me in arriving at the right explanation and significance of these archaic epigraphs.

The Pallavas.

3. A clear account of the Pallava chronology has been attempted more than once. From the time of Simhavishṇu to that of Paramēśvaravarman II. the order of succession presents but little difficulty. After Paramēśvaravarman II. came Nandivarman-Pallavamalla who, according to the Kāśākuḍi plates (*S.I.I.* Vol. II. pp. 342 ff.), was Paramēśvara's distant kinsman and the son of Hiraṇyavarman, being sixth in descent from Bhīmavarman, the younger brother of Simhavishṇu. The Vēlūrpāḷaiyam plates of Nandivarman III. noticed in my last Report, in the passage where they refer to Nandivarman-Pallavamalla, also suggest that the latter must have been a usurper into whose hands 'passed the glory of the Pallava family' after Paramēśvaravarman II. The Udayēndiram plates (*Ibid.* pp. 361 ff.), in a passage whose interpretation is not quite satisfactory, make Nandivarman the son of Paramēśvara. In the foregoing grants Nandivarman-Pallavamalla's name appears under the different forms Nandi, Nandivarman and Nandipōtarāja (Nandipōtavarman).

4. After Nandivarman-Pallavamalla came Dantivarman and Nandivarman III. in succession. These names were revealed to us for the first time by the Vēlūrpāḷaiyam plates. The Tanjore district plates referred to in Part I. of this report apparently also belong to Nandivarman III., the grandson of Nandivarman-Pallavamalla and supply some interesting information. Some of the introductory plates which contained the genealogy in Sanskṛit, are missing. The existing plates commence with the information that a king 'conquered the South.' The next verse states that '(king) Hiraṇyavarman, the conqueror of all enemies, was once more born for the good of the world'. This must perhaps refer to 'the conqueror of the South' mentioned above. From him was produced Nandivarman 'whose victorious elephants reached the shores of the four oceans and whom, the learned assemblies honoured for his knowledge of all sciences.' One historical event hitherto unknown about this Nandivarman, is, that he 'took away from the Gaṅga king a valuable necklace and the mad elephant called Paṭṭavardhana.' He must of course have done this after defeating the Gaṅga. It is further stated that Nandivarman was believed by the wise to be Hari (*i.e.* Vishṇu) himself on account of his manifold virtues. The object of the grant was the gift of the village Dayāmukhamaṅgalam—so named after the donor Dayāmukha—to 308 Brāhmaṇas who were learned in the Vēdas and the Smṛitis. The Sanskṛit portion ends with the statement that the *ājñapti* of the charter was Kumāra 'the Chief of Treasuries' and that the composer of the eulogy (*praśasti*) was the poet Paramēśvara-Uttarakāraṇika, son of Paramōttarakāraṇika. From the Tamil passage which follows we learn that in the 58th year of the reign of Kōvijaya-Nandivikramavarman (*i.e.* Nandivarman III.) an order was issued to the residents of the district of Teṇkarai-Naṟaiyūr-nāḍu a sub-division of Śōḷa-nāḍu. The main portion of the order which should follow, is again missing on one or more of the lost plates. From what remains it is gathered that the village granted under the name Dayāmukhamaṅgalam (as stated in the Sanskṛit passage) must have comprised the forest and uncultivated waste lying to the west of Taṇḍattōṭṭam. This latter village still exists under the name Thandantottam, near Kumbhakōṇam. The concluding portion of the order which precedes the long list of the 308 Brāhmaṇa donees, records the obligations imposed upon the tenants of Dayāmukhamaṅgalam and the exemptions (*parihāra*) granted to the donees. Most of these exemptions occur also in the Kāśākuḍi, Vēlūrpāḷaiyam and other early Pallava documents.

Pallava plates from the Tanjore district.

Their contents.

5. From this extract of contents it is gathered that Nandivarman also called Kōvijaya-Nandivikramavarman was the son of Hiraṇyavarman II., that he conquered an unnamed Gaṅga king from whom he acquired a necklace and an elephant, was a worshipper of Vishṇu and ruled for 58 years. The name Kōvijaya-Nandivikramavarman which in its accepted significance would have suggested the king's Gaṅga-Pallava origin, makes it now appear as if the appendages *kōvijāya* and *vikramavarman* are not necessarily the distinguishing marks of Gaṅga-Pallava names alone. Still, the grouping together of all Nandis found in copper-plate and stone inscriptions sometimes with and sometimes without these appendages, is altogether precluded not only on palæographical grounds but also on other indisputed internal evidence.

6. The defeat inflicted by Nandivarman on the Gaṅga king is not mentioned in the Pallava records copied or published so far. The Western Gaṅga king who may have been living about the 58th year of Nandivarman III., was probably Śivamāra II. for whom Dr. Fleet assigns the approximate period A.D. 805 to 810. The spurious Manṇe grant which pretends to be dated in A.D. 797, says of Śivamāra II. that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Rāshṭrakūṭa and Pallava lineages named Gōvindarāja and Nandivarman who were (*already*) anointed on (*their own*) foreheads." Dr. Fleet commenting on this passage remarks: "Gōvindarāja seems to be the Rāshṭrakūṭa king Gōvinda III. whose reign began about A.D. 783–84 and ended in A.D. 814–15. Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla Nandivarman, son of Hiraṇyavarman." In a footnote appended here, Dr. Fleet denies the possibility of Nandivarman mentioned in the Maṇṇe grant being in any way identical with the later Kōvijaya-Nandivikramavarman; for then, he believes, it would involve an anachronism of introducing into a spurious record, though it may be, of A.D. 797, the later Pallava king Nandivikramavarm "who cannot be placced before A.D. 804 which is the date that we have for Dantivarman."

Nandivarman III., the contemporary of the Western Gaṅga king Śivamāra II. (A.D. 805 to about 810).

7. In spite of Dr. Fleet's convincing arguments, it is not still impossible that king Nandivarman who was present at the coronation of Śivamāra II was Nandivikramavarman. The date A.D. 804 given for Dantivarman by Dr. Fleet, has been derived from a Rāshṭrakūṭa record of Gōvinda III. which refers to the defeat inflicted by that monarch on Dantiga of Kāñchī. I have suggested in my last year's Report (Part II, p. 63) that this Dantiga may be identical with Dantivarman son of Nandivarman-Pallavamalla, of the Vēlūrpāḷaiyam plates, whose reign, according to stone inscriptions attributable to him, extended to about 50 years. From what is stated in the new plates under reference, Dantivarman appears to have borne the surname Hiraṇyavarman II. perhaps, after his grandfather Hiraṇyavarman I., mentioned in the Kāśākuḍi plates. Pallavamalla-Nandivarman is also believed to have ruled for a pretty long period, — the Pañchapāṇḍavamalai inscription dated in the 50th year of a certain Nandippōttaraśar being doubtfully attributed to him. It is very unlikely that a usurper like Pallavamalla with so many enemies to oppose and disturb his peaceful rule, could have continued to occupy the Pallava throne for so long a period as 50 years. His latest sure date, however, must be the 22nd year in which the Kāśākuḍi plates were issued. The palæography of stone inscriptions that have been assigned to Nandivarman-Pallavamalla (including that of Pañchapāṇḍavamalai) is so different from the writing of the Kāśākuḍi plates that I feel doubtful if we could accept them all, as such. Unless there is more convincing evidence, it is not safe to rely upon the dates of these stone inscriptions and ascribe them to Nandivarman-Pallavamalla merely on the strength of forms like Nandippōttaraiyar, Nandipōtarāja or Nandipōtavarman which occur in them as the names of the reigning king. For aught we know, it looks more likely that some at least of these are to be identified with Nandivarma-Mahārāja of the Pallava-tilaka family who is distinguished from the usurper Nandivarman-Pallavamalla and his descendants, as being a member of the direct line of Pallavas. Some perhaps, of these stone records may also belong to Vijaya-Nandivikramavarman III, the grandson of Nandivarman-Pallavamalla. If, therefore, it is presumed that the rule of Pallavamalla extended to a period of roughly 25 years and came to an end about A.D. 750 (or a few years later) subsequent to the victorious march of the Western Chalukya king Vikramāditya II. into Kāñchī and if it is also known from stone records that Nandivarman-Pallavamalla's son Dantivarman (or Dantivikramavarman) reigned for 50 years, *i.e.* till almost about A.D. 805, it does not become apparent why Nandivarman or Vijaya-Nandivikramavarman, the son of Dantivarman and grandson of Nandivarman-Pallavamalla, as a *yuvarāja* (if not then a crowned king) could not have been present, as stated in the Maṇṇe grant, on the occasion of the coronation of Śivamāra II.

Nandivarman-Pallavamalla's long reign, derived from stone inscriptions, disputed.

8. The Gaṅga account given by Mr. Rice from Mysore inscriptions, refers to the conquests of Bhūvikrama which extended into the whole of the Pallava dominions. His brother Śivamāra I. is stated to have exercised suzerain power over certain Pallava princes. In the last year's Report I referred to two inscriptions of the time of Śrīpurusha-Muttarasa son of Śivamāra I. which were found at Oḍḍappaṭṭi (bordering on the Pallava territory) in the Salem district. The influence therefore of the Gaṅgas in the Pallava dominions appears to have been a historical fact. In the time of Śivamāra II. (Saigoṭṭa), according to Mr. Rice, "the prosperity of the Gaṅgas underwent a reverse." Among the many causes that may have brought about this result, the subjugation of the Gaṅga by Vijaya-Nandivikramavarman mentioned in the Tanjore district plates, must have been one. The Śīyamaṅgalam record of the 3rd year of Vijaya-Nandivikramavarman (*Ep. Ind.* Vol. VI. p. 321) mentions as his feudatory a certain Gaṅga chief named Nērguṭṭi.

Gaṅga influence in the Pallava country.

The regnal year 58 given in the Tanjore district plates, falls within the latest year for Vijaya-Nandivikramavarman (*viz.* 62) available from his Tiruvallam rock inscription (*S.I.I.* Vol. III. p. 91). It remains only to remark that of the 308 shares into which the village Dayāmukhamaṅgalam was divided, the existing plates render account for only 240. Consequently it looks as if some plates at the end which registered the remaining 68 shares and contained the usual closing verses, must be missing.

No. 349 of Appendix B from Kaḷattūr belongs to the 14th year of Nandivarma-Mahārāja who in all probability was one of the members of the direct line of Pallavas and a successor of the Pallava-tilaka Dantivarma-Mahārāja of the Triplicane inscription (*Ep. Ind.* Vol. VIII. p. 290).

The Gaṅga-Pallavas.

9. Three records of kings included under this family name, have been copied during the year under review. One comes from Tiruvoṟṟiyūr (No. 372 of Appendix B) and refers to a sale of land by the assembly of Maṇali, to a certain Nirañjanaguravar of Tiruvoṟṟiyūr for the benefit of a temple of Mahādēva built in that village by the *guravar*, after his own name. It is not impossible that this temple is identical with the modern Ādhipurīśvara, though the position of the slab built into the floor of the temple, makes it somewhat suspicious and suggests the possibility of its having been brought from some other Śiva temple which may no longer be in existence. The record is dated in the 19th year of Vijaya-Kampavarman who is believed by Professor Hultzsch to have been a son of Nandivikramavarman and a brother of Nṛipatuṅgavikramavarman. The latest date for Vijaya-Kampavarman from inscriptions hitherto known, is his 23rd year. It may be noted that like Nandivikramavarman, Vijaya-Kampavikramavarman, also appears to have held sway over certain Gaṅga chiefs.

Vijaya-Kampavikramavarman.

10. The last of the Gaṅga-Pallava kings was Aparājitavikramavarman (Report for 1905–06, Part II, paragraphs 9 and 10). The only inscriptions of his time copied so far, were those from Tiruttaṇi and Maṅgāḍu, dated in the 3rd and 18th years of his reign respectively (Nos. 351 of 1908 and 435 of 1905). Two records from Satyavēḍu secured at the instance of L. Vibert, Esq., I.C.S., belong to the 4th and 5th years respectively of this king and record gifts by a certain Kumarandai, 'chief of Śēra-nāḍu,' also entitled Kurumbarāditta̱n and Kāḍupaṭṭi-Pēraraiya̱n and by his wife Pōṟṟinaṅgai. The title Kāḍupaṭṭi-Pēraraiya̱n like Kāḍupaṭṭi-Tamiḻa-Pēraraiya̱n which occurs in two records of the Gaṅga-Pallava kings (*S.I.I.* Vol. III. p. 92 f), perhaps only means 'the foremost chief of the Kāḍupaṭṭi (*i.e.* the Pallava king).' The term Kurumbarāditta̱n is interesting whether taken as a title or as a proper name. It means literally "the sun among the Kurumbar;" and Kurumbar is a term which has been applied to the Pallavas by Sir Walter Elliot and other early archæologists. Perhaps the chief Kumarandai was himself a member of the Pallava family (Kurumbar) and served under the Gaṅga-Pallava king Aparājitavarman. The liquid measure *viḍēlviḍugu* referred to in one of the two records under reference was

Aparājitavikramavarman.

perhaps so called after the surname Viḍēlviḍugu which as Professor Hultzsch remarks (*ibid.* p. 93) may have been adopted by Vijaya-Nandivikramavarman and his son Vijaya-Nṛipatuṅgavikramavarman. Teḷḷāṟṟeṟinda Nandippōttaraiyar who is the hero of the Tamil poem *Nandikkalambagam* also bore the title Viḍēlviḍugu.

The Chōḷas.

The Chōḷa Rājakēsarivarman who overran Toṇḍai-nāḍu and the Chēra king Sthāṇu-Ravi.

11. Two early Chōḷa inscriptions on the Ghṛitapurīśvara temple at Tillasthānam referred to in my last year's Report (Part II, paragraph 4) and included in the inspection notes for 1910–11 of the Government Epigraphist for India, were copied during the current field season and are registered as Nos. 286 and 287 of Appendix B. The former is interesting, as it refers to the Chōḷa king Rājakēsarivarman, 'who overran Toṇḍai-nāḍu,' and to the Chēra king (*Śērumāṉ*) Sthāṇu-Ravi 'who was the conqueror of kings (that were the masters) of many elephants.' It is stated that these two kings conferred on a certain Vikki-Aṇṇaṉ the following honours; a (feudatory) throne (?), flywhisk, palanquin, drum, mansion, *pōnagam* (?), bugle, an army of male elephants and the hereditary title of Śembiyaṉ-Tamiḻavēḷ. Vikki-Aṇṇaṉ's wife Kaḍambamādēvi made provision for a lamp in the temple of Tiruneyttāṉam (*i.e.* the modern Tillasthānam). From the Tiruvālaṅgāḍu plates it is clear that the Chōḷa king who overran Toṇḍai-nāḍu is Rājakēsarivarman Āditya I. The palæography of the Tillasthānam inscription does not militate against our assigning it to the time of Āditya. If so, it corroborates the conclusions already arrived at from the Tiruvālaṅgāḍu plates regarding Āditya's conquests. That his name should have been associated with that of the Chēra king Sthāṇu-Ravi is of even greater historical interest. Nothing has been known of Chēra (Kēraḷa) and its kings prior to the time of Chōḷa supremacy. There is also sufficient reason to believe that this supermacy, even when it came, did not exercise its power in any appreciable degree. The earliest records found so far in the Chēra kingdom are very few,— the two epigraphs from Veḷḷalūr copied last year and noticed in Part II, paragraph 3 of my Report, being the most prominent. It was seen that these latter belonged to the reign of two early Chēra kings Kōkkaṇḍaṉ Vīranārāyaṇa and Kōkkaṇḍaṉ Ravi of the Chandrāditya family. In the fresh light thrown upon Chēra history by the Tillasthānam record it appears as if *kōkkaṇḍaṉ* is to be taken as a general epithet of early Chēra kings and be translated 'the vanquisher of kings' (*not* 'king Kaṇṭha' as I then understood it). Consequently, therefore, Vīranārāyaṇa and Ravi must be two different kings who ruled the Chēra country perhaps, one after the other. Of the former nothing more could be registered than that his name was remembered and adopted by later kings who claimed Kēraḷa ancestry (Reports for 1906, p. 75 and for 1910, p. 102). I would identify the latter, on the strenghth of palæography, with Sthāṇu-Ravi the contemporary of Rājakēsarivarman Āditya I. If this is admitted, it follows that Sthāṇu-Ravi, like Āditya, was a powerful independent Chēra king who in his own country was 'the vanquisher of many lords of elephants,' that the chief Vikki-Aṇṇaṉ was the favourite of both Sthāṇu-Ravi and Āditya and that the two latter were possibly friends whose dominions, remained distinct from and independent of each other. Prior to the time of Parāntaka I., it is believed that there existed no trace of Chōḷa influence in the Chēra country. What then contributed to the friendship of the two kings Āditya and Sthāṇu-Ravi or to the common patronage they bestowed upon Vikki-Aṇṇaṉ, must he decided only by future research. It is not impossible that Sthāṇu-Ravi substantially assisted Āditya in his conquest of the Pallavas and the acquisition of their territory and that Vikki-Aṇṇaṉ distinguished himself on this occasion, as an able general. Vikki was evidently of a Karṇāṭa extraction as his own name and that of his wife Kaḍambamādēvi, indicate. It is even probable that he was one of the chiefs of Koḍumbāḷūr who from the beginning of their career appear to have been feudatory to the Chōḷas and are counted as one of the five early *vēḷir* families mentioned in Tamil literature. Some fragmentary Kanarese inscriptions found at Koḍumbāḷūr which may have to be attributed to them, suggest their connection with the Kanarese country. The friendly relations that existed between the Kēraḷa king Sthāṇu-Ravi and the Chōḷa

The two Chēra epigraphs from Veḷḷalūr.

The general Vikki-Aṇṇaṉ, probably a Koḍumbāḷūr chief.

Āditya I. as established by the Tillasthānam inscription, may be taken to account for Parāntaka I. having married the daughter of the Kēraḷa king as stated in the Udayēndiram plates of Pṛithivīpati II. (*S.I.I.* Vol. II. p. 386). Sthāṇu-Ravi of the Kōṭṭayam plates (*Ep. Ind.* Vol. IV. p. 293) is a later king of that name and could not be identified with the Sthāṇu-Ravi mentioned in the Tillasthānam record.

12. In the second year of another Rājakēsarivarman (No. 222 of Appendix B) the *perunagarattār* (*i.e.* the merchants) of Kumaramāṭṭāṇḍapuram (perhaps a hamlet of the modern Tirunāgēśvaram) constructed a verandah round the temple (*paḷḷi*) of Milāḍuḍaiyār, built a *gōpura* for it and assigned a portion of their income for keeping up these structures in proper repair and maintaining some flower gardens. This income was evidently formed of fees (*vārāvaikal*) which they had the privilege to collect. What the nature of these fees was, we are not told. The name Milāḍuḍaiyār-paḷḷi which the merchants of Kumaramāttāṇḍapuram improved, suggests a Jaina shrine and there appears also some reason for believing that a Jaina temple may have once existed at Tirunāgēśvaram (see Part I, paragraph 9). Kumaramāttāṇḍa was the surname of an early Pallava king called Kāḍupaṭṭigaḷ Nandippōttaraiyar (No. 199 of 1907). Perhaps the village Kumaramāttāṇḍapuram owed its existence to this king. The archaic characters of the inscription also suggest that Rājakēsarivarman who was ruling at the time may have been Āditya I. Again, Milāḍuḍaiyār is the name of the famous Śaiva saint Meypporuṇāyaṇār whose copper image was installed in the Bṛihadīśvara temple at Tañjāvūr in the 3rd year of Rājēndra-Chōḷa I. (*S.I.I.* Vol. II. p. 166, No. 40). He was connected with one of the Chēdi chiefs of Kiḷiyūr in the South Arcot district. It is also possible that Milāḍuḍaiyār-paḷḷi at Kumaramāttāṇḍapuram refers to a school or monastery built in honour of the Śaiva saint Milāḍuḍaiyār. If this were so, the date of Mēypporuṇāyaṇār will have to be placed sometime prior to Rājakēsarivarman Āditya I.

Milāḍuḍaiyār-paḷḷi at Kumaramāttāṇḍapuram, —a hamlet of Tirunāgēśvaram.

Milāḍuḍaiyār-Meypporuṇāyaṇār.

13. Thirteen records of Madiraikoṇḍa Parakēsarivarman have been copied. But none of them register any important events that deserve to be noted here. An inscription from the Kolar district dated in his 29th year (No. 457 of 1911) and two records from Tillasthānam (Nos. 290 and 281 of Appendix B) which mention the village Parāntakapuram in Koṅgaṇāḍu and Koṅgapperuvaḷi, *i.e.* 'the high road to the Koṅgu (country), respectively, establish Parāntaka's connection with Koṅga-nāḍu which must at that time have extended partly also into the Mysore territory.

Madiraikoṇḍa Parakēsarivarman and Koṅgaṇāḍu.

14. In a recent contribution to the *Journal of the Royal Asiatic Society* for April 1909, Mr. R. Narasiṁhāchār of the Mysore Archæological Survey has interpreted a phrase occurring in the supplementary Ātakūr inscription, differently from what scholars have been doing till recently and defended the action and character of Būtuga II., the Western Gaṅga feudatory of the Rāshṭrakūṭa Kṛishṇa III., in the matter of killing in battle the latter's bitter enemy, the Chōḷa king Rājāditya. He concludes that "Būtuga undauntedly mounted the elephant on which Rājāditya was seated and engaging him in hand to hand fight in the howdah itself stabbed him with a dagger and thus killed him." In his Archæological Report for 1911 recently issued (p. 38 and Plate), Mr. Narasiṁhāchār finds corroboration for his interpretation in a sculpture on a *viragal* discovered by him at Nēralige. It looks, therefore, very likely that Rājāditya was killed in battle while actually he was seated on the elephant. The large Leyden grant published in *Archæological Survey of Southern India*, Vol. IV. (pp. 204 ff.), further supports this interpretation of the Ātakūr record when it states that Rājāditya "went to the world of heroes (*i.e.* died) being pierced in the heart while seated on the back of (his) elephant." In the Tamil inscriptions copied during the year under review at Kumbhakōṇam and Tirunāgēśvaram, we find more than one reference to a Chōḷa prince named Āṇaimēṟṟuñjinār. No. 226 of Appendix B mentions a *vēḷam* (quarter) of Tañjāvūr (Tanjore) called Kīḻai-vēḷam, after Uḍaiyapirāṭṭiyār Kiḻānaḍigaḷ, mother of Āṇaimēṟṟuñjiṇār and No. 212 of the same Appendix refers to another *vēḷam* called

The Chōḷa prince Āṇaimēṟṟuñjinār same as Rājāditya.

Uḍaiyār Āṇaimēṟṟuñjiṇār-vēḷam *alias* Abhimānabhūshaṇa-terinda-tiruvandikkāppu-vēḷam at Tañjāvūr. The former is dated in the 4th year of Parakēsarivarman 'who took the head of the Pāṇḍya' and the latter in the 8th year of Rājēndra-Chōḷa I. Still another record of the eighth year of an unidentified Parakēsarivarman copied at Tiruvelḷaṟai (No. 534 of 1905), mentions a gift to the shrine of Śrī-Kṛishṇa and Rukmiṇī at that village, by Īrāyiravaṇḍēvi-Ammaṇār, queen of Āṇaimēṟṟuñjiṇār. Āṇaimēṟṟuñjiṇār, on the analogy of Poṇmāḷigaittuñjiṇār (surname of Sundara-Chōḷa Parāntaka II.) and Āṟṟūrtuñjiṇadēvar (surname of Rājakēsarivarma Āditya I.), means '(the king or prince) who died on the (back of his) elephant.' It is not, therefore, improbable that in the name Āṇaimēṟṟuñjiṇār we have to find a surname of Rājāditya, the eldest son of Parāntaka I. who as stated in the Leyden grant and the Ātakūr inscription died on the back of his elephant. The mother Kiḻānaḍigaḷ mentioned in No. 226 of Appendix B is probably identical with Kōkkiḻānaḍigaḷ who was the queen of Parāntaka I. and mother of Rājāditya *alias* Mūvaḍi-Chōḷa (Professor Kielhorn's *Supplement to Southern List* in *Epigraphia Indica*, Vol. VIII. Appendix II. p. 22). Rājāditya's queen Īrāyiravaṇḍēvi-Ammaṇār mentioned in the Tiruvelḷaṟai record is not known from other inscriptions.

His mother Kiḻānaḍigaḷ and his queen Īrāyiravaṇḍēvi-Ammaṇār.

15. Of the fourteen insciprtions of the unspecified Chōḷa king Rājakēsarivarman copied during the year, No. 255 of Appendix B, which is dated in the 3rd year of his reign, may safely be attributed to Gaṇḍarāditya; because it is not unlikely that Rājāditya died without succeeding to the throne and that, therefore, the title Rājakēsarivarman descended upon Gaṇḍarāditya the second son of Parakēsarivarman Parāntaka I. A stronger reason for attributing this record to Gaṇḍarāditya is found in the following. It has been suggested that Parāntaka invaded the Pāṇḍya kingdom thrice and that in the last of these he conquered also Īḻam (Ceylon) (Report for 1907, p. 73, paragraph 34). The earliest year in which the conquests of Madura and Īḻam are mentioned together in inscriptions, is the 37th of Parāntaka I. Historical evidence must naturally be expected to corroborate this important campaign of the Chōḷa king. Mr. Venkayya quotes the *Mahāwaṁsa* to prove this third invasion of Madura on which occasion Parāntaka also conquered Ceylon. The Kumbhakōṇam record under reference states that Madiraikoṇḍa-Uḍaiyār (*i.e.* Parāntaka I.) levied an impost (*taṇḍam*) of 3,000 *kaḻañju* of gold on the members of the assembly of Tirukkuḍamūkkil (*i.e.* Kumbhakōṇam) and that they had agreed to pay the amount to the *Pāṇḍippaḍaiyār* in the 38th year (of Parāntaka). *Pāṇḍippaḍaiyār* means either the soldiers recruited for conquering the Pāṇḍya or the soldiers of the Pāṇḍya. If the latter is what is meant here, the conquest of Madura for the third time by Parāntaka I., appears to have been an accomplished fact before the 38th year of the king and that the soldiers of the Pāṇḍya, perhaps captured in war, were stationed somewhere near Kumbhakōṇam and had to be maintained at the expense of the residents of that village.

An impost of 3,000 *kaḻañju* levied in the 38th year of Parāntaka I., and made payable to the *Pāṇḍippaḍaiyār*.

16. A record of the 9th year of Rājakēsarivarman (No. 215 of Appendix B) seems to register a gift by a daughter of prince Arikulakēsarin, called Ariñjigaipirāṭṭiyār *alias* Bāṇapperundēviyār. Her gift is again referred to in three other records of the 14th year of Rājarāja I., which also come from Tirunāgēśvaram near Kumbhakōṇam (No. 218 of Appendix B and Nos. 81 and 82 of 1897). That the princess was called Ariñjigaipirāṭṭiyār, perhaps after her father, may indicate the possibility of Arikulakēsarin being indentical with Ariñjaya. Parāntaka I. is stated to have uprooted the Bāṇas and conferred their kingdom on a Gaṅga prince. From the statement of the Tirunāgēśvaram record *viz.* that a daughter of Arikulakēsarin (son of Parāntaka I.) was the queen of a Bāṇa king, we must perhaps infer that the Bāṇas had accepted a feudatory position under the Chōḷas and had entered into matrimonial relations with them.

Ariñjigaipirāṭṭiyār *alias* Bāṇapperundēviyār, daughter of prince Arikulakēsarin.

Three inscriptions of Rājakēsarivarman dated in his 3rd year (Nos. 228, 278 and 279 of Appendix B) refer to groups of Kaikkōḷars which bore the designation Samarakēsari-teriñja-Kaikkōḷar, Vikramaśiṅga-teriñja-Kaikkōḷar and Vīraśōḻa-teriñja-Kaikkōḷar. The last was evidently derived from Vīraśōḻa one of the titles of Madiraikoṇḍa Parāntaka I. Perhaps Samarakēsari and Vikramaśiṅga were likewise also titles of Parāntaka.

Samarakēsari-teriñja-Kaikkōḷar, Vikramaśiṅga-teriñja-Kaikkōḷar and Vīraśōḻa-teriñja-Kaikkōḷar.

17. In the collection under review, we have two records from Vēḷachchēri (Nos. 315 and 306 of Appendix B) which belong to the 5th and 7th years of Madiraikoṇḍa Rājakēsarivarman. It remains still doubtful with whom we have to identify this king. As the prefix Madiraikoṇḍa clearly indicates, he must have been a son of Madiraikoṇḍa Parakēsarivarman Parāntaka I. Of the latter's sons the eldest Rājāditya, as already suggested, may not have succeeded to the throne though the Leyden and the Tiruvālaṅgāḍu plates state that he did; for, both in the Ātakūr and the Śōḻapuram records he is reported to have been killed in or before Śaka 872 (= A.D. 949–50), whereas Parāntaka's latest year, derived from inscriptions, is A.D. 951–2. Consequently Rājāditya's death must have happened almost about the end of Parāntaka's reign, if not a little earlier. Rājāditya's name having thus to be omitted from the Chōḷa chronology, the next king Gaṇḍarāditya who succeeded Parāntaka I. would be a Rājakēsarivarman. Gaṇḍarāditya we know had the prefix Parāntaka attached to his name. It is possible that he had also sometimes the prefix Madiraikoṇḍa, the distinguishing epithet of his father Parāntaka I. But nowhere so far, has it been clearly stated that Parāntaka Gaṇḍarāditya was a Rājakēsarivarman. Again, Madiraikoṇḍa Rājakēsarivarman's epigraphs extend as far as his 17th year; and between the end of Parāntaka's reign (*i.e.* about A.D. 951–52) and the beginning of Rājarāja's (*i.e.* A.D. 985) we have hardly 35 years in which to accommodate six kings mentioned both in the Leyden and the Tiruvālaṅgāḍu plates. Of these we are certain that Parakēsarivarman Gaṇḍarāditya Madhurāntaka Uttama-Chōḷa, who immediately preceded Rājarāja I. reigned for at least 15 years (No. 176 of 1906). The already small interval is, thus, further reduced to 20 which is too short a period for even the three kings, Gaṇḍarāditya I, Sundara-Chōḷa Parāntaka II. and Āditya-Karikāla II., whose inscriptions are extant. In any case we may for the present provisionally presume that Madiraikoṇḍa Rājakēsarivarman is identical with Gaṇḍarāditya.

Madiraikoṇḍa Rājakēsarivarman, probably same as Gaṇḍarāditya.

18. No. 287 of Appendix B referred to at the beginning of paragraph 11 above, is dated in the 13th year of an unidentified Rājakēsarivarman and records a gift by Varaguṇa-Perumāṇār queen of Parāntaka Iḷaṅgōvēḷār. This gift of the queen is, again, referred to in another Tillasthānam inscription of the 2nd year of Parakēsarivarman (No. 277 of 1911). Varaguṇa (*i.e.* Varaguṇa-Perumāṇār), we know, was the wife of Bhūti Vikramakēsarin also called Teṉṉavaṉ Iḷaṅgōvēḷ, Madhurāntaka Irukkuvēḷ, Ādittan Vikramakēsari and Maṟavaṉ Pūdiyār (Report for 1908, paragraphs 85 to 91). Consequently, Parāntaka Iḷaṅgōvēḷār of No. 287 appears also to have been another surname of Bhūti Vikramakēsarin the husband of Varaguṇa-Perumāṇār. His time has been determined by Mr. Venkayya to be that of Āditya-Karikāla II, on the strength of the statement in a Koḍumbāḷūr inscription that Bhūti 'conquered Vīra-Pāṇḍya in battle' and the fact that Āditya-Karikāla also claims in his inscriptions to have killed the same Pāṇḍya king. The latest years of Rājakēsarivarman and Parakēsarivarman in which Iḷaṅgōvēḷ's name appears are the 27th and 21st respectively. It is difficult to reconcile, however, how such late dates could be possible in the case of any of the six (or rather five) kings who ruled during the short period of 35 years prior to the accession of Rājarāja I.

Varaguṇa-Perumāṇār queen of Parāntaka-Iḷaṅgōvēḷār mentioned in a record of Rājakēsarivarman.

19. Parakēsarivarman 'who took the head of the Pāṇḍya (or sometimes Vīra-Pāṇḍya)', has been identified with Āditya II-Karikāla, the predecessor of Madhurāntaka Uttama-Chōḷa who ascended the throne about A.D. 969–70. Five inscriptions of this Parakēsarivarman ranging between his 3rd and 5th years have been copied from the Nāgēśvara temple at Kumbhakōṇam. They record gifts by Kōyil-Mayilai *alias* Parāntaka-Mūvēndavēḷār who was the

Parakēsarivarman 'who took the head of the Pāṇḍya.'

chief of Śiṟṟiṅgaṇ and apparently also held an important office. As recorded in the Tiruviḍaimarudūr inscriptions (Nos. 154 of 1895 and 214, 255 and 256 of 1907), he was the officer (*adhikāri*) appointed to supervise the business (*śrīkārya*) in the temple of Tiruviḍaimarudūr. He appears to have continued to serve in that same capacity under the next king Madhurāntaka Uttama-Chōḷa and to have been then called Kōyil-Mayilai *alias* Madhurāntaka-Mūvēndavēḷār. His was evidently one of the offices which was solely in charge of public charities and was financed by the State.

His officer Kōyil-Mayilai *alias* Parāntaka-Mūvēndavēḷār or Madhurāntaka Mūvēndavēḷār.

Another officer who in the 11th year of Rājakēsarivarman was discharging similar duties at Tillasthānam was Āyaṇ-Kāmakkōḍaṇār. It may also be noted that a detailed enquiry into the affairs of the Piḍāri temple at Kuvaḷāla (Kolar) is described in one of its inscriptions dated in the 2nd year of Kulōttuṅga-Chōḷa I (No. 479 of Appendix B). No. 233 of Appendix B which is dated in the 3rd year of Parakēsarivarman (*i.e.*, Āditya-Karikāla II.), refers to a gift of land which had been made to the Brāhmaṇas who expounded the *Prabhākaram*. This latter is the name given to one of the famous commentaries on the Pūrva-Mīmāmsā-sūtras. It founded a new school of philosophy called *Prābhākara-mata* after its expounder the great Prabhākara who in point of time was contemporaneous with Bhaṭṭa-Kumārila being one of his direct pupils and must, consequently, have flourished about the beginning of the eighth century A.D.

Prabhākaram expounded in the temple of Nāgēśvara at Kumbhakōṇam, in the 10th century A.D.

20. Parakēsarivarman, not specified by any distinguishing epithets is represented by fifteen records in the collection under review. Of these, 13 come from Kumbhakōṇam, one from Tillasthānam near Tanjore and one from Vēḷachchēri in the Chingleput district. No. 224 of Appendix B may be attributed to Parakēsarivarman Āditya II-Karikāla mentioned in the previous paragraph, inasmuch as a transaction registered in this record is indirectly referred to in No. 225 which is dated in the 5th year of Parakēsarivarman 'who took the head of the Pāṇḍya.' The mention of queen Uttamaśōḻar Nambirāṭṭiyār Vīraṇāraṇiyār in a record of the 13th year of Parakēsarivarman (No. 240 of appendix B; also No. 234 where, however, the proper name does not appear) leads to the conclusion that these records must belong to the reign of Parakēsarivarman Madhurāntaka Uttama-Chōḷadēva. In my *Annual Report* for 1909, Part II, paragraph 41 (end) I had occasion to refer to a queen of the same king named Kiḻānaḍigaḷ who was a daughter of Viḻupparaiyar. Three epigraphs (Nos. 245, 229 and 240 of Appendix B), which belong respectively, to the 4th, 8th and the [13]th years of Parakēsarivarman, give details for astronomical verification with which we are enabled to fix the date of the unidentified Parakēsarivarman of these inscriptions. Mr. L. D. Swamikannu Pillai, M.A. LL.B. (Lond.), to whom I referred these dates, has very kindly calculated them for me and has arrived at the equivalents: Thursday, 22nd April A.D. 975, Thursday, 30th January A.D. 979 and Friday, 9th June A.D. 982. These fall precisely within the reign of Madhurāntaka Uttama-Chōḷa and fix A.D. 969–70 as the date of accession of that king as already deduced from his Tiruviḍaimarudūr record (No. 265 of 1907).

Three dates (verified) which fix the initial date of Madhurāntaka Uttama-Chōḷa, to be A.D. 969–70.

On the south wall of the central shrine in the Śiva temple at Tirunāgēśvaram is the "miniature representation of a woman in a sitting and worshipping posture" as noted by Mr. Subrahmanya Aiyar. No. 219 of Appendix B, which is adjacent to it is written in Sanskṛit and refers to Gaṇḍarāditya, his son Madhurāntaka and the latter's mother. Probably Gaṇḍarāditya was the builder of the temple, as hinted in this Sanskṛit record.

21. The Bāṇa queen Ariñjigaipirāṭṭiyār, daughter of prince Arikulakēsarin, has been already referred to. A grant of gold (coin) presented by her to the temple of Śiva at Tiruviṇṇagar Tirunāgīśvaram, is registered in No. 218 of Appendix B which is dated in the 14th year of Rājarāja I. It is curious to note that the gold (*kaḻañju*) presented, is stated in the record to have been called, *tuḷai-poṉ*, subsequent to the gold being "burnt, cut, melted, cooled, and found current, neither wanting in purity nor in weight." No. 375 of Appendix B which comes from Nārāyaṇavanam in the Kārvēṭinagar Zamindāri refers to the chief Vikkiyaṇṇaṉ Pugaḻvipparagaṇḍaṉ

The coin *tuḷai-poṉ*.

Rājarāja I. and chief Vikkiyaṇṇaṉ Pugaḻvipparagaṇḍaṉ of the Chaḷukki family.

of the Chaḷukki family. Pugaḻvipparagaṇḍaṉ was a title which was borne by some Ilāḍa (Virāṭa) chiefs and by a Bāṇa king. Chaḷukki like Ilāḍa must have been a family of local chiefs who were subordinate to the Chōḷa.

22. A much damaged record from Śēṇūr in the North Arcot district (No. 394 of Appendix B) supplies a new historical introduction for Rājarāja I. and mentions

A new historical introduction in a record of Rājarāja I.

that he destroyed the town of Madurai (Madura), conquered the haughty kings of Kollam, Kolla-dēśam and Koḍuṅgōlūr (Cranganore) and that the kings of the sea (*kaḍalaraiśar*) waited on him. He receives further, the epithets Teṉṉaparākramaṉ and Kīr[tti]parākrama-Śōḻaṉ. It may be noted here that among the military exploits of Rājarāja I. mentioned in the Tiruvālaṅgāḍu plates the conquest of the Pāṇḍya king Amarabhujaṅga and the invasion of the country created by Paraśurāma, are specially referred to. No. 304 of 1911 calls the king Rājarājakēsarivarman Mummuḍi-Chōḷa, a surname which he held already in his 4th year as disclosed by two of his records at Tirumālpuram (Report for 1907, p. 74, paragraph 37).

23. No. 211 of Appendix B from Tirunāgēśvaram is dated in the 6th year of Parakēsarivarman Rājēndra-Chōḷa I. and refers to the army of the king which was then commanded by Śōḻa-Mūvēndavēḷār. The latter appears to be only a title and not a proper name. In this same year the king is stated to have issued orders to sell (by public auction) lands held by classes other than Brāhmaṇas in the village of Vēḷachchēri. Perhaps these orders applied only to defaulters who did not pay their taxes

Rājēndra-Chōḷa I. and the military officer Kṛishṇaṉ Rāmaṉ.

regularly. Another record (No. 217 of Appendix B) registers a gift by Nārakkaṉ Kṛishṇaṉ Rāmaṉ of Kēraḷāntakachaturvēdimaṅgalam, to the Śiva temple at Tirunāgēśvaram. In the body of the record the 24th and 31st years of the king are quoted, while the inscription itself is dated in his 32nd year. The latest date of Rājēndra-Chōḷa verified so far, is his 31st. The donor Nārakkaṉ Kṛishṇaṉ Rāmaṉ is identical with Kṛishṇaṉ Rāmaṉ who, being the commander of Rājarāja's army, superintended the building of the enclosure of the Bṛihadīśvara temple at Tanjore (*S.I.I.* Vol. II. p. 139, No. 31). The same officer is also known to have set up an image of Ardhanārīśvara in the Tanjore temple (*ibid.* No. 39). No. 275 of Appendix B refers to an image of Pañchadēha (*i.e.* the five-bodied) Śiva set up in that temple, whose description is similar to that in No. 30 of *S.I.I.* Vol. II. p. 137. *Rājēndraśōḻaṉ-kāśu* which is mentioned in the Tirunāgēśvaram record (No. 217 of 1911) was evidently the name of a coin issued by Rājēndra-Chōḷa I.

24. In the 2nd year of Parakēsarivarman Rājēndradēva, *i.e.* about A.D. 1054 (No. 214 of Appendix B), it is stated that floods (in the river Cauvery) caused damage to an irrigation channel and the adjoining lands (belonging to the temple of Tirunāgēśvaram) and that the chief Vikkiramaśiṅgappallavaraiyaṉ lent to the temple trustees the amount required for restoring these to their original condition. We learn from No. 478 of Appendix B that Rājēndradēva's chief military officer who had control over the *Daṇḍanāyakas* was a certain Vēṭṭaṉ Pañchanedivāṇaṉ *alias* Madhurāntaka-Tamiḻappēraraiyaṉ.

Rājēndradēva.

25. Inscriptions of Kulōttuṅga I. copied during the year, come exclusively from Mysore. Nos. 469 and 470 which are dated in the 5th and 4th years of the king respectively, refer to Piḷḷaiyār Ammaṅgai-Āḻvār. This was a daughter of Rājēndra-Chōḷa I., wife of the Eastern Chālukya king Rājarāja and the mother of Kulōttuṅga I. Perhaps as a Chōḷa princess she is called *Piḷḷaiyār* and as an elderly lady, Āḻvār (probably a widow at the time of the record, *i.e.* A.D. 1074–75).

Kulōttuṅga I.

26. A search made for early Chōḷa inscriptions in and around Śāyāvanam, the ancient site of Kāvērippūmpaṭṭiṇam, yielded only three records of Vīkrama-Chōḷa. One of these (No. 269 of Appendix B) refers to Śāyai in Pugār-nagar which latter is the name given to Kāvērippumpaṭṭiṇam in Tamiḻ literature.

Vikrama-Chōḷa.

27. Three inscriptions from Kaḷattūr and Tiruvānakkōyil (Nos. 346, 359 and 363 of Appendix B.) which are dated in the 12th year of Kōṉēriṉmaikoṇḍāṉ (Kōṉērimēlkoṇḍāṉ), have perhaps to be attributed to Kulōttuṅga II. on the evidence of their palæography. The names Kulōttuṅga, Anapāya and Tirunīṟṟuch-chōḻaṉ which occur in them probably as surnames of the king, may be taken to refer either to Kulōttuṅga I. or Kulōttuṅga II. In the inscriptions of the former we do not meet with the surname Anapāya, but Tirunīṟṟuchchōḻaṉ sometimes occurs; and Toṇḍaimāṉ the local authority to whom the orders are issued in Nos. 346 and 363, was, according to the *Kaliṅgattupparaṇi*, one of the officers of Kulōttuṅga I. Anapāya-Mūvēndavēḷāṉ, however, evidently so called after a well known surname of the king, figures in all the three records under reference as the Royal Secretary (*tirumandira-ōlai*) who actually drafted the orders. No. 269 of 1901 from Tiruvārūr (noticed in *S.I.I.* Vol. II. p. 153) begins with the historical introduction *pū maṇṇu padumam*, etc. and obviously supplies for Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, the surname Anapāya. This latter introduction and another which begins with *pū mēvi vaḷara*, being found to be different from the introductions of Kulōttuṅga-Chōḻa I. have been hitherto tentatively presumed to belong to Kulōttuṅga-Chōḍa II. whose Chellūr plates are dated in Śaka 1065. Mr. Sewell has now proved by his calculation of the date of No. 109 of 1910 (Tirumāḷam) where the historical introduction also begins with *pū maṇṇu paaumam*, that that record must be undoubtedly considered as one of Kulōttuṅga II. and that the latter's initial date is, accordingly, A.D. 1133. Consequently, Anapāya is a surname of Kulōttuṅga II. as directly proved by the Tiruvārūr record and indirectly inferred from the Kaḷattūr and the Tiruvānakkōyil epigraphs. Hence Śēkkiḻār who compiled the *Periyapurāṇam* under the patronage of Anapāya must have lived in the time of Kulōttuṅga II., *i.e.* in the middle of the 12th century A.D.

Kulōttuṅga II, Anapāya.

Historical introductions that begin his inscriptions and his initial date.

Śēkkiḻār, the author of the *Periyapurāṇam*.

28. Two records of Parakēsarivarman Rājarāja II. are registered as Nos. 221 and 369 of Appendix B in both of which his queen appears under the name or surname Mukkōkkiḻāṉaḍigaḷ. Professor Hultzsch quotes a record of his successor Rājādhirāja II. (*S. I. I.* Vol. III. p. 207) from which it may be gathered that Rājarāja II. must have reigned at least for 26 years. The Kāḷāmukha or the Lakuḷīśa-Pāśupata sect, one of the oldest schisms of Śaivism appears to have been current at the end of the 12th century A.D. The Kaḷattūr and Tiruvānakkōyil inscriptions mention Gōmaḍattu Śailarāśi-Paṇḍita and Jñānarāśi-Paṇḍita who were the owners of these temples and belonged to that sect. I noticed a figure of the Kāḷāmukha, Paraṁjōti-Paṇḍita pictured on the north wall of the Tiruvānakkōyil temple.

Rājarāja II.

29. Rājakēsarivarman Rājādhirāja II. is represented by four inscriptions in the collection, one of which (No. 300 of Appendix B) gives him the credit of having conquered Madurai (Madura) and Īḻam (Ceylon). No. 371 represents him as personally attending a festival in the temple of Paḍampakka-Nāyakadēva at Tiruvoṟṟiyūr on which occasion were also present the Śaiva teachers Chaturānana-Paṇḍita and Vāgīśvara-Paṇḍita the latter of whom expounded the Sōma-siddhānta (*i.e.* the doctrine of the Kāpālika Saivas) in the temple. It is also stated that the king in company with these learned teachers was on that occasion pleased to hear the story (*śrīpurāṇa*) of Āḷuḍaiya-Nambi. Evidently Tiruvoṟṟiyūr was a place of great religious sanctity which attracted even kings to attend its festivals. Kulōttuṅga-Chōḻa III., the successor of Rājādhirāja, is also stated to have attended a festival in that temple (No. 368 of Appendix B.) The name Paḍampakka-Nāyakadēva, (also referred to in No. 367 of Appendix B) seems to connect the shrine of Ādhipurīśvara with the serpent's hood (*paḍam*) and confirms the statement of the priests that the god now worshipped in the Tiruvoṟṟiyūr temple is an ant-hill covered on all sides with a metallic protector. The philosophic drama *Prabōdhachandrōdaya* written by Kṛishṇamiśra about the middle of the 11th century A.D. introduces a character in the form of

Rājādhirāja II. personally attending a festival in the temple of Paḍampakka-Nāyakadēva.

Sōma-siddhānta and reference to it in the Sanskṛit drama *Prabōdhachandrōdaya*.

Sōma-siddhānta and depicts it as a horrible picture wearing garlands of human bones, living in burial-grounds, eating from skulls and practising the use of sorceric collyriums to realise the true relation existing between the seen and the unseen. Again the followers of this Sōma-siddhānta, otherwise called Kāpālikas, are represented to have offered human sacrifices to please their god Bhairava, (one of the terrible manifestations of Śiva) and his consort and to have practically revelled in drinking and debauchery. They believed, it is stated, in attaining Śivahood even while enjoying the sensual pleasures of life but condemned as hindrances to progress the practice of forbidden powers (*siddhis*) such as (1) bringing one under psychic control, (2) attracting a body from a distance, (3) mesmerising, (4) causing death without bodily injury, (5) creating craziness and (6) transporting a body away to distant countries—by power of spells. These were evidently forms of religion which the Brāhmaṇas condemned as left-handed. That the Śiva temple at Tiruvoṟṟiyūr had an institution to propagate and a teacher to expound such a despised form of religion accounts perhaps for the one or two still existing ceremonials not generally permitted in Brahmanical temples, *viz.* the offering of arrack and flesh to a goddess within the very sacred precincts of the temple and the sacrificing of animals to propitiate her, even though they be on certain prescribed days in the year. It must be that the influence of Śaṁkarāchārya's refined and liberal Vēdāntism did effectually put a stop to the evil practices of Sōma-siddhānta (which must have included the Śakti worship in some form or other) not only at Tiruvoṟṟiyūr but throughout India wherever it was so observed and this event is even now gratefully remembered at Tiruvoṟṟiyūr in the story that Śaṁkarāchārya personally went there and securing the vital energy of an evil goddess who was then swallowing everything that came in her way, threw it into a well (pointed out even now) and closed its mouth with a huge slab. The goddess became powerless and thence forward assumed a calm countenance. Still, once in the year, by way of compromise as it were, the orgiastic rites are observed and the terrible and all-swallowing spirit is believed to be appeased. Śaṁkarāchārya too, as a benefactor, is immortalized by a statue placed in the temple and receives regular worship along with the principal deity. The persistence of Sōma-siddhānta in the Tiruvoṟṟiyūr temple in the 13th century A. D. despite the reformer Śaṁkarāchārya, only confirms one of those national characteristics of the Hindu—a reluctance to adopt reforms even when they are proved to be good and beneficial.

Its creed.

Śaṁkarāchārya and his work at Tiruvoṟṟiyūr.

30. Kulōttuṅga III. was the last of the Chōḷa kings who was powerful. He is apparently referred to as Periyadēvar in a record of Rājarāja III (No. 263 of Appendix B). Inscriptions of Kulōttuṅga copied during the current field season range from the 5th to the 36th year of his reign. One record from Tiruvoṟṟiyūr (No. 368 of Appendix B) mentions a *maṇḍapa* in that temple called *Rājarāju* in which the king held a durbar on a certain festive day. On this occasion the chief of the *maṭha*, the *sthānattār*, the temple supervisor, the temple manager, the chief accountant and the tenants of the villages which were owned by the temple, were present to make a petition to the king that a certain *dēvadāna* village had long been lying waste, there being no one to cultivate its lands. On this, the king ordered the sale of the village to a few tenants on perhaps, favourable (?) terms.

Kulōttuṅga III.

An inscription from the Mysore State (No. 460 of Appendix B) which is dated in the 12th year of Kulōttuṅga-Chōḷa III., informs us that a certain Ballāḷadēva was ruling at the time either as a subordinate or as an independent ruler. This was evidently the Hoysaḷa king Ballāḷa II., a contemporary of Kulōttuṅga III. and a powerful potentate who "on the east had shaken Kāñchī, on the west had made the ocean roar while the great Chēra country rose up and fled and the whole of the Pāṇḍya kings took refuge in forests entering even those with fear." Ballāḷa's queen was Chōḷamahādēvi—perhaps a Chōḷa princess. This evidently indicates that the Chōḷa supremacy over Mysore which was getting weak at the time tried to maintain its influence by entering into matrimonial relations with the Hoysaḷas.

The Hoysaḷa king Ballāḷa II., ruling in his time.

Four records of a certain Vīrarājēndra-Chōḷadēva (Nos. 265, 318, 323 and 413 of 1911) are registered in Appendix B. Nos. 318 and 323 from Māḍambākkam and No. 413 from Lēpāka, must evidently belong to the reign of Kulōttuṅga III. The

two officers under whose orders the donations recorded in the first two were made, are stated to be Pañchanadivāṇaṉ Nīlagaṅgaraiyaṉ and Aruṇagiriperumāḷ Nīlagaṅgaraiyaṉ respectively. In the last year's *Annual Report* (Part II, paragraph 29) it was seen that the former was actually called *Piḷḷaiyār* Kulōttuṅgaśōḷa Kaṇṇappaṉ Nallanāyaṉ, also mentioned, but in a slightly altered form, in a record of the 28th year of Kulōttuṅga III. (*S.I.I.* Vol. III. p. 84, No. 37). The other officer Aruṇagiriperumāḷ Nīlagangaraiyaṉ must have been an ancestor of Pañchanadivāṇa Aruṇagiriperumāḷ Nīlagaṅgaraiyaṉ mentioned as a feudatory of Vijaya-Gaṇḍagōpāla in his 30th year *i.e.* about A.D. 1280 (No. 4 of 1911). Still another officer of Kulōttuṅga III. was apparently a certain Madhurāntaka Pottappichchōḷa-Śitti-Araiyaṉ mentioned in No. 435 of 1911.

Vīrarājēndra-Chōḷa, surname of Kulōttuṅga III.

Some of his officers.

31. In the Nāgēśvarasvāmin temple at Kumbhakōṇam was copied an inscription (No. 258 of 1911) of Rājakēsarivarman *alias* Tribhuvanachakravartin [Rājarāja]dēva which belongs to his 20th year and commences with the new historical introduction *śīr-maṇṇi iru-nāṉgu* etc. The introduction does not supply us with any fresh facts about the king whoever he may have been. It was at first thought that the king referred to in this record may be Rājarāja II. though it was not impossible that the epigraph in question could as well be ascribed to Rājarāja III, in which case the historical introduction would be a novel feature. Mr. Svāmikaṇṇu Piḷḷai to whom I submitted for calculation the rather insufficient data of astronomical details registered in the record, has again with his scholarly grasp of the subject of Indian Chronology, favoured me with a very interesting note. It runs: "A closer examination of the *nakshatra* table, however, makes it clear to one who understands the bearings of Indian Chronology, that in order that Chitrā-*nakshatra* may be in Mīna month and at the same time in the first lunar fortnight, the year must be one in which the first new moon of the solar year occurs 25 days (neither much more nor much less) after the Mēsha-saṁkrānti. Of such years there would as a rule be only 1 out of every 19. In the twenty years A.D. 1146–1166 there is only one such year A.D. 1159 and that does not quite satisfy the problem, apart from its being only the 13th or 14th year of Rājarāja II. The next year that is *likely* to satisfy is A.D. 1178. *Actual* working shows that this also cannot be correct since in that year the first fortnight ended on March 24, A.D. 1179, whereas Chitrā-*nakshatra* ended on March 25. The next two years in the 19 years' cycle, 1197 and 1216 are equally unsuitable but 1235–36 is the only year that suits." This result agrees very well with the initial date A.D. 1216 arrived at for Rājarāja III. by Professor Kielhorn and by Nos. 407, 415 and 418 of 1911.

A historical introduction for Rājarāja III.

His date calculated by Mr. Svāmikaṇṇu Piḷḷai from insufficient data.

32. No. 420 of Appendix B from Lēpāka in the Cuddapah district has to be attributed to king Rājēndra-Chōḷa III. (A.D. 1246 to at least 1268). The Sanskṛit passage at the beginning supplies a long list of the king's *birudas* which are interesting. A similar passage with slight variations is also found in the Śrīraṅgam record of Rājēndra-Chōḷa's 7th year (No. 64 of 1892). In both, the king is described as a great hero, "a very Rāma (in destroying) the northern Laṅkā which was renowned to be the abode of Vīrarākshasas (great heroes), the elevator of the race of Manu, the terror of his enemies on the battlefield, the chastiser of those who despised the Chōḷa family, the cunning hero who killed Rājarāja after making him wear the double crown for three years, the subduer of the Pāṇḍyas and Kēraḷas, the plunderer of the Pāṇḍya country, (the hero) whose sword was clever in cutting off the crowned head of the Pāṇḍya king, he who placed his feet on the jewelled crown of the Pāṇḍya, who was death itself to the Karṇāṭa kings, who drowned the vigour of the Kali age in the ocean and on whose leg Vīra-Sōmēśvara the wrestler on hill forts (*giridurga-malla*), placed (with his own hands), the anklet of heroes." This Mahārājādhirāja Tribhuvana-chakravartin Rājēndra-Chōḷadēva, 'who took the crowned heads of two Pāṇḍya kings' and was entitled Kōṉērimaikoṇḍāṉ, made a gift to the temple of Tiruchchiṟṟambala-muḍaiyār in the village of Neṉpākkam (*i.e.* the modern Lēpāka) in Pottappi-nāḍu which was a sub-division of Rājēndraśōḷa-maṇḍalam. In his report for 1906 (Part II, paragraph 24) Mr. Venkayya has noticed an inscription from Tripurāntakam which

Rājēndra-Chōḷa III., with a long list of *birudas*.

also attributes to Rājēndra-Chōḷa the feat of having cut off the heads of two Pāṇḍya kings. The attribute 'a veritable Rāma in conquering the northern Laṅkā which was the abode of Vīrarākshasas,' may be taken as a proof of Rājēndra-Chōḷa having attempted to extend his dominion into the Telugu country, on the death of the Kākatīya king Gaṇapati. It is not possible to say who the king Rājarāja was, to whom Rājēndra-Chōḷa offered the double crown for three years and then killed him. The word *dhūrta* which means, 'a crafty mischievous man, a rogue,' used in this connection, makes it appear as if Rājēndra-Chōḷa had treacherously murdered his predecessor Rājarāja III., three years after securing for him the two crowns—perhaps those of the Pāṇḍya and the Kēraḷa. The Hoysaḷa king Vīra-Sōmēśvara who is reported to have placed with his own hand the anklet of heroes, on the leg of Rājēndra-Chōḷa III. is described in one of his own records as having uprooted Rājēndra-Chōḷa in battles and having reinstated him when he begged for protection (*Ep. carn.* Vol. V. Ak. 123).

The Pāṇḍyas.

Early Pāṇḍyas.

33. Four Vaṭṭeḻuttu records copied at Kōvilkuḷam and Tiruchchendūr in the Tinnevelly district belong to the time of the early Pāṇḍya kings, Śaḍaiyamāṟaṉ and Varaguṇa-Mārāya. Nos. 550 to 552 of Appendix B from the former place are dated in the 21st year of Śaḍaiyamāṟaṉ and refer to the modern Vishṇu temple of Teṉṉaḷagar, as Tiruppodiyil Viṇṇagar-dēvar at Kuḷam. No. 26 of Appendix C from Tiruchchendūr is a complete estampage of the big record of Varaguṇa-Mārāya which was only partially copied in the year 1903. It registers that the king who was devoted to Subrahmaṇya-Bhaṭāra (of Tiruchchendūr) presented 1,400 gold *kāśu* for the requirements of the temple, all through the twelve months of the year. The money was distributed as a permanent loan among several village assemblies so that the accruing interest alone may be expended, without disturbing the principal.

Jaṭāvarman Kulaśēkhara I. and Māṟavarman Sundara-Pāṇḍya I.

34. Of the mediæval Pāṇḍyas, Jaṭāvarman Kulaśēkhara I (A.D. 1190 to at least 1217) with the historical introduction *pūviṉ kiḻatti* etc. is represented by a single inscription in the collection (No. 519 of Appendix B). It comes from Ūrkāḍ in the Tinnevelly district which has also supplied three records of Kulaśēkhara's successor, Māṟavarman Sundara-Pāṇḍya I, who according to the calculations of Professor Kielhorn, succeeded to the throne in A.D. 1216 and reigned till at least A.D. 1235. One of these (No. 520 of Appendix B) gives the long introduction of the king beginning with the words *pūmaruviya tirumaḍandaiyum* and mentions, one of his ministers, the chief Maḷavarāyaṉ. It is in this introduction that Sundara-Pāṇḍya boasts of having burnt Tanjore and Uṟaiyūr (Uṟandai), of having performed the anointment of heroes in the bathing hall called Śōṟavaḷavaṉ at Āyirattaḷi and of having entered, before closing his victorious tour, the country Muḍigoṇḍaśōḻapura-maṇḍalam. The latest date supplied by No. 522 of Appendix B, *viz.* the 21st year (corresponding roughly to A.D. 1237–8) brings his reign very near to that of Māṟavarmaṉ Sundara-Pāṇḍya II. whose records generally begin with the words *pūmalar tiruvum*, etc. Kīḻachchēval supplies one record with this introduction (No. 524 of Appendix B) in which reference is made to a throne in the palace at Madura, the *tamiḻappallavaraiyaṉ*, so named perhaps, after one of the king's ministers. The full designation of this minister was Aṇṇaṉ Tamiḻappallavaraiyaṉ who also figures, in two other allied records from the same place (Nos. 523 and 525 of 1911), dated in the 14th year of Sundara-Pāṇḍya's reign. In the latter of these two inscriptions the king is referred to by his general titles Tribhuvanachakravartin and Kōṉērimēlkoṇḍāṉ. The three records under reference, together, form one transaction of which No. 523 of 1911 registers, perhaps the original order of the king and bears the signatures of no less than seven officers, who were evidently, superintendents in the 'department of taxes' (*puravari-tiṇaikkaḷa-nāyaqam*). The temple of Kāṇaviniya-Perumāḷ at Kīḻachchēval, which was the recipient of the gifts registered in the inscriptions quoted above, is stated in No. 527 of 1911 from the same place, to have been constructed by a certain Tiruppullāṇidāsar of Shermadevi before the 9th year of Tribhuvanachakravartin Koṉēriṉmaikoṇḍāṉ (*i.e.* Māṟavarman Sundara-Pāṇḍya II). It was built in the name of prince Aḻagaṉ-Perumāḷ and was accordingly called Kāṇaviniya-Pāṇḍya-Viṇṇagar. A certain Pammiyakkaṉ is stated in both these records (Nos. 526 and 527 of 1911) 'to have been pleased to grant' the site for the temple which,

Māṟavarman Sundara-Pāṇḍya II.

subsequently, the king, at the instance of his minister Tuñjalūruḍaiyāṉ Gāṅgēyarāyaṉ, made completely tax-free. The signatories of the grants *viz.* Sundarattōḷaṉ Muttaṉ *alias* Teṉṉavadaraiyaṉ, Kariyamāl *alias* Adigaimāṉ and Mantri Rāmaṉ *alias* Pallavarāyaṉ figure also in the inscriptions of Māṟavarman Sundara-Pāṇḍya I. We are not told who Pammiyakkaṉ was, that granted the vacant site (*nattam*) for the temple of Kāṇaviniya-Perumāḷ. She must have been an important personage in the royal household and her name suggests a Kanarese origin. Could it be that she was the queen-mother and sister of the Hoysaḷa king Vīra-Sōmēśvaradēva who stood in the relation of *māmaḍi* 'maternal uncle' to Māṟavarman Sundara-Pāṇḍya II?

Pammiyakkaṉ probably a Hoysaḷa princess and queen of Māṟavarman Sundara-Pāṇḍya I.

35. Māṟavarman Kulaśēkhara I. who is distinguished by the epithet 'who took all countries' is represented by four records in Appendices B and C. Three inscriptions from Teṟkukāraśēri in Tinnevelly (Nos. 20 to 22 of 1912) register that the village Kāraiśēri (*i.e.* Teṟkukāraśēri) was situated in Amudaguṇa-vaḷanāḍu which is also mentioned in the record of Varaguṇa-Mārāya from Tiruchchendūr. The mention of Kannāṭṭaraśar (*i.e.* the kings of Karṇāṭa) in No. 20 of 1912 is probably a reference to the Hoysaḷas who under Vīra-Rāmanātha must have still been occupying the Tamil country and interfering with the political supremacy of the Pāṇḍyas.

Māṟavarman Kulaśēkhara I.

36. No. 322 of Appendix B which is dated in the 10th year of Jaṭāvarman Sundara-Pāṇḍya and quotes the 15th of Peruñjiṅgadēva, may refer to the time of either Jaṭāvarman Sundara-Pāṇḍya I. (A.D. 1251 to at least 1261) or Jaṭāvarman Sundara-Pāṇḍya II. (A.D. 1276 to at least 1290). The latter is more probable in as much as Jaṭāvarman Sundara-Pāṇḍya I. is always distinguished by the epithet 'who took all countries.' The contents of the Māḍambākkam inscription under reference, prove the active interest which the people were taking in the maintenance of their village temple and unlike modern trustees, kept that institution above all party politics. It is stated that the assembly of the village seeing that it was not possible to maintain the lamps, offerings and festivals in the temple from the income available for that purpose, assigned the northern division (*vaḍakūṟu*) 'with its wet lands, garden lands, houses and house sites' to the temple, but retained therein 3,000 *kuḻi* of land with houses and house sites for their own use. They decided also to pay the dues on them such as *poṉ-vari* and *nāṭṭu-vari* from their own pockets and agreed that 'if ever, owing to unfortunate circumstances, we are induced to sell this land, we shall do so, for the price at which it then sells, to the sacred treasury of the temple.'

Jaṭāvarman Sundara-Pāṇḍya II.

37. In the Vishṇu temple of Bhaktavatsala or Bhaktapriya at Shermadevi, have been copied five records of Jaṭāvarman Vīra-Paṇḍya 'who took Iḻam (Ceylon), Koṅgu and the Śōḻa-maṇḍalam (the Chōḻa country) and who, having conquered the powerful (Chōḻa) king was pleased to perform the anointment of heroes and victors at Perumbaṟṟappuliyūr (*i.e.* Chidambaram).' From these records we are able to gather that some of the king's chief officers were Kāliṅgarāyaṉ (No. 540 of Appendix B), Toṇḍaimāṉ, Śembiyadaraiyaṉ and Pallavarāyaṉ (No. 542 of the same). Inscriptions of this king copied in previous years do not give us any clue as to the period when he flourished. One epigraph, however, from Muṟappunāḍu (No. 435 of 1906) which belongs to the 14th year of his reign refers to the *brahmadēya* village Pōśaḷa Vīrasōmidēva-chaturvēdimaṅgalam. This latter is known to have been established after the name of his *māmaḍi* 'maternal uncle'—the Hoysaḷa king Vīra-Sōmēśvara—by Māṟavarman Sundara-Pāṇḍya II. (A.D 1239 to at least 1251). Consequently, the conqueror of Īḻam, Koṅgu and the Śoḻa-maṇḍalam must be, in point of time, subsequent to Māṟavarman Sundara-Pāṇḍya II. and perhaps identical with Vīra-Pāṇḍya for whom Professor Kielhorn gives the initial date A.D. 1253. Inscriptions, Nos. 540 to 543 of Appendix B, register double transactions. They record, at the first instance, the order of the king who makes the land or lands presented to the temple, tax-free (*iṟaiyili*). The concession thus given by the king is next repeated through the temple authorities and permission granted for the charter being engraved on stone and copper. This exemption of taxes (*iṟaiyili*) on lands granted to temples and perhaps also to other

Jaṭāvarman Vīra-Pāṇḍya 'who took Koṅgu, Iḻam and the Chōḻa country.'

His time.

charitable institutions, appears to have been regularly entered in the revenue registers (*puravu* and *vari*) kept for the purpose and the remitted amounts, deducted (No. 544 of 1911). It is not, however, possible to state the exact nature of the various items under which the income (*iṟai*) from lands, registered in the Shermadevi inscriptions, was collected. These are stated to be *kaḍamai*, *antarāyam*, *viniyōgam*, *achchu-vari* 'money paid in cash (?),' *kāriyavārāchchi*, *veṭṭi-pāṭṭam*, *pañjupīli*, *śandiviggiragappēṟu*, *vāśalpēṟu*, *ilāñchinaippēṟu*, *uḷuḍāṇkuḍi*, *pāḍikkāval*, *poṉ-vari*, etc. Other records (*e.g.* No. 356 of 1906 from Kuḍumiyāmalai) add *kaṟpūravilai*, *taṟi-iṟai*, *taṭṭāra-pāṭṭam*, *iṉa-vari*, *īḻappūṭchi*, *agaraviniyōgam* and *iḍaivari*. It may be remarked that 'the cash income' (*achchu-vari* and *poṉ-vari*) being also included, items other than these must indicate only certain non-monetary obligations the nature of which will have to be determined by future research. The double transactions under reference were sometimes entered in one and the same document (as often found in the Chōḷa records) but the obligations enumerated, changed with the country in which the lands were situated and the laws by which it was administered.

Some records of his time from the Pāṇḍya country and their general purport.

38. No. 544 of Appendix B refers to the Vēdavyāsa-maṭha in the temple of Bhaktavatsala and to the holy order of Ekadaṇḍa-Bhaṭāras of that institution who expounded, perhaps, the Brahma-sūtras of Vēdavyāsa. Ēkadaṇḍis as distinguished from Tridaṇḍis were evidently followers of a school of Vaishṇava *saṁnyāsins* who carried in their hands a single bamboo rod as an emblem of the order to which they belonged. The Tridaṇḍis on the other hand carried three such rods tied together into one and belonged to the Advaita school of Śaṁkarāchārya. A similar institution of Ekadaṇḍa-Paramahaṁsas is known to have existed at Muṟappunāḍu near Tinnevelly (No. 435 of 1906).

Ēkadaṇḍi and Tridaṇḍi *saṁnyāsins.*

39. To return to the records of Jaṭāvarman Vīra-Pāṇḍya, the conqueror of Koṅgu, Īḻam, *etc.*, the Kuḍumiyāmalai inscription No. 356 of 1906, must be attributed to him, because there, the chief adviser of the king in making the grant was Kāliṅgarāyaṉ who has been already referred to as one of Vīra-Pāṇḍya's officers. This epigraph is a particularly interesting one and supplies for Jaṭāvarman Vīra-Pāṇḍya a historical introduction in poetical prose beginning with the words *tirumagaḷ vaḷar*. We learn from the introduction that Vīra-Pāṇḍya conquered the kings of Gaṅgam, Gauḍam, Kaḍāram, Kāśi, Koṅgam, Kudiram, Kollam, Śōnagam, Śīnam (China), Avanti, Karunaḍam (Karṇāṭa), Īḻam, Kaliṅgam, Teliṅgam, Puṇḍram, *etc.*, fought with the Chōḷa king a battle at Kāvikkaḷam, killed one of the two kings of Ceylon, captured his army, chariots, treasures, throne, crown, necklaces, bracelets, parasols, *chauris* and other royal possessions, planted the Pāṇḍya flag with the double fish on Kōṇamalai and the high peaks of the Trikūṭagiri mountain, received elephants as tribute from the other king of Ceylon (whom, perhaps, he raised to the throne) and subdued the Kēraḷa. Trikūṭagiri is, very probably, the name applied to a three-peaked mountain in the Kaṇḍyan hill country (Parker's *Ceylon*, p. 9) and Kōṇamalai is the Tirukkōṇamāmalai mentioned in the *Dēvāram*. This high eulogy bestowed on Vīra-Pāṇḍya in the Kuḍumiyāmalai record justifies at least his more modest boast of having conquered Koṅgu, Īḻam and the Śōḷa-maṇḍalam. No. 131 of 1907 from Koḍumbāḷūr, in a shorter poetical introduction, also states that Vīra-Pāṇḍya took Koṅgaṇam, devastated the land of Vaḍugu, (captured) Gaṅgai-nāḍu and was crowned at Puliyūr (*i.e.*, Chidambaram). The latter record makes reference to the coins *paḷam-Śōḻiyaṉ-kāśu* and *Vira-Pāṇḍiyaṉ-kāśu*.

The conquests of Vīra-Pāṇḍya recorded in an epigraph from Kuḍumiyāmalai.

40. The Mūvaraiveṉṟāṉ plates noticed in Part I, paragraph 12, are dated in the 30th year of Jaṭilavarman Śrīvallabha and in the Śaka year 1515, Vijaya, expressed by the chronogram *śakamānya*. This date enables us to identify the king with Ativīrarāma Śrīvallabha of the Pudukkōṭṭai grant who succeeded to the throne in A.D. 1562 (Report for 1910, p. 100, list of Later Pāṇḍya kings). In tracing his genealogy, the Mūvaraiveṉṟāṉ plates, as usual, begin with the legendary introduction and mention Vishṇu, Brahmā, Atri and the moon and then speak, in general terms, of the kings born in the lunar

The Mūvaraiveṉṟāṉ grant of Abhirāma-Ativīrarāma II.

race who were powerful throughout the country lying between Laṅkā (Ceylon) and the best of mountains (the Himalayas), who performed the celebrated Aśvamēdha sacrifice and had for their family priest the great sage Agastya. God Sundarēśa of Madura is stated to have taken one of the daughters of this family, to wife. Their son was Ugra who dried the ocean, distributed the golden mountain (Mēru) among supplicants, stamped its slopes with the marks of his royal insignia—the *makara*—and conquered god Indra. Here ends the legendary part of the genealogy. The plates next inform us that in this family was born Abhirāma Parākrama-Pāṇḍya; his son was Vrīhivṛitīśa and the latter's son Abhirāma-Ativīrarāma (I.) who received the surname Śrīvallabhadēva on his ascending the throne. Then follow a list of *birudas* beginning with Bhuvanaikavīra, Chandrakula-pradīpa, *etc.*, in eight verses of varied metres, which indicates Ativīrarāma to have been the ruling sovereign. His son was Abhirāma-Ativīrarāma (II) 'who imitated his father both in character and in name.' The two next verses are in praise of this Abhirāma-Ativīrarāma, who was also 'ruling.' At the request of one of his officers, *viz.*, Ayyaṅkārappa, son of Peddappa and grandson of Nāgama-Nāyaka who bore the titles Mōkālipaṭṭavardhana and Kāñchīmahāpurādhīśa, this prince Abhirāma, in the year quoted above, granted to sixty-nine Brāhmaṇas the two villages Mūvaraiveṉṟāṉ and Śāttāḷēri clubbing them together under the new name Peddappa-Nāyakasamudram. The list of donees does not end on the last sheet of the existing plates. Consequently, one or more of them appear to be missing from the ring which, in the present case, is a thick copper wire bent round, with its edges left unsoldered.

41. The genealogy supplied by the plates though only partial, agrees mostly with what has already been obtained from the Pudukkōṭṭai grant of Ativīrarāma (I.)-Śrīvallabha (Report for 1906, p. 72, Table) An additional name supplied, is that of Abhirāma-Ativīrarāma II. son of (8) Ativīrarāma (I), on that Table. It may be noted that Śālivāṭipati (7) is here called, by periphrasis, Vrīhivṛitīśvara and that Ativīrarāma I. bears the surnames Abhirāma and Śrīvallabha. The latter surname of Ativīrarāma was already known to us from No. 528 of 1909 (Report for 1910, Part II, p. 102). The Pudukkōṭṭai plates, in verse 43, also refer to the ruling king as Ativīrarāma-Śrīvallabha. Verse 19 which speaks of the death of Ativīrarāma and the accession of his brother Śrīvallabha appears to hint that Ativīrarāma's rule extended only for 20 years; but actually we find records of this king dated up to his 34th year. Subsequent to the death of Ativīrarāma (I.) the Pudukkōṭṭai plates inform us that Śrīvallabha and Varatuṅgarāma ruled jointly; while from the Mūvaraiveṉṟāṉ grant under reference, we learn that Abhirāma-Ativīrarāma II., was also reigning perhaps, independently, of Varatuṅgarāma and Śrīvallabha, in some portion of his paternal estate. The Pudukkōṭṭai plates are rather indefinite in their account of kings who preceded Abhirāma-Parākrama, the father of Śālivāṭipati. Before introducing this Abhirāma-Parākrama they refer to (1) a Śrīvallabha, 'who saw the copper-plate (document) at Sētu (*i.e.* Rāmēśvaram)', (2) a Mānābharaṇa 'who built a hall for Śiva at Jayantapura' and (3) a king, Mānakavacha of the same family 'who founded the town of Dakshiṇa-Kāśikā (*i.e.* Teṉkāśi) and established in it the god Viśvēśvara.' The last has been proved to be identical with Arikēsari Parākrama-Pāṇḍya, whose numerous inscriptions at Teṉkāśi and other places have yielded for him dates ranging from A.D. 1422 to A.D. 1464. For Abhirāma-Parākrama the grandfather of Ativīrarāma (I)-Śrīvallabha, (if he, ever, did rule), the approximate date must be about A.D. 1516 (Report for 1910, p. 100). Consequently, between Abhirāma-Parākrama and Arikēsari-Parākrama, the founder of the Teṉkāśi temple, the gap is very nearly a century. Two copper plate inscriptions of about the same period as the Pudukkōṭṭai grant have been published in the Travancore Archæological Series (Vol. VI. Nos. XI. and XII.). They state that Abhirāma-Parākrama (Abhirāma-Pāṇḍya) *was born in the family* of a certain Śrīvallabha 'who saw the primeval copper plate carried on the head by the serpent Śēsha' (XI. v. 10) and *in the family* of a certain Parākrama-Pāṇḍya 'who conquered the Kēraḷas at the bidding of the lord of Champakavana and founded the town of Dakshiṇakāśi (*i.e.*, Teṉkāśi), to please the god

Three kings Varatuṅgarāma, Śrīvallabha and Abhirāma-Ativīrarāma II., contemporaneous.

The genealogy of the Pudukkōṭṭai plates.

Viśvanātha (XII).' Thus it appears as if the historical builder of the Teṉkāśi temple had, within a century, by the time Śrīvallabha and his cousin-brother Varatuṅgarāma began to jointly rule the kingdom, become a *quasi*-legendary person. The writer of the Pudukkōṭṭai plates commencing the historical genealogy with two brothers Abhirāma-Parākrama and Āhavarāma, speaks of the latter's son Śrīvallabha as the founder of the Pāṇḍya-rājya and suddenly breaks off by indefinitely mentioning the three kings, Śrīvallabha, Mānābharaṇa and Mānakavacha, just referred to. Śrīvallabha, the founder of the Pāṇḍya-rājya has been identified with *Iṟandakālam-eḍutta* Śrīvallabha whose initial date derived from stone inscriptions is A.D. 1533. Apparently this Śrīvallabha died without leaving any issue and the succession passed on to the Abhirāma-Parākrama line—*Iṟandakālam-eḍutta* Kulaśēkhara (joint ruler with Śrīvallabha ?), Perumāḷ Parākrama-Kulaśēkhara and Dharmapperumāḷ-Kulaśēkhara (or Śālivāṭipati) having ruled in the interval before Ativīrarāma-Śrīvallabha ascended the throne in A.D. 1562.

42. Returning to the stone inscriptions of the later Pāṇḍyas copied during the year, we find one record of Māṟavarman Tribhuvanachakravartin Kulaśēkhara, also called Aḷagaṉ Kulaśēkhara from Ilañji (No. 528 of Appendix B). It yields for him the initial date A.D. 1395 and enables us to identify or to make him joint ruler with Jaṭilavarman Kulaśēkhara,—No. 3 on the list of Later Pāṇḍya kings printed on p. 100 of my Report for 1910. In case they are identical it is difficult to explain how the king could have borne, at the same time, the two titles Māṟavarman and Jaṭilavarman (Jaṭāvarman). No. 270 of 1908 from Karivalamvandanallūr which refers to the 7th year of this king, registers an order issued from his royal camp at Vāsudēvanallūr. The Ilañji record of Jaṭāvarman Kulaśēkhara, dated in the 10th year of the king (No. 530 of Appendix B) also mentions Vāsudēvanallūr, the place at which the king's assent to the grant, was secured. It is very probable that this is also a record of Jaṭilavarman Kulaśēkhara who ascended the throne in A.D. 1395.

Māṟavarman, Jaṭilavarman or Aḷagaṉ Kulaśēkhara.

The famous builder of the Viśvanātha temple at Teṉkāśi is represented by ten inscriptions copied at that village. In nine of these he is called Jaṭilavarman Parākrama-Pāṇḍya (born in Mṛigaśiras), and in the tenth he seems to receive the surname Ari[kēsari]. The dates of these epigraphs range between his 28th and 40th years and are invariably attested by Kiḍārattūruḍaiyāṉ. The latter must apparently have been a responsible officer of the king whose attestation was found necessary to render the charters valid. Nos. 1 and 3 of 1912 supply the names of the tank Viśvanāthappērēri and of the village Kāśīkkuvāykkanallūr, which the king had newly founded and presented to the temple of Viśvanātha. No. 4 of Appendix C is written in poetical prose after the style of the historical introductions generally found at the beginning of early Chōḷa and Pāṇḍya inscriptions. No events of any serious importance are, however, registered. We only learn that the king was born in the Chandrakula 'the lunar race,' became a devotee of Śiva built a temple for Viśvanātha at Teṉkāśi and occupied the throne with his queen Ulagamuḻuḍuḍaiyāḷ.

Arikēsari Parākrama-Pāṇḍya.

43. A brother of Arikēsari Parākrama-Pāṇḍya known from the Teṉkāśi inscriptions was Aḷagaṉ-Perumāḷ Kulaśēkhara who was probably a joint ruler with him and also made certain additions to the Viśvanātha temple. No. 11 of Appendix C is dated in his 44th year and in Śaka 1395. It registers that Kulaśēkhara provided for the recital of the Vēdas in the temple of Viśvanātha at Teṉkāśi which was surnamed Vīra-Pāṇḍya-chaturvēdimaṅgalam. Śeṇpaka-Sundara-Pāṇḍya *alias*, Vīra-Pāṇḍyadēva (No. 10 of Appendix C) must have been the prince after whom, evidently, Teṉkāśi (or rather a suburb of it) was surnamed Vīra-Pāṇḍya-chaturvēdimaṅgalam and by whom lands therein situated were granted to the Brāhmaṇas who recited the Vēdas, and read out the *pañchāṅga* (the Indian almanac) and the *purāṇas* in the temple of Viśvanātha. This prince like Aḷagaṉ-Perumāḷ-Kulaśēkhara may have also been a brother of Arikēsari Parākrama-Pāṇḍya. Two inscriptions from Tiruchchendūr of a certain Māṟavarman Vikrama-Pāṇḍyadēva,

Aḷagaṉ-Perumāḷ Kulaśēkhara, joint ruler with Arikēsari.

Prince Śeṇpaka-Sundara-Pāṇḍya or Vīra-Pāṇḍya, perhaps also a brother of Arikēsari.

probably to be referred to about A.D. 1433–34 (Nos. 27 and 28 of Appendix C) may also be inserted here as they fall within the period of joint rule of the founder of the Teṇkāśi temple and his brothers. The second of the Tiruchchendūr records is interesting on account of its reference to the coin *Kaliyugarāmaṇ-paṇam*. The surname Kaliyugarāmaṇ, we know, was adopted by Māṟavarman Vīra-Pāṇḍya whose time being contemporaneous with that of Arikēsari Parākrama, could not have been far distant from that of Vikrama-Pāṇḍya. The latter receives the surname Raṇaraṅgarāma-Perumāḷ in No. 28 of Appendix C. The mention of a shrine of Naṟkīradēva-Nayinār in the temple of Subrahmaṇya-Piḷḷaiyār at Tiruchchendil (*i.e.* Tiruchchendūr) bespeaks highly of the literary atmosphere of the times when famous poets like Naṟkīradēva were idolised and worshipped as saints in shrines specially built for them. Nakkīrar was one of the members of the last academy of the Tamil poets of Madura. He is the author of *Tirumurugāṟṟuppaḍai*, the first of the ten idylls called *Pattuppāṭṭu*. The commentary on the *Iṟaiyaṉāragapporuḷ* is believed to have been written by Nakkīrar and handed down to posterity by his disciples.

Māṟavarman Vikrama-Pāṇḍya, probably also a joint ruler with Arikēsari.

A shrine for Naṟkīradēva in the Subrahmaṇya temple at Tiruchchendūr.

44. Jaṭilavarman Parākrama-Pāṇḍya *alias* Kulaśēkhara (born in Kṛittikā) ascended the throne in A.D. 1479. Number 9 of Appendix C from Teṇkāśi which is dated in Śaka 1419 and belongs to the reign of this king bears the signature of the chief Koḍumaḷūruḍaiyāṉ. A descendant of this chief, probably, was a later Koḍumaḷūruḍaiyāṉ who is the signatory of the grant recorded in the Pudukkōṭṭai plates. Māṟavarman Sundara-Pāṇḍya who succeeded to the throne in A.D. 1531 (Nos. 18 and 19 of Appendix C) must be No. 12, on the provisional list of Pāṇḍya kings printed on p. 100 of my *Annual Report* for 1910.

Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara and Māṟavarman Sundara—Pāṇḍya.

The Hoysaḷas.

45. Two records from the Anantapur district (Nos. 81 and 83 of Appendix C) establish the supremacy of the Hoysaḷas in that part of the country about the end of the 12th century A.D. Ballāḷa II. was a great king who like his grandfather Vishṇuvardhana, spread the power of the Hoysaḷas over a vast extent of territory and so established it that the dynasty and its kings in subsequent times came to be known by the name Ballāḷa. He was a contemporary of the Chōḷa king Kulōttuṅga III. and was, perhaps, ruling quite independently (above, paragraph 30). The record from Parigi (No. 83) which is dated in the Śaka year 1100 (= A.D. 1178–79) gives to Ballāḷa the titles Taḷakāḍu[goṇḍa] *etc.* which his grandfather had actually earned and states that with [his queen] Śāntaleḍēvi, he (Ballāḷa) was ruling at Dōrasamudra (*i.e.* Halebid in Mysore). This queen Śāntaleḍēvi is not known from other records of Ballāḷa II, his crowned queen or *paṭṭa-mahādēvi* being stated to be Padmalā. The presentation of a bell to the temple of Bhīmēśvara located on the site called Guruguñjikōla-bayalu below the tank of Haṟuve in Haṟuhe-nāḍu and the grant to it of land, measured by the *drōharamalla*-rod, for the repair of the bell and other requirements of the temple, are facts that are not without some historical interest. The form Haṟuve or Haṟuhe here used for the modern Parigi comes nearer to Paṟivi of the Bāṇa inscriptions (see part I, paragraph 7) and may be considered almost identical—the phonetic change from *pa* to *ha* being quite common. Drōharamalla was probably a surname of the king after which the measuring rod *drōharamallana-kōlu* was named in accordance with a time honoured custom by which, with the change of the king, the names of coins, measures, titles of honour and even geographical divisions underwent a change.

Ballāḷa II.

Haṟuve, Paṟivi and Parigi.

46. As the Hoysaḷas grew in power, they began to interfere with the politics of the south. This commenced in the reign of Vīra-Nārasiṁha II, the son of Ballāḷa. Vīra-Somēśvara, the next Hoysaḷa king, actually occupied a portion of the Chōḷa country and established himself at Kaṇṇanūr near Trichinopoly. He befriended Māṟavarman Sundara-Pāṇḍya II. being also related to him as a maternal uncle (*māmaḍi*) and uprooted the Chōḷa king Rājēndra-Chōḷa III (above, paragraphs 32 and 34). On Sōmēśvara's death, the southern possessions passed into the hands of

Vīra-Rāmanātha whose records are largely found in the Tanjore and Trichinopoly districts. One inscription of his time (No. 292 of 1911) which comes from Śūlamaṅgalam in the Tanjore district, is dated in the 20th year of his reign (roughly = A.D. 1275–76) and supplies details for astronomical verification. The capital of Rāmanātha continued to be Kaṇṇanūr in the south, and above the ghats the seat of Government was, as suggested by Mr. F. J. Richards, I.C.S., the modern Kundāṇi in the Salem district. The ruined fortifications, temples and residential buildings of this place combined with the lithic records found on old temple walls and *gōpuras*, were expected, on examination, to supply the necessary evidence in this direction (Report for 1911, Part II, paragraph 48). I regret to say that much has not come out of it—even the two Hoysaḷa epigraphs copied, being only from detached slabs. These latter belong to the 3rd year of the reign of Vīra-Viśva-nāthadēvarasa, son of Vīra-Rāmānātha, corresponding to Śaka 1219, Hēviḷambi (= A.D. 1297–1298) and yield for him the initial date A.D. 1293–1294.

Vīra-Rāmanātha.

Two records of Vīra-Viśvanātha at Kundāṇi.

Kundāṇi is, in neither of these inscriptions, referred to as a *rājadhāni*, but is stated to have been a village in Virivi-nāḍu which was a subdivision of Nigariliśōḷa-maṇḍalam—a name applied from Chōḷa times to the Kōlār country, extending also on the side of Hosūr, Kṛishṇagiri, Tirupattūr and Dharmapuri tālukas of the Salem district. It is stated in the inscriptions of the Chōḷa king Rājarāja I, at Tanjore, that Nigariliśōḷa-maṇḍalam was an alternative name of Nuḷambapāḍi or Noḷambavāḍi which extended over almost the whole country between the Anantapur and Salem districts (*Ep. Ind.* Vol. X. p. 57). In a record of Śaka 1190 (= A.D. 1268–69) Kundāṇi is called Dēvasamudram-Kundāṇi, on account, perhaps, of its proximity to the tank Dēvasamudram in Māśandi-nāḍu, which was constructed by a native of Maḷai-nāḍu. The modern name Dēvar-Kundāṇi has evidently to be traced to Dēva-samudram-Kundāṇi. Tribhuvanamalla-Bhūmināyaka entitled a *Mahāmaṇḍalēśvara* and the 'lord of the east' (No. 201 of Appendix B) was apparently a subordinate of Vīra-Rāmanātha, in charge of the Hoysaḷa country, on the eastern borders of Mysore.

47. Ballāḷa III. was the last great ruler of the Hoysaḷas under whom the kingdom for a time continued to flourish as in previous reigns, but gradually dwindled into insignificance with the inroads of the Muhammadans and the eventual sackage of Haḷēbīd. The record from Koḍigepalle (No. 81 of 1912) near Hindupur calls him the 'own son' of Vīra-Nārasiṁhadēvarasa and refers to one of his great ministers (*Mahāpradhāna*) Māchaya-Daṇṇāyaka who was ruling at Penugoṇḍa in Śaka 1250. Penugoṇḍa was apparently an important strong hold in the Hoysaḷa kingdom, where in later years Bukka I., one of the founders of the Vijayanagara dynasty and 'an elevator of the Hoysaḷa empire,' is also known to have been ruling, simultaneously with his capital at Dōrasamudra (No. 522 of 1906).

Ballāḷa III.

Kākatīyas and their feudatories.

48. Ambadēva-Mahārāja of the Kāyastha family is known from his records at Tripurāntakam (Report for 1906, p. 81, paragraph 44) to have been a powerful Kākatīya feudatory who defeated several Telugu chiefs including a certain Śrīpati-Gaṇapati and practically for a time usurped the Kākatīya dominion, in the interval between the reigns of Rudrāmbā and her grandson Pratāparudradēva. His ancestors were cavaliers (*sāhaṇi* or *turagasādhanika*) under the Kākatīya emperors, bore the titles Maṇḍalika-Brahmarākshasa and Gaṇḍapeṇḍāra and rose to distinction wielding almost independent powers during the reign of Rudrāmbā (No. 550 of 1909). Ambadēva is stated in the Tripurāntakam records to have been the lord of Khaṇḍikōṭa (*i.e.*, Ghaṇḍi-kōṭa, perhaps also called Manōrathapura). Three inscriptions of his time had already been found at Guṇḍlūru in the Cuddapah district, in the year 1907 (Nos. 618, 621 and 623) and this year again, I have discovered in the very same locality four other records (Nos. 406, 410, 414 and 423 of Appendix B) from which it becomes apparent that Ambadēva must have been governing a good portion, if not the whole, of the Cuddapah country. Two of these inscriptions state that he was ruling at Vallūri-paṭṭaṇa which is not far from Cuddapah and which, about a century before (*i.e.*, in Śaka 1114), was the capital of the Telugu-Chōḍa king Bhujabaḷavīra-Nalaśiddaṇadēva-Chōḷamahārāja and the chief town of the Mahārājapāḍi 7000 province. I have discussed in my Report for 1910

The Kāyastha Ambadēva-Mahārāja, ruling at Vallūri-paṭṭaṇa.

(p. 108, paragraph 47) the extent of country governed by the Kākatīya viceroys and from that it will appear no longer surprising that a powerful successor of Gaṅgaya-sāhiṇi and Jannigadēva must have been ruling a portion of Cuddapah. His Attirāla inscription (No. 406 of 1911) though much damaged gives a clue to the earlier history of the Paraśurāmēśvara temple at that place. It states that the *Mahāmaṇḍalēśvara* Gaṇḍapeṇḍāra Ambadēva-Mahārāja was governing from his capital Vallūri-paṭṭaṇa, the districts, Ghaṇḍikōṭa, Muliki-nāṇḍu, Rēnāḍu and, on the southern bank of the river Pennār, the districts, Sakali, Yeṟuva, Pottapi-nāṇḍu and others. One of his ministers, a certain Peddināyaka (?) restored some [villages] to the temple of Paraśurāmēśvara and made them tax-free, 'as was done before by Gaṅgasāhiṇi' and built an enclosed verandah and a *maṇḍapa* for the temple. This suggests that the Paraśurāmēśvara temple now so deplorably neglected, must have been in existence prior to the time of Gaṅgasāhiṇi (*i.e.* Gaṅgayasāhiṇi) who was an ancestor of Ambadēva and a subordinate of the Kākatīya king Gaṇapati about A.D. 1250. One of the Tamil records found in the Paraśurāmēśvara temple belongs to the 16th year of Rājarāja III. which roughly corresponds to A.D. 1232–33 and carries the date of the building to a still earlier period. In any case, it is certain that in the time of Ambadēva (*i.e.* about the end of the 13th century A.D.), the temple was substantially improved by the addition of a *maṇḍapa* and an enclosed verandah. In Śaka 1194 (= A.D. 1272-73) the residents of Pottappi-nāḍu met in the *maṇḍapa* called *chitramēḻi* and decided to raise 1 *māḍai* from every village in the district, to construct an embankment on the side of the river [Cheyyēru] and prevent any possible danger from the floods to the temple of Paraśurāmīśvaramuḍaiya-Nāyaṇār. Aṟaturēvula the village in which the temple was situated is no other than the present Attirāla. Tamil inscriptions (Nos. 398 to 404 of 1911) call it Tiruvaṟatturai in Mēṟ-Pākkai-nāḍu (Paśchima-Pāka-nāḍu mentioned in No. 580 of 1907), a sub-division of Adhirājēndra-Chōḷamaṇḍala. The record of Ambadēva, under reference, also registers other works of Peddināyaka which included the land-survey of Pottapi-nāḍu, an irrigation canal called Rāyasahasramallu-kāluva at Lembāka (the modern Lēpāka), another canal called Gaṇḍapeṇḍāra-kāluva at Tāḍapāka, some tanks named Ambasamudra and villages called Ambāpura. It may be noted that Rāyasahasramalla was a special *biruda* of Ambadēva which he acquired on conquering Śrīpati-Gaṇapati (Report for 1906, page 81, paragraph 44). No. 414 of Appendix B from Lēpāka is dated in Śaka 1224 and registers a grant for the merit of Ambadēva-Mahārāja. It is very likely, therefore, that Ambadēva was by this time deprived of his power, since Pratāpa-Rudra must have succeeded to his paternal throne at least by Śaka 1220, having been a crown prince since Saka 1213. The only record of Pratāpa-Rudra in the collection under review comes from Taṅgaṭūru and is dated in Śaka 1237, Rākshasa.

The Paraśurāmēśvara temple at Attirāla, improved.

Aṟaturēvula and Tiruvaṟatturai, earlier names of the modern Attirāla.

An inscription of Pratāpa-Rudra from Taṅgaṭūru.

The Vijayanagara Dynasties.

49. The earliest Vijayanagara inscription in the collection belongs to the time of Vīra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar (Bukka I.), and is dated about A.D. 1374–75. It registers the grant of the village of Māḍambākkam to the temple of Śiṟṟēri-Āḷuḍaiya-Nāyaṇār. The charter (*paṭṭayam*) issued under the orders of the king, by a certain Viṭṭappar, runs: "This village, the whole village which is the sacred holding (*tirunāmattu-kāṇi*) of this god, limited by its four boundaries, including the village waste, wet lands and garden lands with all its limitations (*upādhi*) of (communal) obligations (*kaḍamai*) and profits (*āyam*), (such as) individual obligations of those who live (?) outside the village (*purakkalaṇaiyārpēr-kaḍamai*), fees on cotton looms, caste obligations, obligations (for maintaining ?) oil-mills, *vil-vari*, *vāśal-vari* (house-tax), *ērimīnpāṭṭam* (fees for catching fish in the tank), beasts and trees, *uvachcha-vari*, *uḻugalvari*, good bull, good cow and good buffalo, *kārttigaippachchai*, *tiruppudiyiḍu*, the share (*mērvai*) of grain from each harvest granted to village watchmen, market-fees (*śandaimudal*), obligations of *āśuvadimak-kaḻpēr* (?), fees for maintaining village servants (*veṭṭi-vari*) and other similar obligations, new or old, which may (hereafter) become due from each tenant,—we

Vīra-Kampaṇa-Uḍaiyar (Kampaṇa II).

The conditions of a charter granted in his time to the temple at Māḍambākkam.

have given for worship and repairs as a *sarvamānya* grant to this temple in order that it may last till the sun and moon (exist)." The limitations imposed by the charter are many and signify that although the donee—in this case the temple—was exempted from all assessments payable to an established government, was still bound to obey certain rules of internal management and communal obligations.

Immaḍi-Bukkaṇa-Uḍaiyar (Bukka II.).

50. The date Śaka 1316 (=1394–95) for prince Immaḍi-Bukkaṇa-Uḍaiyar, son of Hariyaṇṇa-Uḍaiyar (*i.e.* Harihara II.), supplied by No. 208 of Appendix B, is five years earlier than that given for him in the table on page 86 of the Epigraphical Report for 1907. Mr. Sewell in his *Forgotten Empire* (p. 97) and *Lists of Antiquities* (Vol. I, p. 127),refers to a Vijayanagara document on stone at Pārṇapalle which is dated in Śaka 1398, in the reign of "Praudhadēvarāya of Vijayanagar." Belonging, as it did, to an undefined period of Vijayanagara history (last year's Report, p. 84) it naturally attracted my attention and I made a careful search for it, but in vain. The report sent to Mr. Sewell must have, in my opinion, been evidently wrong, inasmuch as the only lithic record found at Pārnapalle is dated in Śaka 1318 (=A.D. 1396–97) and registers the restoration of an irrigation canal under orders of Mallappa-Oḍeya, [son of] Irugapa-Daṇṇāyaka. A Jaina minister of Bukka II. called Iruga or Irugapa-Daṇḍanātha was the nominal author of the Sanskrit lexicon *Nānārtharatnamālā* and the builder of the Gāṇigitti temple at Hampi (Vijayanagara). There is little doubt that Irugapa-Daṇṇāyaka of the Pārnapalle inscription is identical with this Irugapa-Daṇḍanātha, the Jaina minister of Bukka II. Another record of prince Bukka comes from Tiruvānakkōyil in the Chingleput district. It is dated in the cyclic year Tāraṇa which roughly corresponds to Śaka 1326 (= A.D. 1403–4). The Vijayanagara viceroy in this part of the country at the period under reference, was Viruppaṇṇa-Uḍaiyar or Virūpāksha I., another son of Harihara; and it is, therefore, difficult to explain how Bukka II. could be stated to be ruling in the Chingleput district, which was included in the dominion of Viruppaṇṇa. An epigraph of the latter chief, dated in Śaka 1320, also comes from the very same place (Tiruvānakkōyil) and refers to an earlier grant made by Vīra-Kampaṇa-Uḍaiyar (*i.e.* Kampaṇa II.).

His minister Irugapa-Daṇṇāyaka and the latter's son Mallappa-Oḍeya.

Viruppaṇṇa-Uḍaiyar (Virūpāksha I.).

51. Three more epigraphs of the first dynasty of Vijayanagara kings deserve to be noticed, viz. (1) of Pratāpa-Dēvarāya (No. 367 of 1911), dated in the cyclic year Krōdhin (= Saka 1346 expired or A.D. 1424–25) which records a gift of salt-pans by the residents of Maṇali to the temple at Tiruvoṟṟiyūr; (2) of Vīrapratāpa-Dēvarāya II. (No. 389 of 1911) or Kumāra-Dēvarāya II. (No. 319 of 1911) in whose time, according to the former, a circular (*rāyasam*) appears to have been issued through the officers Ariyappa-Deṇṇāyaka, Bhikshāvṛitti-Ayyagaḷ and Chandragiri Dēvarāya-Uḍaiyar, to all the temples in the Chandragiri-rājya such as Kāñchīpuram, Tirukkāḷatti, Tiruvoṟṟiyūr, Tiruvāḷaṅgāḍu and Tiruppālaivanam, regarding the *vibhūti-kāṇikkai* (*i.e.* the voluntary fee paid to a temple by its devotees while receiving the sacred ashes) which, till Śaka 1349 (= A.D. 1427–28), appears to have been collected as a royal due; and (3) of Mallikārjuna-Mahārāya (No. 203 of 1911), dated in Śaka 1385 (= A.D. 1463–64). The first must refer either to king Dēvarāya II. or to his brother of that name who was ruling simultaneously over a portion of the North Arcot district, called Marakatanagara-prānta. As, however, the imperial titles are conspicuously missing in the Tiruvoṟṟiyūr record under reference, the probability of Pratāpa-Dēvarāya being identical with the latter, appears greater. Mallikārjuna's record states that he was the son of Praudhapratāpa-Dēvarāya 'the hunter of elephants' (*i.e.* Dēvarāya II.) and mentions his 'chief of nobles (*sāmantādhipati*)' Chikka-Vīrabhadra-Nāyaka, son of Periya-Timmaya-Nāyaka, son of Varadaya-Nāyaka, who was, again, the son of Chennaiya-Nāyaka of Pūmali. This chief is not mentioned in any of Mallikārjuna's records, copied so far.

Dēvarāya II. and his brother Pratāpa-Dēvarāya.

Mallikārjuna.

52. Though the actual usurpation of the Vijayanagara kingdom by the Sāḷuva chief Narasiṅga may have happened about Śaka 1408 (= A.D. 1486–87), the supreme power wielded by the latter in the name of the weak emperors of the first dynasty *viz.* Mallikārjuna, Virūpāksha and his son, is known to have commenced much earlier. No. 405 of Appendix B from Attirāla, dated in Śaka 1399 (= A.D. 1477–78), without mentioning any overlord who must, perhaps then, have been Virūpāksha or his son Praudhadēvarāya (Padearao), states that Aṇṇamarusayya, an officer of the Sāḷuva *Mahāmaṇḍalēśvara* Mēdinimīsaraganḍa Kaṭhāri-Sāḷuva Narasiṅgayyadēva-Mahārāja, had come to Siddhavaṭṭam (Sidhaut) and visiting Araturēvula (*i.e.* Attirāla) on a religious pilgrimage, enquired into the affairs of the temples at the place. Seeing that the original grants had lapsed and that worship and oblations had consequently been suspended in the interval, Aṇṇamarusayya made fresh grants of land for the prosperity of his master Narasiṅgayyadēva-Mahārāja. An earlier Sāḷuva king was, apparently, Śelva-Tippadēva, son of Sāḷuva Tippayadēva-Mahārāja, who is mentioned in a record from Sattravāḍa (No. 388 of Appendix B), to be ruling in Śaka 1364 (= A.D. 1442–43). Perhaps this chief was a brother of Gōparāja who, we know, was also a son of Sāḷuva-Tipparāja (*i.e.* Tippayadēva-Mahārāja) and was governing Tēkal in the Mysore State.

Sāḷuva-Narasiṅgayyadēva-Mahārāja and his officer Aṇṇamarusayya.

Śelva-Tippadēva, son of Sāḷuva-Tippayadēva-Mahārāja.

53. The Superintendent, Archæological Survey, brought to my notice a lithic record from Gōraṇṭla in the Anantapur district which supplies a genealogical account of the Sāḷuva kings, different from what has been given in the Dēvulapalle plates and Telugu literature. It begins with Yaduvaṁśa, a branch of which was the Chaḷikya family with its chief fortress at Kalyāṇa. In this was born Bijjaḷa who ruled the earth in accordance with the rules prescribed by Jina. Bijjaḷa's son was Hēmāḍirāya who established (on his throne) king 'Tripurāntaka of three eyes' and bore the title Dharaṇīvarāha; his son was Śrīkaṇṭha-Chōḷa; his son was Maṅgidēva (I.) and his son Mēdinimīsaraganḍa Saṅkidēva (I.); his son Maṅgi (II.) and from him was born Saṅki (II.); his son was Kaṭhāri-Sāḷuva Maṅgi (III.) and from him was born Narasiṅgarāja who set up the god Vishṇu (*i.e.* the present Mādhavarāyasvāmin) at Gōraṇṭla in Śaka 1276, Jaya (= A.D. 1345–46). The connection of Kalyāṇa with the Western Chāḷukyas is well known. The name Bijjaḷa and the *Jina-dharma* which he followed in ruling his kingdom, suggest the identity of this king with the Kaḷachurya Bijjaḷa whose adherence to Jaina faith prior to the rise of Basava and the spread of the Liṅgāyat creed, is also an established fact. Hēmāḍi is a corruption of Permāḍi and may represent another Kaḷachurya king, Permāḍi (Śaka 1050). The name Śrīkaṇṭha-Chōḷa is, obviously, taken from the Telugu-Chōḷa family and we know of a copper plate grant of that chief from the Madras Museum (Professor Kielhorn's *List of Southern Inscriptions* No. 888). The account which follows after Śrīkaṇṭha appears only to be a confused attempt at inserting a plausible genealogy of the Sāḷuvas, of whom Maṅgi was undoubtedly a famous person. It is not impossible that Narasiṅgarāja, the founder of the Mādhavarāyasvāmin temple at Gōraṇṭla is to be considered for the present as an unknown son of Sāḷuva-Maṅgi who was a general of the Vijayanagara prince Kampaṇa-Uḍaiyar, about Śaka 1285.

A new genealogical account of Sāḷuva kings.

Narasiṅgarāja, probably a son of Sāḷuva-Maṅgi.

54. Another king who may have to be assigned to this same period is Kōnēridēva-Mahārāja who receives in No. 259 of Appendix B the titles *Mahāmaṇḍalēśvara*, Paṭṭukkaṭṭāri, Rāyavaśavaśaṅkara, 'the husband of (his) despisers' and 'lord of Kāñchī, the best of towns'. This record which comes from Kumbhakōṇam is dated in Śaka 1412 (= A.D. 1490–91) and registers the privileges granted to a private person who largely contributed to the upkeep of the temple of Maḍandaipāga-Nāyaṇār at Tirukkuḍamūkku (*i.e.* Kumbhakōṇam). No inscriptions of Kōnēridēva-Mahārāja with the above mentioned titles have been copied hitherto. He is perhaps identical with Kōnērirāja who figures in *Kōyiloḷugu*, the so-called Śrīraṅgam temple

Paṭṭukkaṭṭāri Kōnēridēva-Mahārāja, perhaps identical with Kōnērirāja mentioned in the *Kōyiloḷugu*.

account, to have been a successor of Sāḷuva-Tirumalairāja in the government of the Trichinopoly country and to have been anti-Vaishṇava in his religious tendencies (Mr. K. V. Subrahmanya Aiyar, on *Kōyiloḷugu* in *Ind. Ant.* Vol. XL, p. 142).

Kṛishṇarāya.

55. Kṛishṇarāya the greatest of the Vijayanagara kings of the second dynasty is represented in the collection under review by one interesting record from Chōḷasamudram which is, however, incomplete (No. 87 of Appendix C) and by another from Konakoṇḍla (No. 76 of 1912). The long passage which introduces the king, in the former, is full of information. It speaks of him as "the excellent grandson of Īśvara, a moon to the ocean of the Tauḷava (*i.e*, Tuḷu) race, the subduer of the proud kings of Chēra, Chōḷa and Pāṇḍya, the son of Narasa and the performer of the sixteen great gifts, the patron of the study of Vēdas, Śāstras, Purāṇas, Āgamas and other sciences, the brother of the Mahārājādhirāja, Rājaparamēśvara Vīrapratāpa Vīra-Narasiṁharāya, the possessor of a very large army consisting of four component parts, the vanquisher of the Gajapati and the Aśvapati (*i.e.*, the Muhammadan) kings, the conqueror of fortresses on mountains, in forests and in water, the establisher of many new *agrahāras* (Brahmanical villages) and the emperor who ascended the Karṇāṭa throne with his queen Tirumalāmbikā." The record next speaks of his military officer Rāyasam Koṇḍamarasayya and supplies the following fresh information about him. He was the grandson of Śrīpatyāchārya, the chief of Podaṭūru which was a flourishing village in the Drāviḍa country and a Brāhmaṇa of the Udayagiri-Kannaḍiga sect, the son of Timmarasa-mantri and Saṅgamāmbikā, the chief of fortresses such as Ghanagiri (*i.e.* Penugoṇḍa), Udayādri (Udayagiri) and others, the hero who actually accomplished for Kṛishṇarāya, the planting of the pillars of victory at Siṁhādri and Śrīkūrmam and a scholar who was acquainted with the curious writings prevalent in the fifty-six countries (*chhappanna-dēśa*). The purpose of the epigraph must apparently have been to register a grant to the temple of Chauḍēśvari at Chōḷasamudra in order that the king may be blessed with issue. Rāyasam Koṇḍamarasayya whom we also know from other sources, was one of the great generals of Kṛishṇarāya. Nuniz calls him Comdamara and mentions him among the commanders of Kṛishṇarāya's forces in his campaign against Raichur. It is interesting to learn from the Chōḷasamudram record that Koṇḍamarasayya was also occupying an important military office in Kṛishṇarāya's northern campaign when, after defeating the Gajapati king Pratāpa-Rudra, he set up a pillar of victory at Siṁhādri. The other pillar of victory at Śrīkūrmam, mentioned in the present record, may go to confirm Kṛishṇarāya's complete conquest of Gajapati's dominions, which, on the evidence of Telugu literature, ended only with the burning of Kaṭaka (Catuir of Nuniz ?). Īśvara and Narasa (*i.e.* Narasaṇa-Nāyaka) are introduced without any titles of sovereignty but Vīra-Narasiṁharāya receives them. It looks, therefore, very likely that the Tuḷuva usurper Narasaṇa-Nāyaka, though he exercised almost independent powers, did not actually succeed to the throne of Vijayanagara. The purpose for which the charter must have issued, if rightly interpreted, signifies that Kṛishṇarāya was without issue in Śaka 1439 (= A.D. 1517–18).

His unfinished record at Chōḷasamudram.

Pillar of victory at Śrīkūrmam, set up for Kṛishṇarāya, by his general Rāyasam Koṇḍamarasayya.

Vīrapratāpa Tirumaladēva-Mahārāya was, according to inscriptions, a son of Kṛishṇadēva-Mahārāya and was ruling in Śaka 1446. No. 91 of Appendix C is also dated in this year and registers the exemption granted to some servants of the temple of Sōmēśvara at Gōraṇṭla, from the unpaid labour (*vetti*) of supplying leaves on which food is eaten (*vistar-ākulu*). The donor was Vākiṭi Ādeppanāyanigāru [son of] Timmappa-Nāyaka. Nuniz says that Kṛishṇarāya, during his lifetime, elected his son who was only six years old, to succeed him on the Vijayanagara throne, but that the prince died soon after. We find also that Kṛishṇarāya had no issue in Śaka 1439 and that Tirumaladēva-Mahārāya, his son is mentioned in inscriptions all of which curiously enough, are dated in the same year Śaka 1446. It may safely be inferred, therefore, that this Tirumaladēva is identical with the prince mentioned by Nuniz, and that his succession and premature death must have, perhaps, both happened in or immediately after the year Śaka 1446. Consequently the vow to

Kṛishṇarāya's son Tirumaladēva-Mahārāya.

the Chauḍēśvari temple contemplated by Rāyasam Koṇḍamarasayya in No. 87 of 1912, must have borne fruit in Śaka 1440 and the crown prince Tirumaladēva, born in that year, so that in Śaka 1446 he would, according to Nuniz, be about six years old.

56. Achyutarāya succeeded to the Vijayanagara throne in Śaka 1452 (= A.D. 1532–33). A very large number of inscriptions of his reign, have been secured during the year under review. His brother-in-law and minister Salakarāja-China (or Pina-)Tirumalayyadēva-Mahārāja who is known from previous reports to have been the commander who led the campaign against Tiruvaḍi-rājya (*i.e.* the Travancore country) is represented in an inscription from Mallenāyanipalle (No. 59 of Appendix C) to have founded that village under the name Mallapanāyanipalle in the fields near Dharmavaram and to have granted it to the temple of Maṇḍem-Nārasiṁha-dēva which he had, perhaps, also built there. We are further informed in the inscription that Tirumalayyadēva's parents were Salakarāja and Tippājamma. The Mahālakshmi temple at Lakhaṇāpurī, a suburb of Goṟṟapalle (Goṛavanahaḷḷi) near Hindupur, appears to have come into existence in or about the time of Achyutarāya. The records on the south wall of the *prākāra* (Nos. 68 to 73 of 1912) register gifts of villages, tolls, etc., to that temple either by, or at the instance of Vīrappaṇṇayya of Penugoṇḍa and his younger brother Vīraṇa-Nāyaka, sons of Nandi-Lakkiśeṭṭi and Muddamāmbā of Lēpākshi. Muttakadahaḷḷi, for instance, was granted under the name Mahālakshmīpura by Timmarasa son of the treasurer Apparsa, in Saka 1456 (=A.D. 1534–35); Goṛavanahaḷḷi under the name Lakshmīsāgara was granted in Śaka 1458 by Kṛishṇappa-Nāyaka son of the cavalier (*sāṇi*) Chinnappa-Nāyaka; the same chief appears also to have granted a group of *jāli* trees in Śaka 1460 (No. 68 of 1912); the two brothers referred to, made substantial additions to the temple of Lakshmidēvi at Haruhe-Lakhaṇāpura, — *i.e.*, Lakhaṇāpura near Haruhe (Parigi) — by building its *prākāra* wall, the eastern and the southern *gōpuras* and the gates below them, the kitchen with verandah, the audience hall, the paved floor in the courtyard and shrines for Rāma, Lakshmaṇa, Hanumanta, Bhairava, and Vighnēśvara; Vīraṇa-Nāyaka the younger of the two brothers granted all the income derived from presents made by devotees to the temple on the 15th day of the bright half of Chaitra and all other days in the year, in the form of either votive offerings, coin, cloth or gold (jewels), for worship and oblations in the temple; the same individual also got all the merchants,—the *śeṭṭis* and *paṭṭaṇasvāmins* of Ayyāvoḷe and other important mercantile centres— to grant fixed tolls on each Friday-market held at Lakhaṇāpura, for a similar purpose; and himself in Śaka 1460, sunk a perennial spring (*talaparigi*) at Mōdaya *alias* Achyutarāyapura, dug an irrigation channel from it and presented it to the Lakshmī temple at Lakhaṇāpurī. Penugoṇḍa Vīrappaṇṇayya is again mentioned in the epigraphs copied at Lēpākshi. It is stated that he purchased together with their copper-plate deeds, the two *sarvamānya* villages Chikanandichervu *alias* Dēvarāyapura and Sadāśivapura (also called Dēvarāyapura) in Sādali-sthaḷa, formerly granted by Praudhadēvarāya to a certain Dēvare-Sōmayājin and presented them to the temple of Vīrēśvara or Vīrabhadra on the Kūrmaśaila hill at Lēpākshipura. Vīrappaṇṇa and his brother Vīraṇa-Nāyaka purchased lands for the same purpose at Nagaragere *alias* Kṛishṇarāyasamudra in Rodda-nāḍu of Penugoṇḍa-rājya.

Achyutarāya.

Penugoṇḍa Vīrappaṇṇayya and his brother Vīraṇa-Nāyaka; their gifts at Lakhaṇāpurī and Lēpākshi.

Achyuta's son Veṅkaṭarāya or Veṅkaṭādri was, according to some lithic records and copper plates, the immediate successor of Achyutarāya and died soon after, to the great disappointment of the people. He was the prince whose cause was advocated by Salakarāja China-Tirumalayyadēva-Mahārāja and his party as against Sadāśiva whom the famous Rāmarāja and his two brothers supported. We are not in a position to state when exactly Veṅkaṭādri died and when Sadāśiva was raised to the throne by Rāmarāja. Sadāśiva's records being dated as early as Śaka 1459 which falls into the reign of Achyuta, it does not appear likely that Veṅkaṭādri was ever elected crown prince by his father. It is not certain too when the troubles regarding succession arose, whether before or after the death of Achyuta which, happened about Śaka 1463. The Kalyāṇa-Veṅkaṭēśa-Perumāḷ temple at Nārāyaṇavanam is stated in a record engraved round the central

Kalyāṇa-Veṅkaṭēśa-Perumāḷ temple at Nārāyaṇavanam named after prince Veṅkaṭādri.

shrine of that temple (No. 373 of Appendix B) to have been constructed in the Śaka year 1463, Plava (=A.D. 1541–42) during the reign of Achyuta, by a certain Viruppaṇṇa, for the merit of Veṅkaṭādrirāya-Mahārāya. Evidently this latter is identical with prince Veṅkaṭādri who may have been installed crown prince about this time, by his maternal uncle Salaka-Tirumalayyadēva.

A certain Vijaya-Bukka-Mahārāya, in the 16th century.

57. Before speaking of Sadāśiva's inscriptions we have to notice a record of Vīrapratāpa Vijaya-Bukkarāya-Mahārāya which is dated in Śaka 1473 (=A.D. 1551–52) and comes from Mēlāpuram in the Anantapur district. We do not know of any Vijayanagara king about this period whose name or surname was Vijaya-Bukka; but local tradition remembers with gratitude even to this day the virtuous rule of a certain Vijaya-Bukkarāyalu and permits on all festive occasions the collection of a small fee in his name which is, I hear, utilised for communal purposes. One of Sadāśiva's able generals who seems to have, for a second time, subjugated the Travancore country and to have been stationed in the south as the Vijayanagara viceroy, was Rāmarāja-Viṭṭhaladēva-Mahārāja. He was the great-grandson of Āravīṭi-Bukkarāja and grandson of Rāmarāja and consequently a cousin brother of the famous Hemraj (*i.e.* Aḷiya-Rāmarāja). Viṭṭhala's victorious campaign is reported in inscriptions to have 'commenced in Anantaśayanam (Travancore) in the south and ended at Mudugal in the north.' Three records in the Kūḍal-Aḻagar temple at Madura, copied this year (Nos. 557–559 of 1911), register grants to that institution by Timmappa-Nāyaka, son of Basavaṇa-Nāyaka, for the merit of the *Mahāmaṇḍalēśvara* Rāmarāja-Viṭṭhalayadēva-Mahārāja. Basavaṇa-Nāyaka is mentioned in one of the previous reports to have been an officer of Viṭṭhala. Two epigraphs from the Kōdaṇḍarāmasvāmin temple at Voṇṭimiṭṭa refer to the minister, the *Mahāmaṇḍalēśvara* Gutti-Tirumalayya-dēva-Mahārāja or Gutti-Yaṟa-Tirumalrājayyadēva-Mahārāja (grandson of Āravīṭi Rāmarāja) who was the right arm, as it were, of king Sadāśivadēva-Mahārāya and to his nephew Nāgarājayyadēva-Mahārāja of the solar race, the son of Aubaḷrāja and grandson of Mādrāja. Gutti-Yaṟa-Tirumalrājayyadēva must have been a brother of Aḷiya-Rāmarāja. It is doubtful if he is to be identified with Tirumala I. who survived the battle of Tālikōṭa and re-established the Vijayanagara sovereignty with his capital at Penugoṇḍa. From Telugu literature we learn that Aḷiya-Rāmarāja had besides his two famous brothers Veṅkaṭādri and Tirumala I, two others who were named Kōnarāja and Timmarāja. It is not unlikely that Gutti-Tirumalayyadēva mentioned in the Voṇṭimiṭṭa records, is identical with this Timmarāja. The nephew, Nāgarājayyadēva-Mahārāja of the solar race is already known from a record at Mārkāpūr, dated in Śaka 1476 (= A.D. 1554-55) (No. 161 of 1905). Still another *Mahāmaṇḍalēśvara* of the solar race who must have been connected with the Āravīṭi line on his mother's side, was Jilleḷḷa Raṅgapatirājayyadēva-Mahārāja for whose merit, his subordinate—the chief of Rāmadurgam-sīma—repaired the central shrine and the *suṟanāsi* (the partition next to the shrine) of the Vīrabhadra temple at Rāyachōṭi (No. 445 of 1911).

His officers Basavaṇa-Nāyaka and Timmappa-Nāyaka.

Rāmarāja-Viṭṭhaladēva-Mahārāja.

Two other officers of Sadāśiva connected with the Āravīṭi family.

58. The Nāyakas of Madura who started an almost independent kingdom in the time of Achyuta continued to acknowledge Vijayanagara suzereignty so long as the latter lasted even in semblance. Viśvanātha-Nāyaka who was the actual founder of it (paragraph 59, below) is stated in a record of Śaka 1485 (= A.D. 1563–64) to have acquired the Tiruvaḍi-dēśa (*i.e.* Travancore) as an *amaranāyakam* from Rāmarājarayyaṉ (*i.e.* Aḷiya-Rāmarāja) (No. 17 of Appendix C). Viśvanātha's son Kṛishṇappa-Nāyaka is stated in this record to have presented to the temple of Tiruvēṅgaḍanātha at Kṛishṇāpuram the villages Ariyakuḷam, Kuttukkal, Puttanēri *alias* Tiruvēṅgaḍanallūr, Poṭṭaikkuḷam, Koḍikkuḷam and Śrīrāmaṇkuḷam for the religious merit of his father. The Kṛishṇāpuram plates published in *Ep. Ind.* Vol. IX, pp. 328 to 341, state that the temple was founded by Kṛishṇappa-Nāyaka and mention most of the villages registered here. Another stone inscription of Kṛishṇāpuram (No. 16 of Appendix C)

Viśvanātha-Nāyaka of Madura.

supplies the information that in the reign of the Karṇāṭa king Śrīraṅgadēva Mahārāya (*i.e.* Raṅga II), in Śaka 1499 (= A.D. 1577–78) Vīrappa-Nāyaka, the son of Kṛishṇappa, made a gift to the temple built by his father.

His son Vīrappa-Nāyaka, a feudatory of Śrīraṅgadēva-Mahārāya (Raṅga II.).

59. The Veḷḷaṅguḍi plates referred to in Part I (paragraph 12) of this Report bring us to the reign of Veṅkaṭa I of the Karṇāṭa dynasty. This is a set of 17 plates with rounded tops, measuring $7\frac{1}{2}'' \times 7''$, of which the first and last are written only on the inner side. Mr. Subrahmanya Aiyar who secured them, notes that the ring and seal are lost. Plates 7, 13 and 14 are also missing. King Veṅkaṭapatidēva (I.), whose genealogy is given as in the other Karṇāṭa grants, was ruling in the Śaka year 1520, Vilambin. In this year he gave to several Brāhmaṇas the village Veḷḷaṅgoḷḷi, divided into 261 shares and surnamed Vīrabhūpasamudra, at the instance of Vīra-Kṛishṇa, one of the Nāyakas of Madura. Veḷḷaṅgoḷḷi (*i.e.* the modern Veḷḷaṅguḍi where the plates were found) is stated to have been situated in Muḷḷi-nāḍu in the Tiruvaḍi-dēśa and to have formed the *kīḻmiḻāha* (eastern hamlet) of Kallaṇaikkurichchi (*i.e.* Kalladakuṟichchi). About Vīra-Kṛishṇa at whose instance the grant was made the plates state that he was the son of Vīra-Bhūpati who married Tirumalāmbikā. The latter was again the son of Kṛishṇa and Lakshmyambikā, the grandson of Viśvanātha and the great grandson of Nāga of the Kāśyapa-gōtra.

Veḷḷaṅguḍi plates of Veṅkaṭa I.

Of Viśvanatha the plates inform us that having conquered many kings including the Pāṇḍyas on the battle field in the Tiruvaḍi (*i.e.* Travancore) country he acquired by force, the sovereignty over Madhurā-rājya. This agrees with what is elsewhere recorded of him (Report for 1906, p. 86, paragraph 60), *viz.* that he 'conquered in battle the Tiruvaḍi (*i.e.* the ruler of Travancore), the Pāṇḍya king, Vāṇādarāya and other kings and annexed their dominions.' Vīrabhūpati, the father of Vīra-Kṛishṇa, built a *maṇḍapa* (at Madura) 'resplendent with stone pillars ornamented by variety of sculptures' in front of god Saundaranāyaka (*i.e.* Sundarēśa) and granted to Mīnākshī a gold armour bedecked with best gems. The *maṇḍapa* here referred to is evidently the present Kambattaḍi-maṇḍapa which is exquisitely sculptured and bears still on one of its pillars an inscription which registers the construction of it by Vīrappa-Nāyaka (*i.e.* Vīrabhūpati) in Śaka 1505 (= A.D. 1583–84). In Śaka 1539 (= A.D. 1617–11) a gift was made for the merit of Muttuvīrappa-Nāyakkar perhaps also a Madura Nāyaka by a certain Śiṇṇatippa-Rāhuttaraiyaṇ (No. 556 of 1911).

His subordinates Vīra-Kṛishṇa, son of Vīrabhūpati and Muttu-Vīrappa-Nāyaka.

60. Vīrapratāpa Vīraveṅkaṭadēva-Mahārāya who is represented in No. 377 of Appendix B to have been ruling from Penugoṇḍa, in Śaka 1544 (= 1622–23) must be Veṅkaṭa II, though in that year it is more likely that Rāma IV (Table facing p. 238 of *Epigraphia Indica*, Vol. III) was occupying the Karṇāṭa throne. Professor Kielhorn in his *List of Southern Inscriptions* gives for Rāma IV the dates Śaka 1542 and Śaka 1545. Still, there is no difficulty in accepting the Nārāyaṇavanam record as the earliest known, of Veṅkaṭa II. The Sāḷuva chiefs of Kārvēṭinagar perhaps rose into prominence during this period. Their royal emblem, just as those of the Sāḷuvas, was a boar with a dagger (placed on end vertically above its snout). This is seen depicted in more than one place, in the Zamindari, on stone records pertaining to that family. The Nārāyaṇavanam epigraph under reference registers a gift of tolls by the mercantile community of Ayyāvoḷe headed by Pṛithiviśeṭṭi Rāyanimantri-Bhāskara to the temple of Kalyāṇa-Veṅkaṭēśvara-Perumāḷ, while Sāḷuva Mākarāja-Tirumalarājayyadēva-Mahārāja was ruling the country. The occurrence of the name Pṛithiviśeṭṭi Rāyanimantri-Bhāskara in a record of the 16th century A.D. seems to disprove the popular tradition that this Rāyanimantri-Bhāskara was a contemporary of Kṛishṇarāya and lived in the 15th century A.D. Mr. Gurijāḍa Ramamurti Garu in a pamphlet entitled *Rāyanabhāskaramantri-Charitram* (p. 8 f.) refers to a *pharmāna* from Ālamghir Pādshā which refers to Pṛithiviśeṭṭi the father of Mantribhāskara. Bhāskara was a most charitable man and is supposed to have induced the kings of his time, by paying

Veṅkaṭa II. and his feudatories, the Sāḷuva chiefs of Kārvēṭinagar.

large amounts, to discontinue certain items of taxation which were distressing the poorer classes. He may have been a Brahman who cast his lot with the welfare of the mercantile community and this is perhaps the reason why the Kōmaṭi merchants of this day still call their Brahman spiritual *Guru* by the general epithet Bhāskara-Pantulu. From No. 376 of 1911, we learn that Tirumalarājayyadēva (Tirumalrāja) was the son of Śrīraṅgarāja and grandson of the *Mahāmaṇḍalēśvara* Kaṭṭāri-Sāḷuva-Mākarāja. Hence the compound word Mākarāja-Tirumalarājayyadēva of No. 377 must be interpreted as Tirumalarāja, grandson of Mākarāja. Another record from Nārāyaṇavanam (No. 382 of 1911) mentions Kaṭṭārisāḷ[u]va Mākarāja-Bommarājadēva-Mahārāja, who, like Tirumalarāja mentioned above, was, perhaps, also a grandson of Mākarāja. Three undated inscriptions of this family from Tiruttaṇi noticed in the Report for 1906 (Part II, paragraph 61) throw further light on the kings of Kārvēṭinagar and their ancestry. They were of the solar race and descendants of the ancient Chōḷa king Karikāla.

Pṛithiviśeṭṭi Rāyanimantri-Bhāskara, leader of the mercantile community of Ayyāvoḷe.

61. The latest record of the Vijayanagara kings in the collection under review, is No. 80 of 1912 from Koḍigepalle near Hindupur. It belongs to the reign of Raṅgarāyadēva-Mahārāya (*i.e.* Raṅga VI.) and is dated in Śaka 1567 (=A.D. 1645–46). The grant registered in the inscription refers to the permission obtained from Peda-Veṅkaṭapatirāya (*i.e.* Veṅkaṭa II) and proves that the latter was living while Raṅga VI. was ruling on the Karṇāṭa throne. The temple of Pālaveṅkaṭēśvara stated to have been repaired in this year is no longer in existence at Koḍigepalle (or Dinnamīdi-Koḍigipalle as it is called in the inscription).

Raṅga VI.

Miscellaneous Dynasties.

62. The Eastern Chalukya plates received for examination through the kindness of Professor M. Rangacharya, M.A., Rao Bahadur, come from Guṇṭūr. They are in a badly damaged condition and comprise three copper sheets with high rims measuring roughly $8\frac{1}{2}$″ in length and 3″ in breadth. The record on them is unfinished and one or more plates appear also to be missing after II*b*, where the name of the king, date etc. must have occurred. The introduction as usual is in ornate Sanskṛit prose and gives the names in order of succession beginning with Kubja-Vishṇuvardhana down to Vijayāditya III-[Guṇaka], recording the length of the reign of each king. The only differences noticeable in the latter, as compared with the list given by Dr. Fleet on p. 283 of *Ind. Ant.* Vol. XX, are 33 years for Jayasiṁha-Vallabha, 19 years for Vijayāditya-Bhaṭṭāraka, 40 years for Narēndramṛigarāja-Vijayāditya II. and 20 months for Kali-Viṭṭarasa (*i.e.* Kali-Vishṇuvardhana). Of Narēndramṛigarāja-Vijayāditya II. the inscription informs us that he was the founder of 108 temples called Narēndrēśvara after his own name, that he fought for 12 years with the generals of Vallabhēndra (*i.e.* the Rāshṭrakūṭa king) and that having defeated his own younger brother called Bhīmā-Sāḷukki, took possession of the Vēṅgī-maṇḍala from him. The foundation of 108 Śiva temples and the continuous fight for 12 years with the Rāshṭrakūṭas are facts already known about Vijayāditya II; but that he had a brother called Bhīmā-Sāḷukki from whom he took possession of the Vēṅgī-maṇḍala are new facts and deserve to be noted. One of Vijayāditya's copper-plate grants (*S.I.I.* Vol. I. pp. 31ff) mentions prince Ṇṛipa-Rudra, who is there described as a brother of Vijayāditya II., but as a descendant of the Haihaya race. Consequently, it appears probable that Bhīmā-Sāḷukki mentioned in our grant, was a uterine brother of Vijayāditya and had perhaps usurped the Vēṅgī-maṇḍala while the latter was engaged in a series of battles with the Rāshṭrakūṭas. Returning to the contents of the Guṇṭūr plates, we are further informed that [Guṇaka]-Vijayāditya III. the eldest son of Kali-Viṭṭarasa (*i.e.* Kali-Vishṇuvardhana V.) and the Rāshṭrakūṭa queen Śīlamahādēvī, was a powerful king who had performed many gifts known as *tulābhāra* (*i.e.* ascending the scales to be weighed against gold).

Guṇṭūr plates of the Eastern Chalukya king [Guṇaka]-Vijayāditya III.

Conquests of Narēndramṛigarāja-Vijayāditya II.

His brother Bhīmā-Sāḷukki in possession of the Vēṅgī-maṇḍala.

63. In his *Dynasties of the Kanarese districts*, Dr. Fleet quotes a record from Rāybāg in the Kōlhāpur territory which is dated in Śaka 1062, current Siddhārthin, the 2nd year of the Western Chālukya king Perma-Jagadēkamalla II. and derives for the latter, the initial date A.D. 1139–40. No. 78 of 1912 copied at Konakoṇḍla in the Gutti tāluka of the Anantapur district, is also dated in the 2nd year, Siddhārthin, and mentions a hitherto unknown feudatory of [Perma]-Jagadēkamalla II. named Iruṅgōḷarsa. The latter was perhaps a descendant of the Chōḷa subordinate Iruṅgōḷa in whose time the Iruṅgōḷīśvara temple at Laddigam-Kōyāṟṟūr came into existence (Report for 1907, p. 75, paragraph 38). It is further very likely that it was this same Iruṅgōḷa whose fort is stated to have been captured by the Hoysaḷa king Vishṇuvardhana. Iruṅgōḷa is represented in some of his Tumkur records to be a member of the Telugu-Chōḷa family of the solar race, a descendant of Karikāla-Chōḷa and the lord of Oreyūr (Mr. Rice's *Mysore and Coorg*, p. 163) One record of a Telugu-Chōḷa chief copied during the year under review is No. 95 of 1912 from Malagūru. It gives the characteristic family titles in the beginning but is damaged at the place where the name of the chief may be expected.

A record of the Western Chālukya king Perma-Jagadēkamalla II., at Konakoṇḍla.

His subordinate Iruṅgōḷarsa, perhaps a Telugu-Chōḷa.

64. On pp. 48 and 56 of his *Lists of Antiquities*, Vol. I., Mr. Sewell refers to some private grants made by Boddana, his son Nārāyaṇadēva and the latter's minister Sōmana-Peggaḍa, in or about A.D. 1155. It is not stated who this *Mahāmaṇḍalika* Boddana or his son Nārāyaṇadēva was. A mutilated pillar in the Municipal Museum at Rajahmundry bears on it, among others, one epigraph of Sōmana, son of Datyana-peggaḍa or Dattāmātya, a minister of Nārāyaṇadēva who was the son of the *Mahāmaṇḍalika* Boddana. This epigraph (No. 40 of 1912) is dated in Śaka 1071 (= A.D. 1149–50), not far removed from the period to which Mr. Sewell refers the minister Sōmana-Peggaḍa, and records the gift by him, of a lamp to Vīrabhadrēśvara-Mahādēva at Paṭṭisam. The interesting part of the inscription lies in the statement that this Dattāmātya-Sōma made also presents of lamps at Bhīmāvuram (*i.e.* Chāḷukya-Bhīmavaram near Samalkot), Ḍākarēmi (perhaps Drākshārāma), Amaḍālu, Guḍipūṇḍi, Pālukōlu, Vīrabhadrēśvaram (perhaps Paṭṭisam), Bhāvapaṭṭaṇam (Bāpaṭla), Tāmbrapurī (Chembrōlu, Chēbrōl), Bījapura (?), Ghaṇṭaśālāpuri, Gōtaram (?), Ēlīśvaram, Vēgīśvaram, Vijayavāṭaka (Bezvāḍa), Uṇḍavelli, Vēlupūru, Goṇṭūru and Kaḍalipalli (Kaḷḷēpalli). This comprises a large extent of country in which Sōmana made charities and includes the modern Gōdāvari, Kistna and Guṇṭūr districts. It is not unlikely that Boddana was a feudatory chief (*maṇḍalika*) subordinate to the Velanāṇṭi king Kulōttuṅga-Chōḍa-Goṅkarāja III. who, in his turn, was dependent upon the Chālukya-Chōḷa sovereign Kulōttuṅga-Chōḍa II.

Nārāyaṇadēva, the son of the *Mahāmaṇḍalika* Boddana and his minister Sōmana-Peggaḍa.

The extent of his gifts.

65. On the same pillar on which the above record is engraved, is found one of Gōkarāja of Vēṅgī, which is dated in Śaka 1102 (= A.D. 1180–81). It is seriously damaged at the place where it gives a list of the titles of the king. We learn, however, that he was the lord of the Shaṭsahasra country (*i.e.* the province on the south side of the Kṛishṇā river including almost the whole of the present Guṇṭūr district) and the devotee of the temple of Mallēśvara [at Bezvāḍa]. He made a present of 30 buffalo-cows to the temple of Vīrabhadrēśvara-Mahādēva [at Paṭṭisam]. A record of the same date copied at Drākshārāma (No. 413 of 1893) mentions the ruling king to be Velanāṇṭi Kulōttuṅga-Rājēndra-Chōḍaya-rāja whom Professor Hultzsch has identified with Pṛithvīśvara of the Piṭhāpuram inscription (*Ep. Ind.* Vol. IV, p. 31f.). In my Report for 1909 (page 121, paragraph 77), I have also referred to the reign of this Pṛithvīśvara, over the whole Andhra country of 16,000 villages, from Śaka 1085 to 1121. It is, consequently, difficult to identify the donor Vēṅgī-Gōkarāja of the Rajahmundry record, except by supposing him to be identical with Pṛithvīśvara or, to be a subordinate of his, placed in charge of the Shaṭsahasra country. No. 42 of 1912 which refers to a chief who was 'the elevator of the Chālukya-rājya' and is dated in Śaka 1098 appears also to

Vēṅgī-Gōkarāja, a probable surname of the Velanāṇḍu king Pṛithvīśvara.

be a record which must be referred to the time of Velanāṇṭi Pṛithvīśvara, one of whose ancestors Goṅka II. boasted of being the supporter of the Chālukya dynasty (*Ep. Ind.* Vol. IV. p. 38).

An Eastern Chālukya king Vishṇuvardhana-Mahārāja who ascended the throne in A.D. 1123–24.

66. Still another epigraph on the Rajahmundry Museum pillar refers to the 21st year of a certain Vishṇuvardhana-Mahārāja and to Śaka 1067. This gives us roughly Śaka 1045 as the date of accession of this Eastern Chālukya king. We do not know of any sovereign of that dynasty who ascended the throne in Śaka 1045 (= A.D. 1123–24). It appears, therefore, as if Vishṇuvardhana-Mahārāja mentioned in the record under reference must be one of the ancestors of Mallapa III. of the Piṭhāpuram epigraph (*Ep. Ind.* Vol. IV. p. 229).

The inscribed stone pillar in the Rajahmundry Museum, perhaps brought from Paṭṭēśam.

There is no account in the Rajahmundry Museum as to whence the inscribed pillar bearing the above-mentioned records, was brought thither. It is vaguely stated by the people that it must have belonged to a temple which was demolished recently by the Railway Company while opening the East Coast line. But the epigraphs on this pillar and perhaps also, the one on the mutilated block of black granite preserved in the *pūjārin's* house in the Mārkaṇḍēya temple, refer to gifts made to the Vīrabhadrēśvara temple at Paṭṭisam which is identical with Paṭṭēśam in the Yernagūḍem tāluka of the Gōdāvari district. The only inference possible is that the pillar must have come from Paṭṭēśam though it is not possible to state why or under what circumstances it had to be brought there.

The Rajahmundry Museum plates of Chōḍa-Annadēva.

67. The copper-plate inscription from the Rajahmundry Museum mentioned in Part I, paragraph 6 of this Report, is of much historical interest and discloses the genealogy of a hitherto unknown line of local chiefs who must have flourished immediately after the Reḍḍi kings of Rajahmundry. The plates are not held together by a ring and it is perhaps for this reason that we find some of them missing from the set. There are at present only four plates the first of which is written on the inner side while the rest are written on both sides. They roughly measure $11\frac{3}{4}''$ by $5\frac{7}{8}''$ and bear a circular hole on the left margin which was evidently meant to receive the ring. From the numbering of the plates found on their inner faces, not very far from the ring hole, it is gathered that the missing plates must be the 2nd, 5th, 6th and one or more after the 7th. From the contents of the inscription though fragmentary, we learn that Annamāmbā was the queen of a chief whose name probably was on the missing 2nd plate. Their son was Eṟuva-Bhīma who married Prōlāmbikā. His great grandson was Gaṅgādhara who acquired the *biruda* Ariganḍaraganḍa. His son was Kāmarāja (also called Bhaktīśvara) who, while yet a boy conquered

His father Kāmarāja surnamed Bhaktīśvara and his conquests.

the Muhammadan chiefs of Boggarāḍi near the village Gulapūṇḍipura, and conquering on the east the Gajapati king at Pañchadhāra established the chief of Koppula, on his throne. Close to the town of Bharaṇipāḍu, he killed a king called Śiṅga and in a battle defeated Dabaru Khān and other chiefs near Peḍakoṇḍapura. At Sūravara-paṭṭaṇa, again, he easily vanquished the heroic Annavōta. Kāmarāja married Annemāmbā and founded a town called Kāmapurī *alias* Kalyāṇa, after his own name, in the Āndhra country. Kāma's son was Annadēva who as an ally of the Muhammadans, devastated the forces of the Karṇāṭa king and captured Jaggavāgu and other towns. The wife of Annadēva (or Chōḍa-Annadēva) was Irugāmbikā of the solar race and a sister of chief Pinnuṇḍi. Vīrabhadra became their son (*i.e.* was perhaps, adopted by them?). Annadēva, the jewel of the Chōḍa race, fought a battle near Attili with the kings of the south and protected 10,000 men who sought refuge with him. Assisted by his brother-in-law

Annadēva's conquests.

Pinayuṇḍi (*i.e.* Pinnuṇḍi mentioned above) Annadēva killed at Kāṅkaraparti on the bank of the Gautamī (*i.e.* Gōdāvarī) the Kannaḍa and other kings in order to save his own ally. Being desirous of

fame he protected [the kings of] the Kāṭaya-Vēma family who prostrated themselves at his feet. In the kingdom thus ruled by Annadēva there was the prosperous town Mummaḍi-Prōlavāram—perhaps his capital. At Paṭṭisa-Vīrabhadra on the bank of the Gōdāvarī, Annadēva gave away several thousands of cows in charity and 'as if for the quenching of their thirst' he further granted the 'seven oceans' (*i.e.* one of the 16 great gifts known as *saptasāgara*). He covered with gold the temple of Vīrabhadra at Gōmukhagiri and guilding the pinnacle of the temple of Bhīmaya at Drākshārāma he converted it into a jewel in the crown of 'the Āndhra country.' The immediate object of the grant is to record that Annadēva gave away to Brāhmaṇas the village called Uttamagaṇḍa-Chōḍānnadēvavaram in Visaṛi-nāṇḍu situated on the bank of the Gaṅgā (river) at a spot called Pinnasāni-saṅga. The long list of Annadēva's conquests given above, cannot be of more than local interest.

The Reḍḍi king Annavōta and the family of Kāṭaya-Vēma referred to.

Kāma's defeat of Annavōta and Annadēva's granting protection to the family of Kāṭaya-Vēma may be taken as historical facts which point to the end of the 14th century or the beginning of the 15th as the period to which we may have to assign these chiefs. The defeat inflicted on the Karṇāṭas and the Gajapati king and the alliance contracted with the Muhammadans indicate only the state of the country at the time when the *Narapatis* (the Karṇāṭa kings), *Gajapatis* and *Aśvapatis* (Muhammadans) were in constant conflict with each other for supremacy.

68. Another interesting record from the neighbourhood of Rajahmundry which supplies the genealogy of a local family of chiefs, is No. 44 of 1912 from Kōṛukoṇḍa. It is a long Sanskṛit inscription engraved on the four faces of a black granite pillar in the court-yard of the Lakshmī-Narasiṁhasvāmin temple on the hill at Kōṛukoṇḍa.

The Kōṛukoṇḍa pillar inscription of Mummaḍi-Nāyaka.

Mummaḍi-Nāyaka is stated to have been the ruler of Kōṛukoṇḍa which was surrounded by a fort. He was a great conqueror and had subdued the kingdoms of Pānāra, Kōna, Kuravāṭaka and Beṅgara. The temple on the hill came into existence during his reign, in Śaka 1275, under very peculiar circumstances. A Vaishṇava teacher Bhaṭṭari of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and as soon as the existing mortal frame was given up, he would appear in the form of god Lakshmī-Narasiṁha on the hill at Kōṛukoṇḍa. Soon after this revelation the teacher died and all about his re-birth as god Narasiṁha was, apparently, forgotten. A dancing girl of the village called Lakshmīdāsī saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śaila. The king being informed of this was at once reminded of what the teacher had told him and permitted the dancing girl to build a temple. She wandered about in rags begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nṛisiṁha, presenting at the time of consecration two villages for the maintenance of worship and offerings. Mummaḍi may have also substantially helped the dancing girl in the construction of the temple. Two figures of stone, perhaps those of Mummaḍi and the courtesan, are still seen at the entrance into the central shrine of the Lakshmī-Narasiṁhasvāmin temple.

The circumstances under which the Lakshmī-Narasiṁhasvāmin temple on the hill came into existence.

We have thus from this record a regular account of the origin of the temple on the hill at Kōṛukoṇḍa. From the names Pārāśara-śaila given to the hill and Parāśara-Nṛisiṁha to the god, it is evident that the full appellation of the Vaishṇava teacher, after whom evidently the god was named, was Parāśara-Bhaṭṭa. A copper-plate record from the temple at Śrīraṅgam (Report for 1906, Appendix A, No. 21) repeats the verses of the Kōṛukoṇḍa epigraph almost *verbatim* and states that the seventh Parāśara-Bhaṭṭa had a pupil in the Telugu country named Mummaḍi-Nāyaka *alias* Raṅgavardhana of the Mañchikoṇḍa-gōtra. The genealogical account being the same in both the inscriptions, there is no doubt that Mummaḍi of the Kōṛukoṇḍa record is identical with Mummaḍi-Nāyaka of the Śrīraṅgam plates. It is thus curious to learn that a Vaishṇava teacher Parāśara-Bhaṭṭa of Śrīraṅgam having settled at or near Kōṛukoṇḍa, gave up his life there and imposed upon the minds

Bhaṭṭari the teacher of Mummaḍi-Nāyaka, identical with the seventh Parāśara-Bhaṭṭa mentioned in a Śrīraṅgam copper-plate record.

of his devoted pupils that he would incarnate himself as god Lakshmī-Narasiṁha on the hill. The Śrīraṅgam copper-plates which record the gift of a village by Parāśara's mother, are dated in Śaka 1280 (= about A.D. 1358–59). It may be noted also that even now the management of the temple and its lands rests in the hands of a Śrīvaishṇava teacher who resides in that village.

Two Reḍḍi chiefs in the Cuddapah district, ruling perhaps as subordinates of the Vijayanagara kings.

69. Two inscriptions from Taṅgaṭūr (No. 433 of Appendix B) and Lēpāka (No. 424 of the same Appendix) refer to the Reḍḍi chiefs Annā-Reḍḍi and his son Mallā-Reḍḍi. The former was a son of Mallā-Reḍḍi I., the younger brother of (?) Vēmā-Reḍḍi of Addaṅki. The latter could be no other than the famous Vēma who is known to have fought against the Muhammadans and to have built steps at Śrīśailam and Ahōbalam. From a record at Amarāvati (No. 268 of 1897) we learn that Vēma fixed five golden pots on the top of the temple at Amarēśvara for the eternal benefit of his younger brother Mallaya-Reḍḍi, (Mallā-Reḍḍi). The *Harivaṁśam* states that Vēma's younger brother Malla took Mōṭupalli and was of great help to Vēma (*Ep. Ind.* Vol. VIII. p. 10). That this Mallā-Reḍḍi (I.) had a son Annā-Reḍḍi and the latter again a son named Mallā-Reḍḍi (II.) are facts revealed for the first time by the records under reference and are of great importance for the history of the Reḍḍis. The Vijayanagara kings, we know, were supreme in the period to which these inscriptions belong and it is difficult to say what position the Reḍḍi chiefs mentioned above, held under them. No. 424 of 1911 says that Mallā-Reḍḍi 'was ruling.' Whether he was so doing independently or as a subordinate of the Vijayanagara kings, should be decided only by future research.

Maṭla chiefs.

70. In Appendix A to the Report for 1908, were noticed two copper-plate records (Nos. 3 and 4) of Maṭla-Veṅkaṭarāmarāja-Dēvachōḍamahārāja, dated in the Śaka years 1609 and 1612 respectively. Three stone inscriptions (Nos. 430, 434 and 436 of 1911) of the Maṭla or Maṭli family have been secured from the Cuddapah district, during the current year. The earliest (No. 434), belongs to the reign of the Vijayanagara king Sadāśiva, but the date is missing. We learn that Varadayya-Dēvachōḍamahārāja, son of Maṭla-Pōcharājayya-Dēvachōḍamahārāja, dug up an irrigation channel called Antaragaṅga-kāluva at the village Pottapi in Pottapi-nāṇḍu which was granted to him as *amaranāyaṅkara* by Rāmarāja-Tirumalarājayyadēva-Mahārāja and also made a *dasavanda* grant for its upkeep. The *Mahāmaṇḍalēśvara* Rāmarāja-Tirumalarājayyadēva-Mahārāja mentioned here, is probably identical with Gutti Yaṛa-Tirumalayyadēva-Mahārāja who was the minister of Sadāśiva (above, paragraph 57) in Śaka 1480 (=A.D. 1558–59). A later Maṭla chief named Perumāḷḷarāja, son of Veṅkaṭakṛishṇamarāja-Dēvachōḍamahārāja, constructed a sluice for the tank of Bācharsu-Timmarsu at Lembāka (*i.e.* Lēpāka), in Śaka 1634 (= A.D. 1712–13) and Maṭla-Komarikāntarāja-Dēvachōḍamahārāja repaired the *sukanāsi* of the Gōpālasvāmin temple at Pottapi, in Saka 1640 (= A.D. 1718–19). The suffix Dēvachōḍamahārāja which these chiefs add to their names, seems to have been borrowed from Dēvachōḍa who is the first historical person of the Maṭla family referred to in the copper-plate inscription No. 4, quoted above. Mr. Sewell also mentions the Chiṭvēl Rāja to be a member of the Maṭli family (*Lists of Antiquities*, Vol. I. p. 130).

Maṭla Ananta, the author of *Kākusthavijayam*.

Of greater interest, however, is the authorship of the Telugu work *Kākusthavijayam*, written by Maṭla Ananta, son of Yella or Kōnaya-Yella. An ancestor of this Ananta, named Varadarāja, was, it is stated, a son-in-law of the Vijayanagara king Kṛishṇarāya. It is not impossible that Varadarāja herein referred to is Varadayya-Dēvachōḍamahārāja mentioned above, in No. 434 of 1911. Ananta, son of Yella, is perhaps identical with Pedda-Ananta, son of Maṭli-Yallama, mentioned in copper-plate No. 4. Between Pedda-Ananta and Veṅkaṭarāmarāja who made the gift recorded in these plates in Śaka 1612 (= A.D. 1690–91), there intervene five generations which, roughly calculated, must have occupied about 125 years. We thus get to the approximate date A.D. 1565–66 for Pedda-Ananta the author of the *Kākusthavijayam*.

His approximate period.

Rao Bahadur Viresalingam Pantulu arrives at very nearly the same result from

other data viz. that Ananta was a contemporary of Ibrāhim Quṭb Shāh (A.D. 1550–1581) of Gōlakoṇḍa (*Lives of Telugu Poets*, p. 277). The Maṭla chiefs are known to have been of the solar race. As indicated above they were connected with the Vijayanagara kings by intermarriage. It is further believed that the Sāḷuva chiefs of Kārvēṭinagar, also of the solar race (above, paragraph 60), bore relation to the Maṭla family, as cousins.

Appaya-Dīkshita; his record at Aḍaipalam.

71. It is perhaps not quite well known that Aḍaipalam in the modern Chittoor district, was the native town of the famous Śaiva scholar and philosopher Appaya-Dīkshita. Dr. Aufrecht in his *Catalogus Catalagorum* gives a long list of nearly 60 Śanskṛit works written by him. It is not unlikely that he was the author of many more which still remain in manuscript. Professor Hultzsch, for example, in his Report on Sanskṛit Manuscripts, No. II. calls Appaya-Dīkshita a polyhistor and mentions many new works of his which had not been catalogued till then. In the colophon to some of his works Appaya-Dīkshita is stated to have composed 104 standard works (*prabandha*). This great scholar was a *protegé* of Chinna-Bomma-Nāyaka of Vēlūr who was a feudatory chief subordinate to the Vijayanagara king Tirumala I. Śiṇṇa-Bommu-Nāyaka's inscriptions are found at Viriñchipuram (*S.I.I.* Vol. I. p. 84) and Vēlūr (*ibid.* p. 69f) and are dated in Śaka 1471 and 1488 (=A.D. 1549–50 and 1566–67). The Viḷāpāka grant of Veṅkaṭa I. (*Ep. Ind.* Vol. IV. pp. 269 to 278) which was issued at the request of a son of Bomma (*i.e.* Chinna-Bomma-Nāyaka) is dated in Śaka 1523 (=A.D. 1601–02). The colophon of the *Kuvalayānanda* in which Appaya-Dīkshita speaks of Veṅkaṭapati (*i.e.* Veṅkaṭa I.) as his patron, makes him a contemporary of the Karṇāṭa kings Tirumala I. (A.D. 1567) and Veṅkaṭa I. (A.D. 1586 to 1613). Appaya-Dīkshita must have accordingly flourished at the end of the 16th century and the beginning of the 17th. He was a staunch supporter of the Śaiva (Pāśupata) school of Advaita philosophy as expounded by Śrīkaṇṭha-Śivāchārya and must have infused the same religious spirit in the Nāyakas of Vēlūr who patronised him—one of their family titles being 'the foremost of those who assert the priority of Śiva.' Having written an elaborate commentary called *Śivārkamaṇidīpikā* or *Śivādityamaṇidīpikā* on the exposition of the Vēdānta-sūtras by Śrīkaṇṭha-Śivāchārya, Appaya-Dīkshita earned for himself the title Śrīkaṇṭhamatapratishṭhāpanāchārya *i.e.* 'the establisher of Śrīkaṇṭha's school of philosophy.' No. 395 of 1911 engraved on the central shrine of the Kāḷakaṇṭhēśvara temple at Aḍaipalam, confirms the statements made above, about Appaya-Dīkshita and gives us, at the same time, a clue to the literary activity of the scholar and the great influence which he wielded with his patrons. It is dated in Śaka 1504 (A.D. 1582–83) the year in which Appaya-Dīkshita constructed the Kāḷakaṇṭha temple and registers that he was the son of Raṅgarājamakhin who was the son of Vidvadguru (or Aśēshaguru as he is called in the introduction to *Śivādityamaṇidīpikā*); that by his association king Chinna-Bomma's fame spread far and wide and that the Śrīkaṇṭha-bhāshya was raised (from its obscurity) to establish the superiority of Śiva in the godhead. In the temple of Kāḷakaṇṭha, Appaya-Dīkshita wrote his commentary *Śivārkamaṇidīpikā* with the particular object of teaching the Śrīkaṇṭha-bhāshya to five hundred learned men; was (perhaps, on this account) bathed in gold (*kanakābhishēka*) by the chief Chinna-Bomma-Nāyaka; went to Vēlūr and there induced him to make grants of gold and *agrahāra*-villages to those five hundred learned men who were to be taught the *Śivārkamaṇidīpikā*; raised Chinna-Bomma-Nāyaka (from his petty position) to the status of a famous ruler and composed one hundred standard works (*prabandha*) such as *Nyāyarakshāmaṇi*, *Kalpataru*, *Parimaḷa*, etc. This interesting document bears at the end besides the name of Appaya-Dīkshita those of Nīlakaṇṭha-Dīkshita, Aruṇagiri-Dīkshita, Viśvajid-Appai-Dīkshita, Umāmahēśvara-Dīkshita and Yajñēśvara-Dīkshita. It is only to be remarked that from the way in which Appaya-Dīkshita earnestly set himself to revive the school of Vēdānta philosophy as expounded by Śrīkaṇṭha-Śivāchārya, it looks as if that philosophy had become almost obsolete and that many scholars of the time were opposed to it, if they had not condemned it altogether. Of the works here mentioned, *Nyāyarakshāmaṇi* is, according to its colophon (Prof. Hultzsch's Report on Sanskṛit Manuscripts, No. II. extract No. 1038) a work on Vēdānta being a compendium of *Chaturmatasāra* which was apparently a voluminous one. From extract

His influence with Chinna-Bomma-Nāyaka of Vēlūr.

His literary activity.

No. 1510 of the same Report we learn that *Chaturmatasāra* was also a work of Appaya-Dīkshita and was otherwise known by the name *Nayamayūkhamālikā*. *Kalpataru* (*i.e. Vēdāntakalpataru*) is noted by Dr. Aufrecht to be a commentary on *Bhāmati* and is attributed to Amalānanda. A commentary on this, the *Vedāntakalpataruparimaḷa* (or *Parimaḷa*), is stated to have been written by Appaya-Dīkshita. Perhaps the latter was himself also the author of a *Kalpataru* different from the book of the same name written by Amalānanda; and *Parimaḷa* attributed to Appaya-Dikshita in the Aḍaipalam record, may have been a work different from his commentary on Amalānanda's *Kalpataru*.

72. It is interesting to note here, two records of about the 16th century A.D. from Muḷḷaṇḍram in the North Arcot district one of which refers to a poet called Ḍiṇḍimakavi and the other to Kumārar-Ḍiṇḍimar Aṇṇāmalainātḥar, perhaps a son of the former. We learn also that Agaram-Muḷḷaṇḍram was otherwise called Praudḥadēvarāyapuram (perhaps on account of its being originally granted to Brāhmaṇas by the Vijayanagara king Praudḥadēvarāya) and that Ḍiṇḍimakavi was one of the *mahājanas* residing in that village. Muḷḷaṇḍram at present is the seat of a Brahman high priest of the *Vāṇiyaṇ* (oil-monger) caste. According to him the oil-mongers were produced of 1,000 *rishis*, of whom 500 alone were invested with the sacred thread while the rest were not The former are now extinct and the latter who were reclaimed by the ancestors of the presiding priest, still feel grateful to the Brahman family by accepting one of its members as their *guru*. The 1,000 *rishis* who were the founders of the *Vāṇiyaṇ* class remind us of the *Telikis* of the Telugu districts who are stated in a record of the 11th century A.D. to have been subdivided into a thousand families (*Teḷiki-vēvuru*) and to have received certain honorary privileges from Chōḍa-Gaṅga, the then king of the Telugu country (*Ep. Ind.* Vol. VI. p. 334f). The priest at Muḷḷaṇḍram read out to me portions of a booklet called *Vivēka-Vibhāgapatrikā* from which it appeared that Muḷḷaṇḍram was granted to 8 Brāhmaṇa families during the reign of king Praudḥadēvarāya of Vijayanagara and was rightly, therefore, named Praudḥadēvarāyapura. The original donees were most of them poets and it is not unlikely that Ḍiṇḍimakavi also called Kumārar-Ḍiṇḍimar as hinted in the Muḷḷaṇḍram record No. 397 of 1911 was a descendant of them, who had established his reputation as a poet. From Taylor's *Catalogue of Oriental Manuscripts*, we learn that Ḍiṇḍimakavi (son of ?) Aruṇagirinātha was the author of a comic interlude called *Sōmavallīprahasana* and also of a commentary on Śaṁkarāchārya's *Saundaryalaharī*. The name Aṇṇāmalainātha which Kumārar-Ḍiṇḍimar's son receives in the Muḷḷaṇḍram record (No. 397 of 1911) is synonymous with Aruṇagirinātha the name of his grandfather and consequently Ḍiṇḍimakavi of Muḷḷaṇḍram, may have to be identified with the author of the *Sōmavallīprahasana* and the commentary on Śaṁkarāchārya's *Saundaryalaharī*. The *Vivēka-Vibhāgapatrikā* mentioned above, includes a certain Rājanāthakavi among the first recipients of the village. The author of the *Achyutarāyābhyudayam*, also called Rājanāthakavi may have been a later member of the family to which the earlier Rājanātha belonged. The later Rājanāthakavi appears also to have composed the Sanskrit work *Sāḷuvābhyudayam* in the colophons of which he receives the surname Hṛidaya-Śiva and the titles Ḍiṇḍimakavisārvabhauma and Navanāṭaka Bharatāchārya. His father was Aruṇagirīśa or Śōṇādrinātha. It is thus possible also to identify the author of the historical works *Achyutarāyābhyudayam* and *Sāḷuvābhyudayam* with Ḍiṇḍimakavi of Muḷḷaṇḍram.

Ḍiṇḍimakavi, a poet and a resident of Muḷḷaṇḍram in the North Arcot district.

The *Vāṇiyaṇs* and their Brahman *guru* at Muḷḷaṇḍram.

Their 1000 families compared with the *Teliki-vēvuru* of the Telugu country.

Ḍiṇḍima's works.

Rājanāthakavi, the author of *Achyutarāyābhyudayam* and *Sāḷuvābhyudayam*.

73. The Matsya kings of Oḍḍavādi are known from the Dibbida plates of Arjuna published in the *Epigraphia Indica* (Vol. V. pp. 106 to 112). Mr. Venkayya has also drawn attention to several Matsya records in the Lakshmīnarasiṁhasvāmin temple at Siṁhāchalam (Report for 1900, p. 32 f), some of which bear engraved on them, the distinguishing mark of a fish (*matsya*). Oḍḍavādi of these inscriptions is probably identical with the village Vaḍḍādi about 12 miles from the Anakapalle

Railway Station. At Chōḍavaram quite close to Vaḍḍādi were copied eight inscriptions in the temple of Kēśavasvāmin all of which refer to two later chiefs of the Matsya family, *viz.* Vīrapratāpa-Śiṅgarāja, son of Oḍḍādi Pratāpa-Śrīraṅgarāja (Nos. 53 and 58 of 1912) and the *Mahāmaṇḍalēśvara* Pratāpa-Vallabharāja-Mahāpātra (Nos. 51 and 57 of 1912), Vallabharāja-Mahāpātra (No. 52 of 1912) or Traiḍā Beharā-Mahāpātra Śrī-Bhūpatirāya Vīrapratāpa-Vallabharāja-Mahāpātra (No. 54 of 1912). The date of the first is given as Śaka 1453 (= A.D. 1531–32) while for the second the inscriptions supply only the cyclic years without giving the corresponding Śaka dates. No. 55 of 1912 which is a much damaged epigraph supplies the date Śaka 1319 corresponding to A.D. 1397–98 for an earlier chief, the *Mahāmaṇḍalēśvara* Pratāpa Lakshmaṇadēvarāja. Three Siṁhāchalam records ranging between Śaka 1309 and 1343 (Nos. 283, 284 and 312 of 1899) refer to a certain Pratāpa-Arjunadēvarāja of Oḍḍādi who had conquered the province of Jantaru-nāṇḍu in which, according to No. 46 of 1912, was included the village Lakumavarapuṁkōṭa (*i.e.* Lakkavarapukōṭa). In Śaka 1387 the *Mahāmaṇḍalēśvara* Śrīvallabharāja of Oḍḍādi made gifts at Siṁhāchalam (No. 255 of 1899). The small estate of Voḍḍādi (now connected with Māḍugula; *Gazetteer*, Vizagapatam district, p. 319 f), must eventually have passed into the hands of the Pūsapāṭi kings of Vizianagrum of whom Śītārāmarāja-Vijayarāmarāja is stated to have been ruling the Machchha (Matsya) country in Śaka 1658 (= A.D. 1736–37) and to have made, on that occasion, a gift of land for the maintenance of music in the Kēśavasvāmin temple at Chōḍavaram (No. 56 of 1912).

The Matsya kings of Oḍḍavādi (Vaḍḍādi).

74. One record from the Chingleput district (No. 34 of 1912) refers to the reign of the Quṭb Shāhi king Abulu Hasanu (*i.e.* Abū Hasan) of Gōlakoṇḍa. He was the last of that dynasty and ruled from A.D. 1672–1688. The Satyavēḍu record under reference registers the foundation of a well by a certain Dēṣūri Pedda-Kṛishṇa whose genealogy is described in detail in another epigraph from the same place (No. 33 of 1912). In this latter we are told that the founder of the family also called Pedda-Kṛishṇāreḍḍi, belonged to the Paṇṭa-vaṁśa and the Madhurāntaka-gōtra and was the disciple of the Vaishṇava teacher Tirumala-Tōlappāchārya. In his *Lives of Telugu Poets*, Mr. Viresalingam Pantulu informs us that Maṭla Ananta the author of the *Kākusthavijayam* (above paragraph 70), was also a disciple of the same teacher. As the time of Pedda-Kṛishṇāreḍḍi from whom the donor Pedda-Kṛishṇa, was separated by five generations or about 125 years, would be roughly the middle of the 16th century A.D., the date of Maṭla Ananta, already derived is further confirmed indirectly.

The Quṭb Shāhi king Abū Hasan and his feudatory Dēsūri Pedda-Kṛishṇa.

Pedda-Kṛishṇa's ancestor, a member of the Paṇṭa-vaṁśa and a disciple of the Vaishṇava teacher Tirumala-Tōlappāchārya.

Another Muhammadan ruler mentioned in a Telugu inscription copied during the year, is Hajarati Sulutānu Abduli Hassanu Kudupuśaha (*i.e.* Hazarat Sulṭān Abdul Hassan Quṭb Shāh). The record is dated in Śaka 1662 (=A.D. 1740–41) and confers the priesthood of a temple on a private individual. As the grant was made for the merit of Abdul Hassan Quṭb Shāh it appears as if the chief may have been dead at the time of the grant. Again, no Quṭb Shāhi king of the name Abdul Hassan is known to have ruled about this period—the last as stated above being Abū Hasan (A.D. 1672—1688). If, therefore, it is likely that the gift was made for the merit of a dead king, the name Hajarati Sultānu Abduli Hassanu Kudupuśaha mentioned in the Konakoṇḍla grant may still refer to Abū Hasan, son-in-law of Abdoolla Koottub Shaw.

Hajarati Sultānu Abduli Hassanu Kudupuśaha, same as Abū Hasan.

Four Arabic inscriptions (Nos. 565–568 of 1911) copied from detached stones at Periyapaṭṇam in the Rāmnāḍ district were deciphered by Dr. Horovitz, Aligarh. He very kindly informs me: "All the inscriptions apparently belong to tomb-stones. In two of them, verse 26 of 55 Sūra of the Qurān is inscribed. There are some other words besides, but only a few letters can be read. On the 3rd inscription the following words can be read: "This is the tomb of the deceased (woman) the happy who died as a martyr . . . . in the month." On the 4th inscription the following words can be read: 'He is God.' The deceased whom God may forgive, the Martyr!".

Four Arabic epitaphs from Periyapaṭṇam in the Rāmnāḍ district.

75. I had noticed in my last Report (p. 93, paragraph 70) a Dutch record from Chingleput which mentioned a certain Conrad Peter Keller, Lieutenant Dessave and Engineer at Colombo whom Dr. Vogel, Ph.D., the acting Director-General of Archæological Survey for India, identified with C. P. Keller, engraved on the wall of the Birds' kitchen on the Tirukkaḷukkuṉṟam hill. J. A. Van Braam, Nederld. Commiss., a name also found on the same wall, was included by me in my note on the "Dutch signatures on the hill at Tirukkaḷukkuṉṟam" which appeared in my Report for 1909 (p. 122, paragraph 79). When recently I happened to be at this place, I secured copies of all the other signatures found on the walls of the two kitchens of the temple on the hill and also of an inscription in Roman characters engraved on the wall of a ruined stone shed (*maṇḍapa*) in the north main street of the Tirukkaḷukkuṉṟam village.

Signatures in Roman characters on the walls of the two temple kitchens, on the hill at Tirukkaḷukkuṉṟam.

George Dawson, Chief of Cuddalore, lived in a *maṇḍapa* at Tirukkaḷukkuṉṟam

The latter registers that 'George Dawson lived in this choultry (evidently referring to the ruined *maṇḍapa*) from 1st October to 9th December 1769.' Mr. C. Hayavadana Rao, B.A., B.L., of Madras, whom I consulted regarding the identification of George Dawson, writes to me after a careful search made into old MS. records, that "he was a Madras Civilian and entered service of the Hon. East India Company at Fort St. George, as a Writer in 1751. In 1768 he became a Member of the Madras Council. In 1769 he was appointed Chief of Cuddalore (*Gazetteer*, South Arcot district, p. 231) succeeding Henry Brooke in that place, returned to England in 1776 and went out of service in 1778." The apparent reason for Mr. Dawson stopping at Tirukkaḷukkuṉṟam, immediately after his appointment, may have been considerations of health. Even now Tirukkaḷukkuṉṟam maintains its reputation as a health-resort

Of the signatures on the kitchen walls, L. Hemsinck occurs with the date 1662. As, however, he is known to have been the Under Merchant and Chief at Sadraspatam from A.D. 1666 to 1686 and as his signature which occurs also on one of the pillars of the Orukal-maṇḍapa (on the same hill) bears the date 1666, it becomes doubtful if L. Hemsinck engraved on the kitchen wall is identical with the Chief of Sadraspatam or with some relation of his of that name. It is not still impossible to suppose that Hemsinck in some capacity other than Chief, may have come up the Tirukkaḷukkuṉṟam hill and left his signature there. It is also possible that L. Hemsinck is the same as L. Hemsinck De Jonge whose signature is found on the pillars of the Orukal-maṇḍapa but must be different from Lambert Hemsinck whose epitaph with date 1661 is described by Mr. Cotton on p. 222 of his book, *Tombs in the Madras Presidency*. Hemsinck's Second was Anthoni de Klerk whose signature as A. D. Klerck was found in the Orukal-maṇḍapa. It occurs also on the kitchen wall with date 1666. A. Vandenbroek (No. 329 *k*) without any date, is perhaps to be connected with Maria Vandenbroek whose tomb in the Dutch cemetery at Pulicat is described in Mr. Cotton's *Tombs* (p. 187, No. 1006). Still another signature whose connection may be traced to the Dutch names referred to in Mr. Cotton's book is A. M. Eilbracht with date 1793 (No. 329 *k*). Mr. Cotton gives the 22nd of September A.D. 1793 as the date of the death of Sara Antonia Eilbracht (*Tombs*, No. 1046).

L. Hemsinck De Jonge and A. D. Klerck.

76. At the suggestion of the Sub-Collector of Chingleput, my Assistant Mr. Subrahmanya Aiyar copied the Dutch epitaph on a tombstone (probably from Sadras as Mr. Cotton thinks) now preserved in the District Judge's bungalow at Chingleput, which bears the trite adage '*des menschen leven is als een bloome des velts*'—man's life is as a flower that fades. Another epitaph copied at the instance of Mr. Cotton, is No. 35 of Appendix C, from the Madras Museum. I subjoin an extract from an interesting note on the record which Mr. Cotton has kindly supplied to me: "The slab was found at Messrs. Arbuthnot's Cement Works, Perambur, and my attention was first directed to it by Mr. Spohr 12 years ago. The stone is in two pieces, the upper portion

A Dutch epitaph at Chingleput.

The Greek tombstone preserved in the Madras Museum.

containing (three) Greek words. The lower half is in good condition and contains fifteen full lines of Latin, the literal translation (of which) is: John Constantine who being made perfect in a short time fulfilled a long time; a native of Greece—but born in Transylvania, full of virtues and worn out with works departed in the Lord on the 17th day of May aged 52. His brother George Constantine, a Christian, put up this monument of his gratitude and grief in the year of our Lord 1727."

Extracts from a note supplied by J. J. Cotton, Esq., I.C.S.

"The interest in this stone lies in the fact of its being the only Greek tombstone found in South India and the most ancient Greek tombstone anywhere in India. The opening words are from Wisdom, Chapter IV, verse 13. The full quotation is found in the Apocrypha."

"It is possible that the early records of Fort St. George may contain some reference to John Constantine and his brother George and I shall try to find if there is any information in the old papers at the India Office."

II

Endorsement by the Superintendent, Archæological Survey, R.C. No. 411, dated 28th June 1912.

Submitted.

A. Rea,
Superintendent, Archæological Department.

Order—No. 919, Public, dated 29th July 1912.

Recorded.

2. Mr. Krishna Sastri's report is an interesting record of much valuable work accomplished during the year.

3. The Superintendent, Archæological Survey, will be requested to submit his views in regard to the conservation of the ancient monuments mentioned in paragraphs 3, 5 and 8 of part I of the report.

4. The programme of work for the next field season is approved.

(True Extract.)

A. G. Cardew,
Ag. Chief Secretary.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle (with forty copies).
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Political department.
,, the Government of India, Department of Education (with C.L.).
,, the Government of Burma (with two copies and C.L.).
,, the Government of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L. and four copies).
Editors' Table.

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G.O. No. 961, 2nd August 1913.

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Epigraphy.

Recording the progress report of the Assistant Archæological Superintendent for —, Southern Circle, for the year 1912-13.

BOMBAY BRANCH

OF THE

Royal Asiatic Society.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

Read—the following paper :—

Letter—from M.R.Ry. H. Krishna Sastri Avargal, B.A., Rao Sahib, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Chief Secretary to Government (through the Additional Superintendent, Archæological Survey).
Dated—Ootacamund, the 11th July 1913.
No.—337.

I have the honour to submit my Annual Report on Epigraphy for 1912–13. The photographs taken during the field season under review (*vide* Appendix D of the report) have been sent direct to Government, with my No. 34 forwarding an advance copy of the same.

2. In spite of my best efforts to make the proof clean before submitting it to Government, I regret that it was not found possible to do so. A separate corrected proof with the necessary instructions will, consequently, be sent to the Superintendent, Government Press, Madras, in a few days and I shall see that the copy is free from all blunders before the Government Order to strike off reaches the Press.

3. I request that I may be supplied with 40 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

PART I.

Office Routine.

I regret to bring to the notice of Government the sudden death of Rai Bahadur V. Venkayya, M.A., Epigraphist to the Government of India, on 21st November 1912. During his service of 25 years from 1887 to 1912 in the Archæological Department, he spent nearly 22 years in Madras. By his disinterested labours, both as an able Assistant to Professor Hultzsch and as an independent Epigraphist of high capabilities, he has practically rescued South-Indian Epigraphy from the oblivion to which it was consigned prior to the organisation of an Epigraphical Department in Madras under the scholarly direction of Professor Hultzsch. The gap caused by Mr. Venkayya's death, is irreparable and the Government, in my opinion, cannot more adequately appreciate his services than by duly acknowledging them. Mr. Venkayya's latest contribution to Madras Epigraphy was *South-Indian Inscriptions*, Vol. II, Part IV, in passing which through the press, I aver from personal knowledge that Mr. Venkayya worked with extraordinary energy in spite of his declining health and succumbed, while yet in his middle age, to the fell disease tuberculosis.

2. In G.O. No. 568, Public, dated 13th May 1912, the Government were pleased to strengthen my establishment by raising the pay of my Junior Assistant (altering his designation into that of Collection Assistant) and sanctioning two additional Students in Epigraphy and two copyist peons. This was apparently with the object

of achieving (1) an expeditious Epigraphical survey of the Madras Presidency and (2) the publication of further volumes of *South-Indian Inscriptions* in quicker succession than hitherto. Fully recognising the importance of this object of Government, I have now practically divided my establishment into two sections, one, the collecting section and the other, the publishing. The first is managed by Mr. Venkoba Rao my Senior Assistant, with the assistance of two Epigraphical Students, the photographer and four copyist peons, while the latter is worked by the Junior Assistant Mr. K. V. Subrahmanya Aiyar and one of the three Epigraphical Students. As the scheme was put into effect only in the middle of June 1912, it is too early to expect any definite results in the matter of either publication or collection. The latter, however, has been earnestly begun and the newly entertained Epigraphical Students, Messrs. S. R. Krishnaswami Aiyar and K. Rama Sastri have been trained already in the details of tour work which includes an intelligent search for inscriptions, the pasting of facsimiles and transcribing and estimating the true historical value of Epigraphical records. Mr. D. Mahabala Rao having resigned his appointment on considerations of health, a new candidate, Mr. C. R. Krishnamachari was selected from the Nellore Collector's office as the probationary Epigraphical Student (Telugu) and took charge of his duties on 15th February 1913.

Mr. K. V. Subrahmanya Aiyar was, on the recommendation of the District Medical Officer, granted three months' privilege leave and arrangements were made by bringing an outsider to get through part, at least, of the pressing work which Mr. Subrahmanya Aiyar's absence necessarily caused to accumulate.

TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

3. Iconographical notes on the sculptures of Seven Pagodas prepared by Dr. Vogel, PH.D., were sent to me for verification and criticism as early as 18th January 1912. Accordingly I started for Madras *en route* to Māvalivaram (Seven Pagodas) on 6th October 1912. Here Mr. Rama Sastri and the photographer, who were then working with Mr. Venkoba Rao in the villages near Conjeeveram, joined me and we left for Seven Pagodas on 9th October 1912. Some very interesting photographs (Nos. 203 to 207 of Appendix D), perhaps not secured till now by the Archæological Department, were taken under flashlight by my photographer Mr. Visvanatha Aiyar, in the Ādivarāhasvāmin cave-temple, while notes prepared by the Officiating Director-General were checked by me with the originals and some alterations which appeared to me important, were put down for transmission to that officer. I availed myself of this opportunity also to examine the excavations that were being conducted in the two quadrangular court-yards of the Shore Temple, and to obtain impressions in duplicate of the Pallava inscription round the plinths of the two high platforms in the second court-yard.

4. The western side of the heap of sculptured boulders at Māvalivaram is mostly covered with jungle. It has been found that marks of the sculptor's tools are evident on almost every alternative boulder of this historic group and it, therefore, suggests to me that for various reasons, the jungle in question might be thoroughly cleared and rock and boulder completely exposed to view for the critical examination of the scholars of Indian Sculpture and History who visit Māvalivaram in large numbers, all through the year. It is not unlikely that this step, when taken, might bring to light more caves, sculptures or inscriptions of great interest. Again, the spacious rock-cut temple of Ādivarāhasvāmin in the north-west corner of the village is divided into ugly compartments by two modern mud walls raised in the front verandah running parallel to the central shrine. These hide from view the beautiful and majestic sculptures on the walls of the verandah, which are apparently only decorative and are, as such, no longer worshipped in the same way as the Boar-incarnation of the central shrine. The mud walls may, therefore, be profitably removed without prejudice to the worship of the god in the central shrine. Arrangements must also be made to admit more light into the verandah by opening some big iron-barred windows in the wall of the stone *maṇḍapa* in front, if it is possible to do so.

5. On returning from Māvalivaram I had to make a halt at Madras to examine *in situ* certain inscribed stones in the Museum and to secure impressions for the Director-General of a Pāli inscription on a stele of Buddhist sculptures from Amarāvati, which is now set up in the Archæological section. During this interval,

the Epigraphical Student and the photographer were put to the work of copying the lithic records of two Vishṇu temples at Tirunīrmalai (near Pallāvaram) which, in spite of its inscriptions of the 13th century and later, must have been an ancient place sacred to the Vaishṇavas inasmuch as it has been commemorated by the saint Tirumaṅgai-Āḻvār in the *Nālāyiraprabandham*. From Madras we proceeded to Tirupati. The metallic statues of the two illustrious Vijayanagara emperors Kṛishṇarāya (with his two wives) and Veṅkaṭapatidēva-Mahārāya, placed at the entrance into the temple on the hill, were photographed (Nos. 209 and 210) for the second time, with a view to obtain better pictures. These will be reproduced as illustrations to my contribution on the Karṇāṭa kings of the third Vijayanagara dynasty which is shortly to appear in the Director-General's *Archæological Survey Report* for 1910–11. Sketches were also prepared of the busts of copper statues of the famous Indian Financier, Todar Mull, and his two wives (Nos. 31 *a* to *c*, of Appendix E). These, as in the case of the statues of Kṛishṇarāya and Veṅkaṭapatirāya, bear on their right shoulders in Nāgarī and Telugu characters the names of Todar Mull, his two wives Mātā Mōhanadēvī and Pītā Bībī and his proper name Lālā Khēmarām. Other photographs of interest including an ornamental lamp-stand (No. 216 of Appendix D) and a metallic vase for burning incense and camphor (No. 217 of the same Appendix), were also secured. The high *prākāra* walls of the temple of Gōvindarāja-Perumāḷ in Lower Tirupati—whose majestic *gōpura* appears to have been built by a Maṭla chief of the Cuddapah district—and those of Śrīnivāsa-Perumāḷ on the hill, are literally covered with inscriptions. It must occupy a brisk copying party almost a full month or more, to examine and secure the best preserved and complete ones among them which are of any historical interest. The temple on the hill is known to have been rebuilt in the 13th century A.D. and this is evidenced by the way in which inscribed stones are indifferently fixed into the second and third *prākāra* walls of the temple with least consideration to position, arrangement or order. A small godown in the inner enclosure of the temple goes by the name Tāḷḷapākaṁvāri-koṭṭu and is packed with copper-plates. All the plates bear songs in the Telugu language and alphabet, about the god of the temple and cannot as such be of much interest to the student of history. Still the various *rāgas* and *tāḷas* in which the songs are marked to be sung and the flowery style adopted by the authors Tāḷḷapākam Annamāchārya or his son Pedda Tirumalāchārya whose representatives are still the privileged musicians in the Śrīnivāsa-Perumāḷ temple, may not be without their value to the science of Indian Music or to the development of style in later Telugu literature. I got nearly 150 of these copper-plates copied mechanically, with brush, ink and paper as in the case of stone epigraphs and there remain several hundreds still, to copy and examine.

6. After leaving Tirupati I returned straight to head-quarters on 1st November 1912, deputing Mr. Rama Sastri with a peon and attender to finish the work at Lēpākshi (near Hindupūr) which had not been completed last year and to examine further the suburbs of Hindupūr for archaic records of the Gaṅga, Bāṇa, or Noḷamba kings. Occupied with publication work at head-quarters and discharging under orders of Government (recorded in G.O. No. 1453, Public, dated 28th November 1912), the current duties of the Government Epigraphist, I was not able to find a second opportunity of touring during the official year under review.

The following is the diary of my travelling from 6th October to 1st November 1912 :—

1912.

October 6th and 7th.—Ootacamund to Madras.
" 8th.—Madras to Pallāvaram and back; examined the temples at Tirunīrmalai.
" 9th.—Madras to Māvalivaram.
" 10th to 12th.—Māvalivaram.
" 13th.—Māvalivaram to Madras.
" 14th to 21st.—Halt at Madras; examined some stone inscriptions in the Museum, copied one for Dr. Vogel and corrected proofs of an article on the 'Hoysaḷas, in the Chōḷa country' contributed by me to the Director-General's *Archæological Survey Report* for 1909–10.

1912.

October 22nd and 23rd.—Madras to Tirupati.
" 24th and 25th.—Halt at Tirupati; examined the inscriptions of the Gōvindarāja-Perumāḷ temple, and took photographs.
" 26th.—Tirupati to Tirumala hill.
" 27th and 28th.—Halt at Tirumala hill.
" 29th.—Tirumala hill to Tirupati.
" 30th.—Halt at Tirupati.
" 31st and 1st November.—Tirupati to Ootacamund.

Tours of the Establishment.

7. The programme submitted with my report for last year was almost completely worked out by Mr. Venkoba Rao who left Ootacamund on 5th August 1912 and remained touring till 3rd February 1913. He was accompanied by one or sometimes two Epigraphical Students and the photographer and has secured during this period of six months estampages of a large number of stone inscriptions besides the many interesting photographs and sketches included in Appendices D and E. He obtained on loan a valuable set of copper-plates from Daṇḍapalle in the Palamnēr tāluka of the Chittoor district, which belongs to the reign of a Vijayanagara king of the first dynasty, whose inscriptions are rather rare. The collection of Mr. Venkoba Rao, on the whole, is a very satisfactory one, including as it does the numerous and highly interesting records of Tiruvoṟṟiyūr to which I drew the attention of Government last year (*vide* my Annual Report for 1911–12, Part I, end of paragraph 3). In the sequel, in Part II of this report, I will have occasion to refer to these historical documents frequently, particularly in connection with my account of the early dynasties of the Rāshṭrakūṭas, Gaṅga-Pallavas and Chōḷas. It is needless, therefore, to repeat that the Tiruvoṟṟiyūr temple is, epigraphically speaking, a monument that richly deserves the full care which the Archæological Department could possibly bestow on it to preserve intact its many valuable epigraphs and the unique traditions connected with them. In a recent order of Government, I find that the Archæological Superintendent is not prepared to recommend the temple being included in the standard list of conserved monuments. It is, however, a question for consideration whether inscriptions, in general, which supply the only reliable data for the construction of South-Indian history, are not to be secured from voluntary mischief by at least, merely, including the temples which contain them, in the list of conserved monuments. Such a procedure while it may not involve more expenditure to Government, is sure to be a safeguard against vandalism of any sort and will be welcomed by the trustees of temples who may appreciate the value of these old documents. From a thorough examination of its historical records, I am now able to say, though last year I could not have been quite so positive, that the Ādhipurīśvara temple of Tiruvoṟṟiyūr near Madras contains nearly 150 important inscriptions of the ancient Pallava, Rāshṭrakūṭa and Chōḷa dynasties and that a study of these helps us to get an insight into the political, religious and social conditions of the people of those times, so clearly, as to recommend the inscriptions being preserved from any attempt at damage either by the temple servants or by outsiders. Being an important shrine dedicated to Śiva and Durgā it is not unlikely that people may think any day of improving it by demolishing certain portions and destroying its inscriptions. I beg therefore to submit that the Government will be pleased to request the Archæological Superintendent to re-consider his recommendation in the light of my remarks and modify his proposal recorded in G.O. No. 233, Public, dated 15th February 1913. The next important place visited by Mr. Venkoba Rao is Kuraṅgaṇimuṭṭam near Conjeeveram, in which there exists an old rock-cut shrine with an epigraph of the Rāshṭrakūṭa king Kannaradēva (Kṛishṇa III) 'the conqueror of Kāñchī and Tañjāvūr' (A.D. 940 and 956), engraved on one of its pillars. This ancient monument, which like the other monolithic caves of South-India may have come into existence during the period of Pallava supremacy, is now deplorably neglected by the pious people of Kuraṅgaṇimuṭṭam. It must, in my opinion, be immediately restored and conserved. Tiruchcheṅgāṭṭāṅguḍi in the Tanjore district examined by the Tamil Epigraphical Student Mr. Krishnaswami Aiyar is another ancient place of great importance in the Chōḷa country, visited during the year under review. It was brought to my notice

by the Collector who felt naturally anxious about the dangerous condition of its main *gōpura* on which there were found a few fragmentary inscriptions. These were copied along with the many important records on the walls of the central shrine and the *mandapas*. They clearly testify to the supposed antiquity of the place and confirm the traditions connecting the temple with the Śaiva saint Śiṟuttoṇḍa-Nāyaṇār whose date goes back to the end of the seventh century A.D. As the inscriptions, however, date only from the tenth century of the Christian Era the temple could not have come into existence long before that period. The images too (both stone and metallic) preserved in the temple are of exquisite workmanship. Under such circumstances, the Uttarāpatīśvara temple at Tiruchcheṅgāṭṭaṅguḍi must also find a place in the list of conserved monuments.

Valuable historical records relating to the warlike propensities of the bordering states in the 8th and 9th centuries of the Christian Era, in and around Mysore, were discovered in the suburbs of Puṅganūr. Allied inscriptions in archaic characters were also secured by Mr. Rama Sastri and the acting Epigraphical Student Mr. Rangarajayya, at Hindupūr and Kambadūru, in the Anantapur district. The temple of Vṛiddhāchalēśvara at Veṅganūr, Trichinopoly district, was brought to the notice of the Archæological department in 1911, by the Collector. It is an elaborately sculptured temple (*vide* list of photographs Nos. 237 to 240), built at the beginning of the 17th century A.D. (Part II, paragraph 62).

The Year's Work.

8. The Annual Report for 1911–12 was passed through the press, finally, on 10th July 1912. Practically till then the whole of my office establishment was engaged with it, either reading proofs, entering corrections, completing transcripts of records, or checking references. A summary of the report was sent to the Government Epigraphist and the Director-General and a synopsis based upon the collection of last year was drawn up and supplied to the Government for insertion in Part I of the Administration Report of the Madras Presidency. Under orders of Government I read through the first proofs of Mr. Rice's revised edition of "Coorg Inscriptions" and forwarded to him for approval a set of galleys with my suggestions. At the same time the necessary estampages for eleven photo-zincographic plates to be issued as illustrations to the above volume, were secured from Coorg by the Kanarese Epigraphical Student Mr. D. Mahabala Rao (since resigned) and have been placed in the hands of the Government Photo-Zinco Office, Poona, for reproduction. Proofs of articles on "South Indian dates of Chōḷa and Pāṇḍya kings" contributed to the *Epigraphia Indica* by Mr. R. Sewell, I.C.S. (retired), London, were received from the Government Epigraphist for correction, after comparison with the original impressions stored in my office. This was done and some of the queries of Mr. Sewell were answered. Mr. Pate, I.C.S., Settlement Officer, Tinnevelly, applied to me to revise his chapter on history which is to form part of his new edition of the Tinnevelly *Gazetteer*. Such notes as I was able to provide were forwarded to him on 4th December 1912. The usual date extracts from inscriptions amounting to as many as 46, were also prepared and will be forwarded for publication in the *Epigraphia Indica*. The Hon'ble Mr. L. D. Swamikannu Pillai who has been taking much interest in Pāṇḍya chronology and has accordingly extracted details of dates from a large number of Pāṇḍya inscriptions in the files of this office, sent the results of his calculation to me through Government (*vide* Memorandum in the Public department No. 6600–4, dated 8th February 1913) for remarks and suggestions. I examined the original impressions of almost all the inscriptions referred to by Mr. Swamikannu Pillai before submitting my opinion thereon. Two contributions to the *Archæological Survey Report*, viz., "The Hoysaḷas in the Chōḷa country" and "the Third Vijayanagara dynasty; its viceroys and ministers" were submitted by me to the Director-General of Archæology. Of these the former is in galleys and the latter, I presume, has also been forwarded to the press. Mr. K. V. Subrahmanya Aiyar also wrote an article to the *Indian Antiquary* (Vol. XLI, pp. 144 to 149) about the ancient Chōḷa king Karikāla and his times.

9. In the direction of publication work, I started, with the approval of the late Rai Bahadur V. Venkayya, a volume of inscriptions of the Vijayanagara king Kṛishṇarāya, and clean transcripts of a good number of these records were prepared for the press.

Since assuming charge, however, of the current duties of the Government Epigraphist on 10th December 1912, I had to devote my attention immediately to the *Epigraphia Indica* and to the *South-Indian Inscriptions*, left unfinished by Mr. Venkayya. I passed for issue Vol. II, Part IV of the latter and of the *Epigraphia Indica*, I issued Part VIII of Vol. X and Parts IV and V of Vol. XI. Materials for Vol. XI, Parts VI and VII of the *Epigraphia Indica* were also collected together and brought up to an advanced stage in proof. On the 25th of March 1913 I was informed that Dr. Sten Konow of Christiania had accepted the editorship of the *Epigraphia Indica* and accordingly I transferred to him all the papers connected with this journal. I have since taken up on hand Part V of Vol. II of the *South-Indian Inscriptions* which supplies an introduction (drawn up already in manuscript by the late Mr. Venkayya) with a general Index, and completes Vol. II. Volume III of the journal will also be continued by printing important typical records of the Chōḷa kings, such as have not been already dealt with by Professor Hultzsch in the two parts of the volume issued by him.

10. In the Appendices B and C are registered 614 inscriptions (copied at 68 different villages), excluding the Ceylon records mentioned in paragraph 13, below. About 100 or more collected by Mr. Rangarajayya in the Bellary, Kurnool and Guntur districts still remain to be registered. I propose to include them next year, since these have yet to be pasted, transcribed and arranged. The epigraphs included in the list have all been transcribed tentatively. The photographer Mr. Visvanatha Aiyar who succeeded Madhuranayagam Pillai (transferred at his own request as a drawing master, to the Municipal Lower Secondary School, Ootacamund), has taken 69 photographs and prepared 29 sketches which are included in Appendices D and E and comprise good specimens of Hindu gods which must prove useful in the study of Indian Iconography. Index tickets for inscriptions copied in 1911–12 have been drawn up and arranged. Five copper-plate records intended for the Madras Museum from the last year's collection were sent for deposit to that institution with descriptive labels. The programme submitted with my last report could not be fully worked out inasmuch as Mr. Subrahmanya Aiyar who was engaged in publication work had no opportunity of proceeding on tour.

11. Appendix A of this report includes 16 copper-plate inscriptions examined during the year under review. Most of these will be critically noticed in Part II below, under the dynasties to which they respectively belong. Of special interest, are the Western Chāḷukya plates from Nīlagunda in the Harpanahaḷḷi tāluka of the Bellary district, which were secured by the acting Kanarese Epigraphical Student Mr. Rangarajayya, through the kind intervention of the Tahsildar of Harpanahaḷḷi. They are three in number and measure roughly 1′ 4½″ by 10¾″. The plates are strung on a circular copper ring with a heavy rectangular seal attached to it. The seal measures 3″ by 3½″ and bears on a countersunk surface, a running boar facing proper right, in the centre. Above the boar, are the symbols of the sun, *chauri* (?) crescent, *svastika* and the drum; behind it a lamp-stand or a flag-staff and below the boar, the legend *śrīmach-Chāḷukya-*[*bhū*]*valla*[*bha*] in old Kanarese characters. Only one other similar charter has so far been edited by Dr. Fleet in the *Indian Antiquary*. This new discovery, which will also be sent to the same scholar for publication in the *Epigraphia Indica*, must, in my opinion, clear up certain difficulties which the published set of plates from Kauṭhēm in the Mirāj State, did not.

Mr. Ramadas Pantulu of Vizagapatam kindly sent to me at my request a copper-plate inscription from among his valuable collection. It is dated in the 195th year of the Kaliṅgāṅka Era and belongs to the reign of the Kaliṅga king Dēvēndravarman, son of Guṇārṇava. I acknowledge also with thanks the two Eastern Chāḷukya copper-plate grants of Guṇaga Vijayāditya III, and Ammarāja II, from Messrs. J. Ramayya Pantulu, Presidency Magistrate, Madras and G. V. Appa Rao Pantulu, Vizianagram. The former record has already been edited with photolithographic plates in the Journal of the Telugu Academy, by Mr. Ramayya Pantulu. For the benefit of scholars who are ignorant of Telugu, I shall arrange with the Editor of the *Epigraphia Indica* to have them re-published, in the latter journal. The copper-plate grant of Akkalapūṇḍi *alias* Mummaḍi-Śiṅgavaram, dated in A.D. 1368, was forwarded to me by E. B. Elwin, Esq., I.C.S., Collector of Gōdāvari. Being a record connected with the chiefs of Kōṟukoṇḍa (near-

Rajahmundry) who were noticed in my last Report (Part II, page 87, paragraph 68), this inscription gains in importance and is expected to throw further light on the history of these local chiefs. Another copper-plate received through the kindness of Mr. Todd, I.C.S., Special Settlement Officer, Madanapalle, bears an important Vijayanagara grant of the time of Tirumala I and refers to the feudatory family of the Maṭla chiefs of Cuddapah among whom, we know, was Ananta, the author of the well-known Telugu poem *Kākusthavijayamu*.

Six copper-plate inscriptions of a recent date received from the Special Settlement Officer, Madanapalle, and one from the Tahsildar of Hindupur—though they are of questionable authenticity—supply interesting information on communal life in villages, immigrations of families of cultivators in a body from one part of the country to another, foundations of new settlements, decisions by assemblies of disputes in matters relating to caste privileges or preferences and such other subjects. No. 9 of Appendix A registers the grant of Reḍḍi-*mirāś*, Karaṇīka-*mirāś*, and the right of collecting police-fee (*kāvali-rusumu*) in the village of Lōmaḍa, to certain private persons, by king Kṛishṇarāya with the approval of his minister Appāji. Other village officials entitled to receive *mēra* (*āyamēragāṇḍru*), besides the Reḍḍi and Karaṇam mentioned above, are stated to be the village priest (*purōhita*), the artisan, the mason, the shroff (*sarābu*), *talāri* (the village messenger), the potter, the washerman, the barber, and the village servants (*mādiga* and *veṭṭi-māla*, also called *bārika* and *chākari*). The *talāris*, who had frequently to carry news to and from the authorities, received additional *ināms* with the consent of the other village officials. Those vested with the right of policing the village also enjoyed special grants inasmuch as they had to "make good the loss of any property within the limits of the village boundary." Small thefts or pilferings, however, in private fields within the village, were to be accounted for by the *talāri*. To the list of village officials specified above, other inscriptions add the *nambi* who performed the worship in village temples. A dispute between the Karṇams and the *agrahārikas* of Avuḍūru arose in the matter of an inconvenient situation of *inām*-lands (No. 11 of Appendix A). It was equitably settled by Anugoṇḍa Veṅgaḷappa who classified the lands into "good, bad and medium" and redistributed them. No. 12 of the same Appendix is a charter granted under peculiar circumstances to a certain Kanumanūri Raṅgāchārya for "casting out the *munīśvara* of Vandavāśi forest, from the gods Ekāmbrēśvara and Varadarāja of Kāñchī who had been possessed of him!" The chiefs of Kāñchī seeing that the glory of the gods had much diminished during processions, sent for Raṅgāchārya who ordered a charmed cocoanut to hunt out and punish the evil *munīśvara* that was the cause of the discomfiture of these gods. The gift conferred on Raṅgāchārya for this meritorious act was the privilege of collecting certain fees in villages and towns from the weavers and shepherds, throughout the fifty-six countries which made up India. The Baḍugulavāru and the Palināṭivāru quarrelled among themselves about the *birudas* to be carried during festal processions. The case was submitted to the Vaishṇavas, Voḍayas, elders and the merchants of Kāñchī, for decision (No. 13 of Appendix A). They granted, on the authority of a previous document on stone, a very long list of privileges including that of *kuṅkuma-vasantam*, to the Baḍugulavāru, though this did not please the other party. It is not stated who the Baḍugulavāru were, but it is inferred from a subsidiary grant which refers to a similar dispute at Donakoṇḍa-*tīrtha* that they must have been shepherds of the Yādava race "who refused to accept the theory of pollution in the matter of the food to eat and the clothes to wear." The Kanarese and Telugu shepherds of the Chingleput district are, I am informed, still called *Vaḍugaṇs*.

12. A large number of lead and copper coins discovered by Mr. Rea at Peddamuḍiyam and Amarāvati during his last excavations in those places, were sent to me for identification. Of these many were found to be completely worn out having neither legends nor symbols on them; and many others, again, bore Muhammadan legends which I was not able to read. I returned the whole collection to Mr. Rea identifying from among the coins sent to me a good number of Āndhra specimens some of which were of a rare type.

13. The 26 Tamil inscriptions from Ceylon (Nos. 594 to 619 of Appendix B), about which I spoke in Part I, paragraph 15, of my last report, have since been

transcribed and examined. With the kind permission of Mr. Bell I include, in my account of the Chōḷas in Part II below, a few extracts which may be of historical interest. Such of these as have been already noticed in previous reports, either from the squeezes, eye copies or photographs supplied by Mr. Bell, have not been reviewed.

Office Library.

14. The following additions were made to the Office Library during the year under review :—

Indian Antiquary, Volume XL (Index Part).
Do. Volume XLI (March to December 1912).
Do. Volume XLII (January 1913).
The Journal of Indian Art and Industry, Nos. 117 to 120.
Annual Report of the Archæological Survey for 1911–1912, Southern Circle.
Do. do. Eastern ,,
Do. do. Frontier ,,
Do. do. Western ,,
Do. do. Burma ,,
Annual Progress Report of the Superintendent, Muhammadan and British Monuments, 1912.
Travancore Archæological Series, Nos. XII to XVI.
Epigraphia Indica, Volumes III to IX.
Do. Volume X (Part VII).
Do. Volume XI (Parts II and III).
A descriptive catalogue of the Sanskrit manuscripts by Professor Rangacharya, Volumes XII to XV.
A descriptive catalogue of the Tamil manuscripts by the same.
Do. Sanskrit manuscripts by Hrishikesa Sastri.
Classified catalogue of the Library of the Director-General of Archæology—Supplement II.
Annual Report of the Director-General of the Archæological Survey of India for 1908–09, Part II.
Do. do. do. for 1909–10, Part I.
Ruins of Desert Cathay, Volumes I and II—Sir Aurel Stein.
Visvakarma (Parts I and II)—Ananda K. Coomaraswamy.
Indian Chronography—Sewell.
Orientalische Bibliographæ, Volume XXIII–XXIV (for 1909–10), Part I.
Ancient India—Krishnaswami Aiyangar.
Calendar of Commissioner for Government Examinations.
The Indian Review, Volume XIII, Nos. 5 to 12.
Do. Volume XIV, Nos. 1 to 3.
South-Indian Inscriptions, Volumes I, II (Parts I to III) and III (Parts I and II).
List of villages in the districts of :—
Anantapur, Bellary, Chingleput, Chittoor, Cuddapah, Godavari, Guntur, Kistna, Kurnool, Madura, Malabar, Nellore, Nilgiris, North Arcot, Ramnad, Salem, South Canara, Tinnevelly and Trichinopoly.

15. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1912–13 :—

	Rs.	A.	P.
Assistant Archæological Superintendent	4,575	0	0
Establishment	6,593	7	5
Assistant Superintendent's travelling	250	6	0
Establishment travelling	2,000	10	11
Contingencies	1,790	12	6
Famine Batta	141	10	6
Total ..	15,351	15	4

16. Inscriptions copied at the following places are registered in Appendices B and C:—

I. *Anantapur district*—

(*a*) **Hindupur** (tāluka)—
Bīchagānipalle †, Chauḷūru †, Hindupūr, Kirikera †, Kotnūru †, Lēpākshi † and Mānēpalle.

(*b*) **Kalyandrug**—
Eraḍukera, Kambadūru and Mulakalēḍu†.

(*e*) **Penukonda**—
Penukoṇḍa †.

II. *Chingleput district*—

(*a*) **Chingleput** (tāluka)—
Māvalivaram †, Nerumbūr and Pērambākkam.

(*b*) **Conjeeveram**—
Āriyambākkam *, Niravaḷūr * and Śivaṇkūḍal.

(*c*) **Madurantakam**—
Nattam †, Neḍumaram and Paramēśvaramaṅgalam.

(*d*) **Ponneri**—
Kāṭṭūr and Tiruveḷavāyil.

(*e*) **Saidapet**—
Tirunīrmalai † and Tiruvoṟṟiyūr.

III. *Chittoor district*—

(*a*) **Madanapalle** (tāluka)—
Basinikoṇḍa †.

(*b*) **Palamner**—
Ēḍūru *, Kaḷakaṭṭūr † and Kūrmāyi.

(*c*) **Karvetinagar** (zemīndāri)—
Padmāpuram *.

(*d*) **Punganur** (zemīndāri)—
Āvulapalle, Bhīmagānipalle, Chalamaṅgala, Guṭṭapalle, Karshaṇapalle, Kīlapaṭla, Mōdugalapalle, Pūjagānipalle *, Sōmala and Uppunelli *.

IV. *North Arcot district*—

(*a*) **Arni** (Jāghir)—
Dēvikāpuram.

(*b*) **Cheyyar** (tāluka)—
Attı Eḷanīrkuṇṇam† and Kuraṅgaṇimuṭṭam.

(*c*) **Polur**—
Kōvilūr (Javadis) and Vīralūr†.

(*d*) **Vellore**—
Śōḷapuram †.

(*e*) **Wandiwash**—
Marudāḍu.

V. *Tanjore district*—

(*a*) **Mannargudi** (tāluka)—
Kōṭṭūr†.

(*b*) **Mayavaram**—
Vaḷuvūr.

(*c*) **Nannilam**—
Tiruchcheṅgāṭṭāṅguḍi †.

(*d*) **Papanasam**—
Tiruppālatturai.

(*e*) **Tirutturaippundi**—
Tiruttuṟaippūṇḍi †.

VI. *Trichinopoly district*—

(*a*) **Kulittalai** (tāluka)—
Śivāyam †.

(*b*) **Namakkal**—
Kārguḍi, Kuṇṇamalai, Nañjai Eḍayār and Pāṇḍamaṅgalam *

(*c*) **Perambalur**—
Āḍuturai, Arumbāvūr, Lāḍapuram *, Perambalūr †, Ūṭṭattūr and Veṅganūr.

(*a*) Places marked thus (*) were examined but contained no inscriptions.
(*b*) Places marked thus (†) were examined, though not included in the programme submitted with the last Annual Report. They were brought to the notice of this office subsequently.

VII. Coorg—

Añjanagiri, Bhāgamaṇḍala, Biḷiūr, Hosahaḷḷi, Kōṭūr, Mālambi, Mercara, Muḷḷūr, Nandigunda, Niḍuta, Pālūr, Peggūr and Yaḍūr.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1913–14.

Number.	Name of village.	District.	Nature of Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Āttūr	Salem	Śiva temple with inscriptions.
2	Bodugulo	Ganjām	Inscription on a stone in the Boirani-Kallikota road.
3	Cannanore	Malabar	Inscription on an old Dutch tomb stone.
4	Chidambaram	South Arcot	A number of inscriptions not copied in previous years.
5	Conjeeveram	Chingleput	Pallava-Grantha inscriptions in the Kailāsanātha temple for reproduction in the *Epigraphia Indica*. Other inscriptions not copied in previous years have also to be secured.
6	Erumbūr	South Arcot	Inscriptions in the Śiva temple.
7	Garbham	Vizagapatam	
8	Garukipalle	Do.	Cave temple.
9	Janti Agrahāram	Do.	Jaina temples.
10	Kalpātti	Malabar	Reported to contain inscriptions.
11	Kāmarasavalli	Trichinopoly	Tamil and Grantha inscriptions in the temple.
12	Kariśalkuḷam	Ramnad	Cave temple.
13	Kōilaṅguḷam	Madura	Stone inscriptions.
14	Kokkarāyanpēṭ	Salem	Reported to contain inscriptions.
15	Koḷḷēgāl	Coimbatore	A ruined Śiva temple called Doḍḍapadēśvara with inscriptions.
16	Kottagṇḍi	Madura	Inscription on stone pillars.
17	Kōvilūr	Salem	A ruined temple with inscriptions.
18	Lālāpēṭ	South Arcot	Eight inscribed stones in the Executive Engineer's Inspection Bungalow.
19	Lōtugeḍḍa	Vizagapatam	Reported to contain inscriptions.
20	Orakaḍam	Chingleput	Old inscriptions on the rocks near the temple.
21	Periyāpāḷaiyam	Do.	Inscriptions in the temple.
22	Puttūr	Trichinopoly	Inscription in archaic characters on Chōḷampāṟai rock.
23	Śēvalpaṭṭi	Ramnad	Stone inscriptions.
24	Sugandalai	Tinnevelly	Inscriptions in the temple.
25	Tirumuruganṇpūṇḍi	Coimbatore	To copy inscriptions not secured in previous years.
26	Tirupanandāḷ	Tanjore	Tamil and Grantha inscriptions.
27	Tiruvaiyāvūr	Do.	Inscriptions in the temple.
28	Tiruvakuḷam	South Arcot	Inscriptions in the Śiva temple.
29	Trichinopoly	Trichinopoly	Grantha inscriptions near the anicut and Pallava inscriptions in the Upper Cave (for reproduction).
	B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.		
1	Argaḷūr	Salem	
2	Bukkāyapalle	Cuddapah	
3	Chārambaḷḷi	Coimbatore	
4	Errapalle	Cuddapah	
5	Eṭṭappūr	Salem	
6	Malayānūr	South Arcot	
7	Nēlapalle	Chittoor	
8	Puttūr	Madura	
9	Śaṅkaranainārkōvil	Tinnevelly	
10	Shermadevi	Do.	
11	Tāḍāvūr	Salem	
12	Tiruchchuḷai	Ramnad	
13	Tiruvāḍāṇai	Do.	
14	Toḷudūr	South Arcot	
15	Vayirapuram	Do.	
16	Pudukkōṭṭai Estate	....	

C.—Detailed survey for inscriptions, tālukwār.

Bellary district—Bellary tāluka.

Tinnevelly district—Ambāsamudram tāluka.

APPENDIX.

A.—List of copper-plates examined during 1912-13.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	A. H. A. Todd, Esq., I.C.S., Special Settlement Officer, Party No. III, Madanapalle.	Vijayanagara	Tirumala-Mahārāya (*i.e.* Tirumala I).	Śaka 1493, Prajāpati, Māgha, *su. di.* 12.	Sanskṛit (Nāgarī).	Returned to Mr. Todd.	To be published in the *Ep. Ind.*	Records the grant of Penuṅgulūru surnamed Yellamarājēndrasamudra, to Brāhmaṇas at the request of Tirumalarāja, one of the chiefs of the Maṭla family which claimed Chōḷa origin.
2	E. B. Elwin, Esq., I.C.S., Collector of Godavari.	....	Śiṅgaya-Nāyaka	Śaka 1290, Śrāvaṇa, solar eclipse.	Sanskṛit (Telugu).	To be returned to the Collector.	Do.	Registers the grant of the village Akkalapūṇḍi surnamed Mummaḍi-Siṅgavaram to a certain Parahitāchārya.
3	M.R.Ry. J. Ramayya Pantulu, Madras.	Eastern Chāḷukya.	Guṇaga-Vijayāditya III ..	Uttarāyaṇa (Winter Solstice).	Do.	To be returned to Mr. Ramayya Pantulu.	Do. By Professor Hultzsch.	Gift of the village Uṟuvuṭūru evidently situated in Gudrahāra-vishaya, to fourteen Brāhmaṇas.
4	M.R.Ry. G. Ramadas Pantulu, Visagapatam.	Eastern Gaṅga.	Mahārāja Dēvēndravarman, son of Guṇārṇava.	Kaliṅgāṅka Era 195, Śrāvaṇa *ba. di.* 5, Dakshiṇāyana (Summer Solstice).	Do.	Returned to Mr. Ramadas Pantulu.	Do. By Mr. Ramadas Pantulu.	Gift of land in the village Siddharthaka to a Brāhmaṇa named Tamparaśarma-Dīkshita, a resident of Eraṇḍapalli.
5	M.R.Ry. G. V. Appa Rao Pantulu, Vizianagaram.	Eastern Chāḷukya.	Ammarāja II (Vijayaditya VI).	Uttarāyaṇa (Winter Solstice).	Do.	To be returned to Mr. Appa Rao Pantulu.	Do. By Professor Hultzsch.	Gift of land at Nammūru in Guḍla-Kaṇḍēṟuvāḍi-vishaya, to a certain Vishṇuśarman.
6	The Monegar of Daṇḍapalle village.	Vijayanagara	Vijayabhūpati	Śaka 1332, Vikṛiti, Bhādrapada, *su. di.* 11, Monday, Śravana, Lakshmi-Nārāyaṇa *yōga.*	Sanskṛit and Kanarese (Nāgarī).	To be returned to the Monegar.	Do. By Mr. G. Venkoba Rao.	Registers that the king founded a village called Kṛiyāśaktipura near Daṇḍēhaḷḷi in Huli-nāḍu of the Muḷvāgila-rājya and presented it to a certain Kṛishṇa-Paṇḍita. The latter in his turn, made a gift of the village to Brāhmaṇas.
7	The Tahsildar of Rayadrug ..	Do.	Vīrapratāpa-Kṛishṇarāya ..	Śaka 1446, Tāraṇa, Vaiśākha, *su. di.* 15.	Do.	To be returned to the Tahsildar.	....	Gift of the village of Pēyalabaṇḍa *alias* Kṛishṇarāyapura, in [Ku]ṟuba-Śīvarasīma which was a district of Niḍugalladurgarājya, to a certain Nṛisiṁhādhvarin.
8	The Tahsildar of Harpanahaḷḷi.	Western Chāḷukya.	Tribhuvanamalla Vikramāditya VI.	Chāḷukya-Vikrama year 12, Prabhava (= A.D. 1087-88) and Chāḷukya-Vikrama year 48, Śōbhakṛit (=A.D. 1123-24).	Sanskṛit (Nāgarī).	Do.	To be published in the *Ep. Ind.*, by Dr. Fleet, London.	Registers grants of the villages of Nirugunda (in Vikkiga seventy, a district of Kōkali 500), Sapava and Kṛishṇapallika, to certain Brāhmaṇas of the Draviḍa-dēśa, and of the village Ādityapallikā to the god Bhīmēśvaradēva at Sapava.

A.—List of copper-plates examined during 1912-13—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	C. F. Brackenbury, Esq., I.C.S., Special Settlement Officer, Party No. III, Madanapalle.	Vijayanagara	Vīrapratāpa Kṛishṇadēvarāya	Śaka 1498, Dhātṛi, Māgha, *ba. di.* 10.	Telugu ..	To be returned to the Special Settlement Officer.	....	Kṛishṇarāya's rule never extended so far. Registers that Yādava Narasiṁharāju, Rāmaliṅganāchāri, Kūnapuli, Peddēvi Nāyuḍu and Chinadēvi Nāyuḍu, Kaipa Sōmayājulu and Nala-Veṅkaṭareḍḍi of Kasanūru paid their homage to the king with 50 *varāhas* and received certain offices and service-inams in the village of Lōmaḍa. The inscription specifies the *mirāśi*, *mēru* and other income due to the servants of that village.
10	Do.	Do.	Yara-Timmarāja, brother-in-law of Mahādēvarāya, ruling at Vijayanagara.	Śaka 5 [6] 9 [0], Śārvari (wrong), Vaiśākha, *su. di.* 15.	Do. ..	Do.	....	The king is, perhaps, to be identified with Tirumala I., brother of the famous Rāmarāja (Hemraj). Registers that two Reḍḍis came from the sea-side(country),with their cattle and children to the village Rāvulakollu and got permission to construct a village near the hill, by Yara-Timmarāja who was then governing Ghaṇḍikōṭa. Its boundaries were defined and service-ināms settled. The grant was written by Teliki Bāla-Batuḍu.
11	Do.	....	....	Śaka 1508, Vyaya, Vaiśākha, *su. di.* 15, Monday, lunar eclipse.	Do. ..	Do.	....	Records that Anugoṇḍa Veṅgalappa settled a dispute which arose about the distribution of service-inam lands in the village Avuḍūru, between the *agrahārikas* and the *karaṇams*.
12	Do.	....	.. .	Śaka 1633, Virōdhi, Vaiśākha, *su. di.* 10.	Do. ..	Do.	....	The car festivals at Conjeeveram of the gods Ēkāmrēśvara and Varadarāja were attended by several chiefs including an officer of Harsadu Aṇarvadikānu-Sāyappu (*i.e.*, Hazrat Anvārudīn Khān Sāheb?). They found on that occasion that something was wrong with the divine glory of the images. The cause of this not being known they consulted one Kanumanūru Raṅgachārlu. The latter by his magical powers put things right and got from the chiefs the privilege of collecting certain specified annuities from different classes of people living in the 56 countries.

A.—List of copper-plates examined during 1912-13—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
13	C. F. Brackenbury, Esq., I.C.S., Special Settlement Officer, Party No. III, Madanapalle.	....	....	Śaka 1464, Krōdhana (wrong) Bhādrapada, *su. di.* 10, Thursday and Śaka 1432, Pramōdūta (Pramōda), Māgha, *ba. di.* 14.	Telugu ..	To be returned to the Special Settlement Officer.	....	This is a document which professes to settle certain disputes between Baḍugulavāru and Paḷināṭi-vīrulu, in the matter of paraphernalia used during public processions. The judges, evidently, were the Śaivas, Vaishṇavas and other great men of Conjeeveram.
14	Do	....	....	Śaka 1283, Jaya (wrong), Mārgaśira, *ba. di.* 10.	Do. ..	Do.	....	The boundaries of the village Kasunūru which was a surname of Tiruveṅgaḷanellūr in Gutti-rājya, are first described. Then follow details of *mēru*, *mirāś* and other service-inams granted to village servants. This record pretends to belong to the reign of Praudhadēva-Mahārāya (Śaka 1371 to 1387).
15	The Tahsildar of Hindupur ..	Vijayanagara	Raṅga VI.	Lost	Sanskṛit (Nāgarī).	To be returned to the Tahsildar.	....	Incomplete. The genealogy of the Karṇāṭa kings with which the inscription begins, is identical with that given in the Kaḷḷakurśi grant of Raṅga VI, as far as Veṅkaṭa II. The seal bears the legend *śrī-Veṅkaṭēśa*.
16	Do ..	....	....	Śaka 1109, Jaya (wrong), Āśvija, *su. di* 10.	Telugu ..	Do.	....	A plain forgery which pretends to be dated in the reign of Vijaya-Bukkarāya (Śaka 1331 to 1344). Registers the advent of a number of *gauṇḍas* from Nagara-śima with their carts (*i.e.*, baggage?), to settle in the country ruled by Sōmaśaṅkara-Nāyaka of Ratnagiri. Three new villages were founded and village officers appointed. Also mentions Malikibharāma-varāha (*i.e.*, pagoda issued by the Golconda king Malik Ibrāhim).

B.—Stone inscriptions copied in 1912 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	On the south wall of the central shrine in the Ādhipurīśvara temple at **Tiruvorriyur**.	Chōḷa	Tribhuvanachakravartin Rājādhirājadēva (II).	3rd year ..	Tamil	Gift of 90 sheep for a lamp to the temple of Tiruvorriyūr-Uḍaiyār at Tiruvorriyūr, a village in Puḷal-kōṭṭam, which was a sub-division of Jayaṅgoṇḍaśōḷa maṇḍalam, by Vaḷḷaikiḷāṉ Mādavaṉ Paḍampakka-Nāyakaṉ *alias* Tiruchchirrambala-Mūvēndavēḷāṉ, a native of Kaḍarpākkam.
99	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva (III)	27th year, Dhanus, *ba. di.* 2, Wednesday, Puṇarpūśam (= Wed. 10 Decr. 1242).	Do.	Gift of 32 cows, a bull and a lamp-stand by a native of Āṉāṅgūr in Paṇaiyūr-nāḍu, a sub-division of Naḍuvu-nāḍu *alias* Rājarāja-vaḷanāḍu. The donor was evidently residing at Koṉṟūr Villipākkam which was a sub-division of Ambattūr-nāḍu in the district of Puḷal-kōṭṭam *alias* Vikkiramaśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
100	Do.	Do.	Tribhuvanachakravartin Rājādhirājadēva (II).	10th year ..	Do.	Gift of 12 buffaloes for a lamp by Kaḷiyaṉ Taṇḍai-Tirunaṭṭapperumāḷ *alias* Vikkiramaśōḷa-Paḍuvūr-nāḍaḷvāṉ, to the same temple. He is stated to have been the officer in charge of the *tiruvellaikkāval* of the temple at Tiru[v]orriyūr.
101	Do.	Do.	Tribhuvanachakravartin Rājādhirājadēva (II).	4th ,, ..	Do.	Gift of 32 cows for a perpetual lamp by one of the servants of the temple doing the duty called *kālum-piḍārum* (?).
102	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva (I).	2[8]th year and 134th day.	Do.	Registers a sale of land by certain members of the assembly of Maṇali *alias* Śiṅgavishṇu-chaturvēdimaṅgalam a *dēvadāna* village of the temple of Tiruvorriyūr-Uḍaiyār situated in Puḷal-nāḍu a sub-division of Puḷal-kōṭṭam which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, to the military officer (*taṇḍanāyagam*) Parāntakamārāyaṉ *alias* Rājādhirāja-Nilagaṅgaraiyar, a resident of Śattimaṅgalam in Iṉṉambar-nāḍu which was a sub-division of Rājēndraśiṅga-vaḷanāḍu, a district of Śōḷa-maṇḍalam.
103	Do.	Do.	Do do.	26th year ..	Do.	Registers an enquiry into temple affairs by the officers (*adhikāri*) Vaḷavaṉ-Mūvēndavēḷār and Vikkiramaśiṅga-Mūvēndavēḷār, held in the *maṇḍapa* of the temple, called *Maṇṇaikoṇḍa-śōḷaṉ*.
104	Do.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva (I).	31st ,, ..	Do.	Gift of 150 *kāśu* by Chaturānana-Paṇḍita of Tiruvorriyūr for bathing the god Mahādēva of that place with clarified butter on the birthday festival of the king which fell on the *nakshatra* Tiruvādirai in the month of Mārgaḻi.
105	Do.	Do.	Do. do.	[32]nd ,, ..	Do.	....

B.—Stone inscriptions copied in 1912—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
106	On the west wall of the same shrine ..	Chōḷa	Tribhuvvanachakravartin Rājarājadēva (III).	13th year, Karkaṭaka 9th day, Wednesday, Makha and dvitīyā.	Tamil	Gift of 90 ewes, a ram and a lamp-stand by Śambuvarāyaṇ Aḷagiyaśīyaṇ, son of Śambuvarāyaṇ Pallavāṇḍār.
107	On the same wall	Do.	Tribhuvanachakravartin Rājadhirājadēva (I ?).	6th year ..	Do.	Unfinished. Gift of 32 cows for a lamp by a certain Periyanāyaṇ *alias* Māṇikkavāśagaṇ, one of the devotees doing service in the temple of Tiruvorriyūr-Uḍaiyār.
108	Do.	Do.	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga III).	9th ,, .. Karkaṭaka, *su. di.* 13, Friday, Rēvati.	Do.	Gift of 300 cows (called) *Aśaṅgādagaṇḍaṇ-surabhi* for providing *pañchagavya*, to the temple of Tiruvorriyūr-uḍaiya-Nāyaṇār, in Puḷal-kōṭṭam *alias* Vikkiramaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, by Kulōttuṅgaśōḷa-Paiyūrnāḍāḷvāṇ Vaḷaiyamaḷagiyāṇ Orri-araśaṇ.
109	Do.	Do.	Tribhuvanachakravartin Rājarājadēva (III).	8th year ..	Do.	Gift of money for offerings to the god Kāraṇai-Viṭaṅkadēva, on the day of Tiruvādirai in the month of Mārgaḷi, by a native of Paḷnūr in Dāmar-kōṭṭam, a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam. The money was deposited with the inhabitants of Igaṇaiyūr, a *dēvadāna* village of the temple.
110	Do.	Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III).	13th ,, .. Simha, *ba. di.* 3, Friday, Uttiraṭṭādi.	Do.	Registers an agreement by which the residents of Puḷar-kōṭṭam assigned the *poṉ-vari* collected both in the northern and southern divisions of Tiruvorriyūr for maintaining the *Vyākhyāna-maṇḍapa* and conducting other repairs in the temple.
111	Do.	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva (I).	18th year ..	Do.	Gift of 90 sheep for a lamp by Śōḷaṉśōṟuḍaiyāḷ *alias* Kaḍavaṉ-Mahādēvi, queen of Chakravartin Kulōttuṅga-Chōḷadēva, to the temple of Tiruvorriyūr-Uḍaiyār in Puḷal-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
112	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	37th ,, ..	Do	Unfinished. Sale of land for conducting certain festivals in the temple, to the assembly of Maṇali *alias* Śiṅgavishṇu-chaturvēdimaṅgalam by Paḷḷikoṇḍaṉ Rāmadēvaṉār *alias* Irumaḍiśōḷa-Mūvēndavēḷār, a native of Śiṟṟāmūr in Vaṇḍāḷai-Vēḷūr-kūṟṟam, a sub-division of Rājēndraśōḷa-vaḷanāḍu in Śōḷa-maṇḍalam. Puḷal-nāḍu is stated to have been a sub-division of Puḷar-kōṭṭam *alias* Rājēndraśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
113	Do.	Do.	Tribhuvanachakravartin Rājarājadēva (III).	21st ,, ..	Do.	Provides for a flower-garland and offerings by Orriaraśaṇ son of Paiyūrnāḍāḷvāṇ Vaḷaiyam-aḷagiyāṇ, who is evidently identical with the donor mentioned in No. 108 above.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	11th year ..	Tamil ..	Gift of 12 buffaloes (for a lamp) and a lamp-stand (shaped like himself) to Tiruvorriyūr-Uḍaiyār, by Tiruvaraṅgam-Uḍaiyaṉ *alias* Daṇmaparipāḷaṉ Rājadhirāja Malaiyarāyaṉ, son of Muṉaiyadaraiyaṉ *alias* Kulōttuṅgaśōḷa-Malaiyarāyaṉ of Naḍuvilmalai Tirunedumpiṟai in Perumūr-nāḍu, a sub-division of Maṇavil-kōṭṭam. Records also the gift of 12 buffaloes (for a lamp), a similar lamp-stand and a silver bugle (*kāḷam*) to the goddess Āḷuḍaiya-Nāchchiyār. The lamp-stands were called *Daṇmaparipāḷaṉ* after the donor.
115	Do.	Do.	Tribhuvanachakravartin Rājarājadēva (III)	26th year, Tula 23rd day, *ba. di.* 14, Aśvati, Sunday.	Do. ..	Gift of 32 cows, a bull and a lamp-stand of two flats, by a resident of Vēḷūr which was a *dēvadāna* village of the temple.
116	Do.	Do.	Do. do.	[3]rd year ..	Do.	Gift of 52 cows for a lamp by one of the worshippers (*dēvakarmin*) of the temple, named Sūryadēvaṉ *alias* Vyākaraṇadāna-Bhaṭṭa.
117	On the north wall of the same shrine ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	10th year, Kaṉṉi, *ba. di.* 5, Saturday, Puśam.	Do.	Gift of 90 ewes and two rams for a lamp, by Perumāḷ-Nāchchi senior queen of prince (*piḷḷaiyār*) Pañchanedivāṇaṉ Nilagaṅgaraiyar.
118	On the same wall	Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	33rd year ..	Do.	Gift of 90 sheep for a lamp to the temple of Tiruvorriyūr-Uḍaiyār at Tiruvorriyūr in Puḷal-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam, by Śeyyāṉ Orrikoṇḍāṉ son of Orriśeyyāṉ *alias* Śōḷavallava-Mūvēndavēḷāṉ, a native of Iḷanagar in Puraṅgarambai-nāḍu, a district of Śōḷa-maṇḍalam.
119	Do.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva (I).	30th , ..	Do.	Gift of 90 sheep for a lamp by Mūvāmudalā Jñānamūrtti Paṇḍitaṉ *alias* Madurāntaka-Brahmādhirājaṉ of Vatsa-*gōtra*, a native of Nālūr and the commandant of forces (*sēnāpati*) of Chakravartin Kulōttuṅga-Chōḷadēva.
120	Do.	Do.	Tribhuvanachakravartin Tribhuvanavīradēva, 'who was pleased to perform the anointment of heroes and the anointment of victors', (*i.e.*, Kulōttuṅga-Chōḷa III).	26th ,, ..	Do.	Gift of the village Kuḷappākkam *alias* Śivapādaśēkharanallūr in Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-vaḷanāḍu and of gold ornaments to the god Vyākaraṇadāna-Perumāḷ and his consort, at the request of a certain female mendicant called Tiruvorriyūr-ammai. The king is here referred to as Ulaguyyanāyaṉār.
121	Do.	Do.	Jayadhara (*i.e* Kulōttuṅga I.)	30th ,, ..	Grantha .	Gift of a lamp to the god Śiva at Ādhipura by Jñānamūrtti *alias* Madhurāntaka, perhaps identical with the military officer mentioned in No. 119 above. Published in *Ep. Ind.* Vol. V., p. 106.

B.—Stone inscriptions copied in 1912—*cont.*

No	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
122	On the same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III).	19th year, Simha, *su.di.* 3, Uttiraṭṭādi, Sunday.	Tamil	Gift of five women and their descendants for husking paddy in the temple, by Vayalūrkiḻavaṉ Tiruvēgambam-Uḍaiyāṉ Śeṇḍāmaraikkaṇṇaṉ *alias* Vayirādarāyaṉ, a native of Viruganpākkam *alias* Śeṉṉinallūr in Pērūr-nāḍu, a sub-division of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḻa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḻa-maṇḍalam.
123	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	[2]7th year .	Do.	Gift of 96 cows for 3 lamps by Kulōttuṅgaśōḻa-mahīpāla, son of Ārrūr-nāḍāḻvāṉ, a native of Eyiṉūrnilai Āmūr *alias* Chōḻēndraśiṅganallūrpaḷḷi in Paiyyūr-kōṭṭam a sub-division of Vikkiramaśōḻavaḷanāḍu in Jayaṅgoṇḍaśōḻa-maṇḍalam.
124	Do	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Choḷadēva (I).	37th ,, ..	Do.	Gift of a lamp and 90 sheep by a native of the Chōḻa country named Araiyaṉ Rājēndraśōḻaṉ *alias* Rājaśēkhara-Mūvēndavēḷāṉ.
125	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Ulaguyyavanda-Perumāḷ (*i.e.* Kulōttuṅga III).	3rd ,, ..	Do.	Unfinished. Refers to a certain Pugaḻvāṉaiyaṉ of Karuvili in Miḻalai-kūṟṟam in Pāṇḍi-nāḍu, who received from the king, while the latter was encamped at that place, the chiefship of Poṉmāṟu in Kāḷavāy-nāḍu, a sub-division of Puliyūr-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam, which was a division of Toṇḍai-maṇḍalam.
126	On the south base of the same shrine	.. .	.. .	...	Grantha ..	Records that the *vimāna* (*i.e.* the central shrine) was built by the architect Ravi *alias* Vīra-Chōḻa at the bidding of Chaturānana and under the auspices of Rājēndra-(Chōḻa I), son of Rājarāja.
127	On the same base	Chōḻa	Uḍaiyār śrī-Rājādhirājadēva (I ..	[3] *rd year ..	Tamil	Sale of land by the residents of Vēḷḷāṟṟuṟ[a]di to the Brāhmaṇa lady, Āriyavammai, wife of Prabhākara-Bhaṭṭa of Mērkaḻāpura in Ārya-dēśa, for the purpose of feeding the Māhēśvaras in *Rājēndraśōḻaṉ* which was evidently a *maṭha* built by her in the temple.
128	On the west base of the same shrine ..	Do	[Vīrarājēndradēva I]	Lost	Do. .. .	Partly built in. Records that some waste land in Śiṅgavishṇu-chaturvēdimaṅgalam was reclaimed by the order of the king and being named Vīrarājēndraviḻagam after the king, its produce was utilized for services in the temple.
129	On the same base	Do. ..	[Rā]jakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva (I).	[3] 8th year ..	Do.	Sale of land by the assembly of Kuraṭṭūr in Ambaṭṭūr-nāḍu, a sub-division of Puḷaṟ-kōṭṭam for conducting the daily services in the temple of Tiruvorriyūr-Uḍaiyār Kāraṇai-Viṭaṅkadēvar. Tiruvaḷḷivāyal is stated to have been a village in Tuḍamuṇi-nāḍu, a sub-division of Puliyūr-kōṭṭam.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On the same base	Chōḷa	Rājakēsarivarman *alias* Kulōttuṅga-Chōḷadēva (I).	7th year and 290th day.	Tamil	Registers that Kuḷāmuḷār Ēraṉ Kūttaṉār *alias* Rājarāja-Mūvēndavēḷār, an officer (*adhikāri*) of the king held an enquiry into temple affairs in the *maṇḍapa* called *Rājarājaṉ* (within the temple) and assigned some money for the service called *Vīrarājēndraṉ-tiruppaḷḷi-ēḻuchchi*.
131	On the west and south bases of the same shrine.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva (Kulōttuṅga-Chōḷadēva I.	2nd year ..	Do.	Gift of lands by purchase, by the military officer (*sēnāpati*) Rājarājaṉ Paraṉṟiparākshasaṉār *alias* Vīraśōḷa-Iḷaṅgōvēḷār, in order to conduct the service called [*Tiruchchāṉ*]*ḍāḍal* of the god Kāraṇai-Viṭaṅkadēvar. The lands were purchased in five different villages. Partly published in *South-Ind. Inscrs.* Vol. III p. 132.
132	On the same bases	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājadhirājadēva (I).	31st ,, ..	Do.	Registers a sale of land by the assembly of the *brahmadēya* villages of Sundaraśōḷa-chaturvēdimaṅgalam and Vāṉavaṉmahādēvi-chaturvēdimaṅgalam. It was purchased by Nāgalavvaichchāṉi *alias* Āriyammai wife of Prabhākara-Bhaṭṭa a resident of Mēgalāpuram in the Ārya-dēśa and a devotee of the temple of Tiruvoṟṟiyūruḍaiya-Mahādēva. The purchased land was given to the *maṭha* called *Rājēndraśōḷaṉ* which was built by that lady. Records also other sales of land to the same lady and for the same purpose, by the residents of Eṉṉūr in Nāvalūr-nāḍu which was a sub-division of Puḷar-kōṭṭam and by the merchants (*nagarattār*) of Tiruvoṟṟiyūr in the years 31 and 27 of the same reign, respectively.
133	On the north base of the same shrine ..	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva (Kulōttuṅga-Chōḷadēva I).	3rd ,, ..	Do.	Sale of land by the residents of Eṉṉūr in Nāvalnāḍu a sub-division of Puḷar-kōṭṭam for midday services in the temple and for feeding a Brāhmaṇa learned in the Vēdas and a Śivayōgin, the money being paid by the officer Āditta Ṭarparamporuḷār *alias* Madurāntaka Mūvēndavēḷār a native of Aridāya-maṅgalam in Muḍichchōṇāḍu which was a sub-division of Kalyāṇapuraṅgoṇḍaśōḷa-vaḷanāḍu.
134	On the same base	Vijayanagara ..	Vīrapratāpadēva-Mahārāya Kṛishṇadēva-Mahārāya.	Śaka 4448, Bhāva (wrong), Kārttika, 6th day, Thursday, *ba. di.* . . .	Do.	Unfinished.
135	Do.	Chōḷa	Rājakēsarivarman *alias* Uḍaiyār śrī-Vīrarājēndradēva.	4th year ..	Do.	Sale of land by the residents of Elinuḷai, a village in Paiyyūr-kōṭṭam a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam, for the Rājēndraśōḷaṉ-*maḍam*. The price money for the land was paid by Tiruvaraṅgadēvaṉ *alias* Mummuḍiśōḷa-Brahmamārāyaṉ a native of Vīranārāyaṇa-chaturvēdimaṅgalam which was a *taṉiyūr* in Rājēndraśiṅga-vaḷanāḍu of Śōḻa-maṇḍalam

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On the same base	Chōḷa ..	Rājakēsarivarman *alias* Uḍaiyār śrī-Vīrarājēndradēva.	2nd year ..	Tamil .. .	Apportionment of money paid by the weaver (*śāliya*) merchants residing in the quarter called Jayaśiṅga-kulakālapperunderu in Tiruvoṟṟiyūr, for special services to be offered in the temple on the day of Āślēshā on which the king was born, as settled by the officer Jayaśiṅgakulakāla-Viḷupparaiyar of Kurugāḍi in Kiḷār-kūṟṟam a sub-division of Nittavinōda-vaḷanāḍu in Sōḷa-maṇḍalam.
137	Do.	Do. ..	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājadhirājadēva (I).	28th ,, ..	Do.	Gift of money for special offerings on the day following the festival of Paṅguṉi-Uttiram. The assembly of Kāvaṇūr *alias* Kamalanārāyaṇa-chaturvēdimaṅgalam received the amount, *i.e.*, 30 *kāśu* and agreed to pay as interest 75 kalams of paddy every year for the expenses of that day.
138	On a pillar of the verandah round the same shrine.	Do. ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva (I).	30th ,, ..	Do.	Gift of 90 sheep for a lamp by Gaṅgaikoṇḍaśōḷaṉ *alias* Uttamaśōḷamārāyaṉ of Tiruvārūr-kūṟṟam which was a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu, for the merit of a certain Gaṇavadi Iḍuṅ baṉ *alias* Taṉṉaimuṉṉivar-peṇḍir-gaṇḍa Viśaiyaraiyaṉ who stabbed himself and died in (order to relieve) the distress of the donor. The record incidentally registers also another gift of 90 sheep for a lamp by Nimbaladēvi, wife of Indaḷadēva of Talaigrāma in Virāṭa-dēśa.
139	On the second pillar in the same place ..	Do.	..c.	do.	29th ,, ..	Do.	Gift of money, deposited on interest (in paddy) with the inhabitants of Igaṇaiyūr, for providing offerings every year on the festival of the first crop (*puḍiyiḍu*?) and made by Nakkaṉ Kōḍai *alias* Kāñchīpura-naṅgai, a maid-servant (*magaḷ*?) of Tiruvēgambam-uḍaiya-Mahādēva of the city (*nagaram*) of Kāñchīpuraṇi, in Eyiṟ-kōṭṭam a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam.
140	On the third pillar in the same place ..	Do.	Do.	do.	[29]th ,, ..	Do.	Gift of money (*tuḷai-niṟai-poṉ* and *Mudurāntakudēvaṉ-māḍai*) for celebrating the festival of Mārgaḷi-Tiruvādirai and for feeding three Brāhmaṇas learned in the Vēdas. The money was borrowed on interest (in paddy) by the merchants (*naga-rattār*) of Tiruvoṉṉiyūr and by the residents of Mañjiyaṉ-Kāraṇai, a village in Kaṟigaippēṟūr-nāḍu, a sub-division of Puḷaṟ-kōṭṭam.
141	On the fourth pillar in the same place ..	Do.	Do.	do.	29th ,, ..	Do.	Gift of money (*Rājarājaṉ-kāśu*) for feeding a Brāhmaṇa, by Kūttaṉ Gaṇavadi the military officer of Gaṅgaikoṇḍaṉ *alias* Uttamaśōḷa-Mārāyaṉ who was also styled Śiṟudaṇam-Peṟudaṇam-Mārāyaṉ. The money was received by the merchants of Tiruvoṉṉiyūr on (interest, to be paid in paddy). Mentions also Āriyammai and her money gift.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
142	On the fifth pillar in the same place ..	Chōḷa	Rājakēsarivarman *alias* Uḍaiyār śrī-Rāja-dhirājadēva (I).	27th year ..	Tamil	Gift of money by the members of the assembly of Maṇali *alias* Śiṅgavishṇu-chaturvēdimaṅgalam. The money was deposited on interest (in paddy) with the revenue accountant (*puravuvaritiṇai-kalattu-kaṇakkaṉ*) of Śiṟuvāppēḍu *alias* Mummaḍi-śōḷanallūr, for conducting the festival called Māsi-Māgam.
143	On the sixth pillar in the same place ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēn-dradēva.	3rd ,, ..	Do.	Gift of 90 sheep for a lamp by Vēḷāḷa Madurāntakaṉ *alias* Taṇḍanāyakaṉ Rājādhirāja-Iḷaṅgōvēḷāṉ of Naḍār, a village in Tiraimūr-nāḍu which was a sub-division of Uyyakkoṇḍāṉ-vaḷanāḍu in Śō'a-maṇḍalam.
144	On the seventh pillar in the same place ..	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva (I).	27th ,,	Do.	The inscription stops with the introduction of the king beginning with *tiṅgaḷēr taru*, etc.
145	On the eighth pillar in the same place ..	Do.	Rājakēsarivarman *alias* Kulōttuṅga-Chōḷa-dēva (I).	10th ,, ..	Do.	Gift of 12 milch cows for *pañchagavya* and lamps, by Āchchaṉ Tiruchchiṟṟambalamuḍaiyāṉ *alias* Guru-kulārājar of Poṉparṟi in Miḻalai-kūṟṟam, a district of Rājarāja-Paṇḍi-nāḍu.
146	On the ninth pillar in the same place ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēn-dra-Chōḷadēva (I).	26th ,, ..	Do.	Registers that the officer Rājēndrasiṅga Mūvēndavē-lār enquired into temple affairs in the hall called *Vakkāṇikkum-maṇḍapam* and fixed the details of service to be maintained from *kuṟṟadaṇḍam* and 'excess-paddy' collected from the servants of the temple and the tenants of the *dēvadāna* villages.
147	On the tenth pillar in the same place ..	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rāja-dhirājadēva (I).	31st ,, .	Do.	Gift of 95 sheep for a perpetual lamp to the temple of Tiruvoṟṟiyūr-uḍaiya-Mahādēva by Chaturaṉ-Chaturi, wife of Nāgaṉ Peruṅgāḍaṉ and a dancing girl (*dēvaraḍiyāḷ*) (of the temple).
148	On the eleventh pillar in the same place..	Do.	Do. do.	2[9]th ,, ..	Do.	Gift of paddy for offerings by certain Perumāṉ Madurāntakaṉ *alias* Rājēndraśōḷa-Veṅgaṉāṭṭaraiyaṉ, for maintaining which he purchased land in Āmūr *alias* Chōḷēndrasiṅganallūr in Paiyyūr-kōṭṭam.
149	On the twelfth pillar in the same place ..	Do	Rājakēsarivarman *alias* Uḍaiyār śrī-Vija-yarājēndradēva (Rājādhirāja I).	3[3]rd ,, ..	Do.	Gift of 92 sheep for a lamp by a certain Sundaraśōḷa-Pāṇḍya Viḻupparaiyaṉ who was a servant of the temple (*paṇimagaṉ*) and a resident of Kāñchipura in Eyil-nāḍu, a sub-division of Eyiṟ-kōṭṭam.
150	On the thirteenth pillar in the same place	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēn-dradēva.	6th ,, ..	Do.	Contains only the historical introduction beginning with *tiru-maruviya śeṅgōl*, etc., and the date.
151	On the fourteenth pillar in the same place	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājā-dhirājadēva (I).	2[2]nd ,, ..	Do.	Damaged at the beginning. Gift of money for providing every day, a bundle of grass for a cow and for other services.
152	On the fifteenth pillar in the same place..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	8th ,, ..	Do.	Do. Gift of 90 sheep for a lamp by a native of Tirukkāṇa-Pērūr in Tirukkāṇa-Pērūr-nāḍu which was a sub-division of Rāja-rāja-Paṇḍi-nāḍu.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
153	On the sixteenth pillar in the same place	Chōḷa	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva (I).	[2]6th year ..	Tamil	Records a sale of land by the residents of the *dēva dāna* village I[ga]naiyūr to Śāttaṉ Irāmadēviyār who is called the *aṇukkiyār* (maid servant?) of the king. The purpose of the sale was to maintain 12 *dēvaraḍiyār* in the temple, to serve (?) the goddess Gaurī.
154	On the seventeenth pillar in the same place.	Do.	Rājakēsarivarman *alias* Kulōttuṅga-Chōḷa-dēva (I).	.7th year and 290th day.	Do.	Sale of land by the residents of Iganaiyūr to Śirāḷaṉ Gaṇḍarāditta ṉ *alias* Irumuḍiśōḷa Viḷupparaiyaṉ of Korramaṅgalam in Tirunaṟaiyūr-nāḍu, a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu which was a district of Śōḷa-maṇḍalam, for maintaining a watershed in the quarter called Śaṅkarappāḍi *alias* Rājarājapperunderu at Tiruvoṟṟiyūr.
155	On the eighteenth pillar in the same place.	....	[Rājē]ndra-Chōḷadēva (I)	[3]0th year ..	Do.	Records a sale of land, for maintaining a flower garden and supplying garlands, to Nāgalabbaiśāṇi *alias* Āriyavammāḷ, wife of Prabhākara-Bhaṭṭa of Mērkaḷāpuram in the Ārya-dēśa. The land belonged to the villages of Ādambākkam and Savuṇṇa in Śurattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam.
156	On the nineteenth pillar in the same place	Chōḷa	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva (I).	[3]0th ,, ..	Do.	Sale of land by the assembly of Maṇali *alias* Simha-vishṇu-chaturvēdimaṅgalam to a native of Parittikkuḍi in Neṇmali-nāḍu, a sub-division of Arumoḻidēva-vaḷanāḍu which was a district of Śōḷa-maṇḍalam, for presenting it to the temple. Mentions *Madurāntakadēvaṉ-māḍai*.
157	On the west wall of the same verandah ..	Do.	Parakēsarivarman *alias* Tribhuvanachakra-vartin Rājarājadēva (II).	16th ,, ..	Do.	Gift of 32 cows for a lamp by a native of Muṇaippāḍi-nāḍu in Naḍuvil-nāḍu.
158	On a slab built into the floor of the same verandah.	Gaṅga-Pallava	Kō-Vijaya-Aparājitavarman..	4th ,, ..	Do.	Gift of *ūrkkaṟchemmai*-gold for a lamp to the god Tiruvoṟṟiyūr-Mahādēva by Amatti *alias* Kuṟumba-kōḷali, a concubine (*bhōgi*?) of Vairamēgaṉ *alias* Vāṇakōvaraiyar, son of Peruṇaṅgai. The amount (30 *kaḻañju*) was placed in the hands of the assembly of Adambākkam (a hamlet) of Tiruvoṟṟiyūr, and the Amṛitagaṇa (*committee*), on interest at 3 *mañjāḍi* per *kaḻañju*, every year.
159	On the second slab in the same place ..	Do. ..	Kō-[Vija]ya-Aparājitavarma-Pōtta[raiyar]	8th ,, ..	Grantha and Tamil.	A portion of the stone at the bottom is apparently cut off. Gift of 60 *kaḻañju* of *ūrkkaṟchemmai*-gold for offerings and a lamp, by Paitāṅgikaṇḍaṉ, chief of Kaṭṭur in Vaḍagarai Iṉṉambar-nāḍu, a district of Śōḻa-nāḍu.
160	On a third slab in the same place	Chōḷa	Madiraikoṇḍa Parakēsarivarman	34th ,, ..	Do.	Damaged. Gift of a lamp to the temple of Tiruvoṟṟiyūr-Mahadēva by Māraṉ Paramēśvaraṉ *alias* Śembiyaṉ Śōḻiyavaraiyaṉ of Śirukuḷattūr in Poyyiṟ-kūṟṟam, a sub-division of Teṉkarai-nāḍu which was a district of Śōḻa-nāḍu.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On the fourth slab in the same place ..	Gaṅga-Pallava	Kō-Vijaya-Aparājitavarman	4th year ..	Tamil	A portion of the slab at the bottom is apparently cut off. Gift of gold (30 *kaḻañju*) for a lamp to the same temple by Śappakkaṉ *alias* Pātradāni who was a concubine (*bhōgi* ?) of Vairamēgaṉ *alias* Vāṇakōvaraiyar, son of Śāmi-Akkaṉ. Mentions the assembly of Ādambākkam, a suburb of Tiruvorriyūr and the Amṛitagaṇa (*committee*).
162	On the fifth slab in the same place ..	Do.	Kō-Vijaya-Nṛipatuṅgavarman	18th ,, ..	Do.	Do. Gift of gold for offerings by Paḷiyapilli [one of the queens] of Viḍēlviḍugu-Pallavaraiyar of Umbaḷa-nāḍu.
163	On the sixth slab in the same place ..	Do.	[Kō-Vijaya]-Aparājitavarman	7th ,, ..	Do.	Do. Gift of gold (30 *kaḻañju*) for a lamp by the queen Mahādēvi-Aḍigaḷ to the temple of Tiruvorriyūr-Mahādēva. The assembly of Ādampā[kkam] (a suburb) of Tiruvorriyūr in Puliyūrkōṭṭam and the Amṛitagaṇa (*committee*), received the gold on interest.
164	On the seventh slab in the same place ..	Chōḷa	Madiraikoṇḍa Parakēsarivarman	30th ,, ..	Grantha and Tamil.	Damaged at the top and bottom. Gift of gold for two lamps by Kōḍaṇḍarāmar, eldest son of the Chōḷa king Parakēsarivarman. A portion of the gold seems to have been borrowed on interest in the 35th year of the king, by the residents of Veḷḷivāyil, a village in Puḻal-ērikkīḻ-nāḍu.
165	On the eighth slab in the same place ..	Do.	Parakēsarivarman [probably Parāntaka I]	7th ,, ..	Tamil	Damaged. Gift of gold for a lamp by Kāraṇai Viḻupparaiyar Arivāḷaṉ Puttaṉ. The assembly of Maṇali (in charge) of Tiruvorriyūr received the amount on interest.
166	On the ninth slab in the same place ..	Do.	Uttama-Chōḷadēva Parakēsarivarman ..	15th ,, ..	Do.	Damaged. Gift of an image of Śrībalidēva, eight bugles, (*kāḷa*) and 24 *fly-whisks* [?] with gold handles, by the king.
167	On the tenth slab in the same place ..	Do.	Madiraikoṇḍa Parakēsarivarman	27th ,, ..	Grantha and Tamil.	Gift of 90 sheep for a lamp by Dēvaṉ Kēsari *alias* Kuñjiramalla-Pallavaraiyaṉ, a resident of Perumpaṟṟūr in Vēḷār-nāḍu a sub-division of Śōḷa-nāḍu.
168	On the eleventh slab in the same place ..	Do.	Do. do	35th ,, ..	Do.	Damaged. Gift of gold (50 *kaḻañju*) for feeding 2 *mahāvratis* every day, by Illāḍaippēraraiyaṉ *alias* Śōḷaśikhāmaṇi-Pallavaraiyaṉ.
169	On the twelfth slab in the same place ..	Do.	Do. do.	29th ,, ..	Do.	Gift of gold for a lamp by Iravi Nīli, daughter of Vijayarāga[va*]dēva, the Chēra king. The amount was apparently invested on a field in Tiruvorriyūr which yielded the annual interest, *viz.* 4½ *kaḻañju*.
170	On the same slab	Do.	Do. do.	30th ,, ..	Do.	Gift of gold for a lamp by Arindigai-perumāṉār, son of Chōḷa-Perumāṉaḍigaḷ, to the god Śiva at Ādhigrāma.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On the thirteenth slab built into the floor of the same verandah.	....	Doubtful	Doubtful ..	Tamil	Much damaged. Seems to record a gift of gold which was received on interest by the assembly of Ādambākkam (a suburb) of Tiruvoṟṟiyūr and the Amṛitagaṇa (*committee*).
172	On the fourteenth slab in the same place	Chōḷa	Rāja[rājakēsari]varman (Rājarāja I) ..	17th year ..	Do.	Fragment. Seems to record a gift of gold for feeding a Brāhmaṇa.
173	On the fifteenth slab in the same place ..	Do. ..	Madiraikoṇḍa Parakēsarivarman	20th ,, ..	Do.	Fragment. Mentions the wife of Kēraḷa Ku[ru ?]-mban *alias* Parakēsari-Mūvēndavēḷār, of Vaḷudivaḷ-maṅgalam in Tirukkāṇappēr-kūṟṟam in [Mu]nai-Pāṇḍi-nāḍu.
174	On the sixteenth slab in the same place ..	Gaṅga-Pallava ..	[Kō-Vijaya]-Ka[mpava]rman	Doubtful ..	Do.	Gift of 27 *kaḻañju* of gold for offerings by Pūdi Arindigai wife of Viḍēlviḍugu Iḷaṅgōvēḷār of Kōḍumbāḷūr in Kō-nāḍu. The money was placed in the hands of the residents of Vaikkāṭṭūr (a suburb) of Tiruvoṟṟiyūr, on interest at 3 *mañjāḍi* per *kaḻañju* per *annum*.
175	On the seventeenth slab in the same place	Chōḷa	Parakēsarivarman (probably Parāntaka I) ..	7th year ..	Do.	Damaged. Seems to record a sale of land which was situated in Iganaiyūr a village of Tiruvoṟṟiyūr.
176	On the eighteenth slab in the same place	Do. ..	Do. do. ..	24th ,, ..	Do.	Gift of gold for a lamp by Śembiyaṉ Mūvēndavēḷaṉ *alias* Śāttaṉ Ulagaṉ, chief of Vaṇḍāḷañjēri in Tirunaṟaiyūr-nāḍu of [Śōḷa-nāḍu]. The money was deposited for interest with the residents of Kuḷumaṇippākkam near Māṅgāḍu in Puliyūr-kōṭṭam.
177	On the nineteenth slab in the same place	Rāshṭrakūṭa ..	Kaṇṇaradēva, 'who took Kachchi and Tañjai.'	18th ,, ..	Grantha and Tamil.	Gift of gold for a lamp by Naraśiṅgayyaṉ, son of Lakshmaṇaiyyaṉ, a merchant in the camp (*kaṭaka*) of the Vallabha (*i.e.* Rāshṭrakūṭa) king. The merchant was a native of Mānyakhēṭa. The gold was deposited with the residents of Śeṟṟuppēḍu in Tuḍarmuṇiyūr-nāḍu, a district of Puliyūr-kōṭṭam.
178	On the same slab	Do. ..	Do. do.	19th ,, ..	Tamil	Gift of 90 sheep for a lamp and one Iḷa-lamp-stand by Puṟpurushabhaṭāra of Kaḷakkuḍi.
179	Do.	Do. ..	Do. do.	22nd ,, ..	Do.	Gift of gold for a lamp by the mother of the Vallabha king Kaṇṇaradēva. The gold was deposited on interest with the assembly of Kuraṭṭūr *alias* Parāntaka chaturvēdimaṅgalam in Ambattūr-ōrikil-nāḍu, a sub-division of Puḷaṟ-kōṭṭam.
180	On the twentieth slab built into the floor of the same verandah.	Gaṅga-Pallava.	Aparājita	12th ,, ..	Tamil (verse) ..	The upper portion of the stone is missing. Gift of land by purchase from the residents of Iganai-mūdūr, for offerings to a shrine called Śōḷamāl-Īśvara in the temple at Oṟṟimūdūr (*i.e.* Tiruvoṟṟiyūr). The donor's name is lost.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the twenty-first slab in the same place	Rāshṭrakūṭa ..	Kannaradēva, 'who took Kachchi and Tañjai.'	20th year ..	Grantha and Tamil.	Registers a gift of money (100 *nishkas* of pure gold) by Chaturānana-Paṇḍita, the pupil of Nirañjanaguru, for providing *bali* in the temple at Tiruvorriyūr. The Grantha portion gives an interesting account of the early career of Chaturānana.
182	On a slab built into the floor of the same shrine.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	[2]9th „ ..	Tamil	Gift of gold for feeding a learned Brāhmaṇa by a native of Eṭṭiyārkurichchi in Pāṇḍi-nāḍu, who had accepted service in the temple.
183	On a slab built into the floor of the *maṇḍapa* in front of the same shrine.	....	....	Bahudhānya ..	Do.	In modern characters. Appears to record an order, of Muttambi-Mudaliyār who was the minister of Hajarat Dāyadu-Khān, authorising a certain Ulli-Veṅkaṭēśa-Śeṭṭiyār to conduct the charities connected with the temple.
184	On a second slab in the same place ..	Chōḷa	Mad[iraikoṇḍa] Parakēsari[varman] ..	2[6]th year ..	Grantha and Tamil.	Gift of 90 sheep for a lamp and one Iḷa-lamp-stand, by a native of Śōḷa-nāḍu.
185	On a third slab in the same place ..	....	....	....	Tamil	Much damaged. Seems to register a sale of land as *bhaṭṭavṛitti* by a certain Mūrtiperumāṉār.
186	On the fourth slab in the same place ..	....	....	21st year ..	Do.	Gift of two Iḷa-lamp-stands, 360 sheep for maintaining two perpetual lamps and a *chauri* with a gold handle, by Mūvēnda-Pallavaraiyaṉ *alias* Āditta-Piḍāraṉ, son of Vīra-Nāraṇa-Pallavaraiyaṉ *alias* Aruṇmoḷi, who was a native of Kūgūr in Vaḍa-Paṇaṅgāḍu-nāḍu a sub-division of Mīkūrru in Śōḷa-nāḍu.
187	On the same slab	Chōḷa	Madiraikoṇ[ḍa Para]kēsarivarman ..	26th „ ..	Do.	Much damaged. Mentions a quarter (of Tiruvorriyūr?) called Śūraśūlāmaṇipperunderu.
188	On the fifth slab in the same place ..	Gaṅga-Pallava..	Kō-Vijaya-Kampavikramavarman ..	9th „ ..	Do.	Damaged. Gift of gold for lamps by Kañjāraṉ Amarnīdi *alias* Pallavadiyaraiyar, a native of Kañjaṉūr in Indaḷūr-nāḍu which was a sub-division of Śōḷa-nāḍu.
189	On the sixth slab in the same place ..	Do. ..	Kampavarman	7th „ ..	Do.	Damaged. Gift of gold for a lamp by Vēmbaṉ Kuṇuṅgaṉ-Amman of Iraiyāṉēri residing at Mayilāppil (*i.e.* Mylapore). The amount was deposited for interest with the assembly of Maṇali (which was a village) of Tiruvorriyūr.
190	On the same slab	Do. ..	Kō-Vijaya-Aparājitavikrama-[Pō]ttaraiyar	6th „ ..	Do.	Gift of gold for two lamps by the community of Mahēśvaras. The same assembly took possession of the amount.
191	On the south wall of the first *prākāra* of the same temple.	....	....	21st „ ..	Do.	Unfinished. Registers an order (*ōlai*) of Madurāntaka Pottappichchōḷaṉ.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
192	On the same wall	Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	4th year ..	Tamil	Sale of 8,593¾ *kuḻi* of land, by the assembly of Punnaivāyil *alias* Rājanārāyaṇa-chaturvēdimaṅgalam in Vikkiramaśōḷa vaḷanāḍu, a district of Jayaṅgonḍaśōḷa-maṇḍalam, to certain private individuals, who made a gift of it to the temple of Uḍaiyār Tiruvoṟṟiyūrar, for maintaining 28 perpetual lamps.
193	Do.	....	....	....	Do.	An unfinished historical introduction of the Chōḷa king Parakēsarivarman *alias* Rājarājadēva (II) beginning with *pū maruviya poḻil-ēḻum, etc.*
194	Do	....	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	....	Do.	End built in. Seems to record a gift of land for offerings by a certain Aḷagaiyarāyaṉ Viṟṟirunda-Perumāḷ Kuḷandai-Piḷḷai to the temple of Tiruvoṟṟiyūruḍaiya-Nāyaṉār.
195	Do.	Vijayanagara ..	Kampaṇa-Uḍaiyar, son of Bokkaṇa ..	Sādhāraṇa ..	Do.	Records that the temple authorities assembled in the *Vyākaraṇadāna*-hall under the leadership of the officer (*adhikāri*) Tuṇaiyirunda-nambi Koṅgarāyar and settled the order of precedence to be followed during services in the temple, by *Ishabattaḷiyilār* and *Dēvaraḍiyār*.
196	On the west wall of the same *prākāra* ..	Do. ..	Ariyarāya (*i.e.* Harihara II) .. .	Dundubhi, Kaṉṉi, *su. di.* Paurṇai, Monday, Uttiraṭṭādi.	Do.	Seems to record a procedure similar to that mentioned in No. 195.
197	On the same wall	Chōḷa	Tribhuvanachakravartin Tribhuvanavīradēva, 'who took Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year ..	Do.	Sale of land to a certain Uḍaiyapiḷḷai *alias* Paṇḍaraṅgaṉ Vairāgi of Madurāntaka-chaturvēdimaṅgalam, by the assembly of Puṉṉaivāyil *alias* Rājanārāyaṇa-chaturvēdimaṅgalam in Puḷaḷ-nāḍu, a district of Puḷaṟ-kōṭṭam *alias* Vikkiramaśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam. The land was assigned to maintain a flower garden for the temple and to provide for offerings on certain festive occasions.
198	Do	Do.	Tribhuvanachakravartin Rājarājadēva (III).	22nd ,, ..	Do.	Records an order of Madhurāntaka Pottappi-Chōḷa. Gift of Uḷarūr *alias* Śembiyaṉ Karuppūr in Kōṭṭūr-nāḍu, a sub-division of Puliyūr-kōṭṭam, as a *dēvadāna* village to the temple, by a certain Karuppuḷar Perumāṇḍi-Nāyakkar.
199	Do.	Do.	Do.	7th ,, ..	Do.	Records an order of Vīra-Nāraśiṅga *alias* Yādavarāyaṉ. The king declared that Tiruvoṟṟiyūr and the other villages of the temple which had originally been rent-free (*iṟaṅgal*) were to be taxed, the collections, however, being made payable into the treasury of the temple.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
200	On the same wall	Chōḷa	Rājakēsarivarman, *alias* Chakravartin Kulōttuṅga-Chōḷadēva (I).	49th year ..	Tamil	Gift of a portion of Pavaṇambakkam (near (?) Araiśūr in Paiyyūr-kōṭṭam) re-named Eḷuttarivarnallūr, for feeding fifty devotees in Kulōttuṅgaśōḷaṉ-*maḍam* situated within the temple of Tiruvoṟṟiyūr-Uḍaiyār. The order was issued at the instance of the king while he was in his palace at Gaṅgaikoṇḍa-śōḷapuram.
201	Do.	Do.	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ (Kulōttuṅga III).	38th year and 259th day.	Do.	Gift of Kulattūr *alias* Kulōttuṅgaśōḷaṉ Kāvaṉūr (detached from Puṉṉaivāyil *alias* Rājanārāyaṇa-chaturvēdimaṅgalam) by Durgaiyāṇḍi-Nāyakaṉ, agent of Śittaraiśaṉ for the maintenance of the Vyākaraṇadāna-vyākhyāna-*maṇḍapa* built by himself in the temple of Tiruvoṟṟiyūr. The officer Vāṇādarāyar and the *tirumaṇḍira-ōlai*, Neṟiyuḍai-chchōḷa-Mūvēndavēḷaṉ, are also mentioned.
202	Do.	Do.	Tribhuvanachakravartin Tribhuvanavīradēva, 'who was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Siṁha, *su. di.* 12, Friday, Uttiraṭṭādi, (=Friday 10th August 1212).	Do.	Registers the circumstances under which the grant recorded in No. 201 was made.
203	On the north wall of the same *prākāra* ..	....	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāyar.	7th year, Siṁha, *ba. di.* 2, Thursday, Puṇarpūśam.	Do.	Registers that certain lands and house-sites were confiscated to the temple, the owners having dishonestly misappropriated such of the temple treasures buried underground as had escaped the Muhammadans (*Tulukkar*) who had, before this, occupied the country.
204	On the same wall	....	....	Piṅgaḷa ..	Do.	Records an order of the temple trustees (*tāṇattār*) assigning the quarter called Nārppattennāyirapperunderu for the exclusive dwelling of sculptors and other artisans.
205	Do.	Vijayanagara ..	Ariyaṇa-Uḍaiyar (Haribara II)	Raudri, Kaṉṉi, *su. di.* 12, Tuesday, Aviṭṭam.	Do.	Gift of ½ *karai* of land in the village of Pāḍiāḍumperumāḷnallūr, to the temple of Tiruvoṟṟiyūr-uḍaiya-Nāyaṉār for maintaining certain festivals and the Aṅgarāyaṉ-*maḍam*, by Aṅgarāyar Mudaliyār and others of Puḷal *alias* Rājasundarinallūr.
206	Do.	Chōḷa	Tribhuvanachakravartin Rājādhirājadēva (II).	9th year ..	Grantha and Tamil.	States that gifts of lamps and cows made in the previous years but not engraved on stone were now so recorded by the temple accountant Tiruvoṟṟiyūr-uḍaiyāṉ Uṟavakkiṉaṉ (*maitrīkara* in Sanskṛit) at the instance of the *maṭhapati* Chaturānana Paṇḍita.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	....	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāyar.	12th year, Puraṭṭādi, 1st day.	Tamil ..	Gift of land at Kaḍuvaṅkōṭṭam with the order of Tikkama-Nāyaka declaring the land tax-free, for offerings and festivals, by Vāgiśaradēva-Muḍaliyār of Kiḻai-*maḍam*, while he was on his death-bed. The purchase of this land is stated to have been engraved on the stone wall of the Tirumūlattānamuḍaiya-Nāyaṉār temple at Puḷal. A portion of the land was also assigned to Āḷagiya-Tiruchchirrambalamuḍaiyār who was to succeed Vāgīśa as the head of that *maṭha*.
208	Do	Vijayanagara ..	Kampaṇa-Uḍaiyar	Śaka 1290, Kīlaka, Kumbha, *su. di.* 14, Sunday, Aśvati.	Do.	Unfinished. Records that the order of precedence in service to be followed by *Ishabattaḷiyilār* and *Dēvaraḍiyār* as settled in the 5th year of Rājanārāyaṇa Śambuvarāyar by the Muḍaliyār of Mēlai-*maḍam* in Perumbarrappuliyūr, being found not to be satisfactory, Kāmarasa-Viṭṭappa of Āṉaigundi enquired into temple affairs and instituted necessary changes.
209	Do.	Chōḷa	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ (*i.e.* Kulōttuṅga I11).	27th year and 69th day.	Do. . ..	Gift of land for maintaining a special service called *Tribhuvanavīraṉ-śandi*. The land (100 *vēlis*) was situated in Kuḻappākkam *alias* Śivapādaśēkharanallūr, a village in Puliyūr-kōṭṭam *alias* Kulōttuṅgasōḻa-vaḷanāḍu and was granted rent-free on the *Chitra-Vishu* day of the 26th year. The royal secretary (*tiru-mandira-ōlai*) was Mināvaṉ-Mūvēndavēḷāṉ. The document is signed by eight officers.
210	Do.	Vijayanagara ..	Kampaṇa-Uḍaiyar	Plavaṅga, Kumbha, *ba. di.* 3, Wednesday, Attam.	Do.	Sale of a house to the temple of Tiruvoṟṟiyūr-uḍaiya-Nāyaṉār at Tiruvoṟṟiyūr which was a *nīṅgal* village.
211	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III?).	19th year and 43rd day, Siṁha, *su. di.*	Do.	Registers an order of the king on the occasion while he was pleased to attend the singing in low deep voice (*agamārga*), of Uṟaiyākkinattaḷaikkōḷi in the Rājarājaṉ-*tirumaṇḍapam* on the night of the eighth day of the Āvaṇi-ttiruṉāḷ. It was to detach 60 *vēlis* of land which had been purchased by a native of Vēḷḷāṟu, from Maṇali *alias* Siṅgavishṇu-chaturvēdimaṅgalam and to call it Uṟaiyākkinanallūr as suggested by the temple trustees.
212	Do.	....	Rājanārāyaṇaṉ Śambuvarāyar	5th year ..	Do.	Refers to the settlement of the due order of precedence in temple service as between the *Ishaḷattaḷiyilār* and the *Dēvaraḍiyār* mentioned in No. 208, above. It is stated that the *Paḍiyilār* had become either extinct or reduced during the office of Kottapparāyar *alias* Vāṇaraiyar in the reign of Perumāḷ Sundara Pāṇḍyadēva, 'who took every country.'

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On the same wall	Vijayanagara..	Śāyaṇa-Uḍaiyar	7th year, Vijaya	Tamil . ..	Sale of 2 *karai* of land in the village Nāyappākkam *alias* Pāḍiāḍum-Perumāḷnallūr for maintaining certain festivals in the temple, by some residents of Puḷḷal *alias* Rājasundarinallūr (see also No. 205 above). The god is called Mudaliyār Paḍi-Āḍuvār.
214	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	4th year, Dhanus, *ba. di.* Wednesday, Śōdi and ēkādaśi (= Wednesday 4th December 1219).	Do.	Gift of 17 buffaloes and one lamp-stand of three flats, by the chief of Paramēśvarimaṅgalam *alias* Śōḷakulatilaka-chaturvēdimaṅgalam in Śembūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
215	Do.	....	....	..	Do.	Registers a sale of two houses by the temple, to Mudaliyār Vāgīśuradēva of Kīḻai-*maḍam* at Tiruvārūr.
216	On the south wall of the Kaḷi shrine inside the same temple.	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (Kulōttuṅga III ?).	6th year ..	Do.	Gift of money by Aḷagaṉ Jñānaśambandaṉ, a native of Paḻuvūr in Dāmar-kōṭṭam, for maintaining the festival called *Uttirāyaṇa-śirappu* in the temple. The money was deposited with three residents of [Vē]ḷāru.
217	On the base of the stone pedestal of the Naṭarāja image in the Naṭarāja shrine of the same temple.	....	....	..	Do.	Records that this pedestal *Vīrarājēndiraṉ* was caused to be built by Śivalōkanādaṉ of Tiruveṇkāḍu.
218	On a slab built into the floor of the same shrine.	Chōḷa	Rājarāja-Rājakēsari[varman *alias* Rājarāja]dēva (I).	19th year ..	Do.	Damaged. Seems to register sale of houses belonging to the temple.
219	On the east, north, and west bases of the same shrine.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Adhirājēndradēva.	3rd ,, ..	Do.	Beginning and end built in. Registers a sale of land, by the assembly of Sundaraśōḷa-chaturvēdimaṅgalam in Puḷal-nāḍu, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, to the temple of Tiruvorṟiyūr-Uḍaiyār.
220	On the same bases	Do.	[Rājakēsarivarman *alias* Uḍaiyār] śrī-Rājādhirājadēva (I).	28th ,, ..	Do.	Do. do. Sale of land for offerings in the temple of Kāraṇai-Viṭaṅkadēva at Tiruvorṟiyūr, by the assemblies of Sundaraśōḷa-chaturvēdimaṅgalam and Vāṇavaṉmādēvi-chaturvēdimaṅgalam.
221	Do.	Do.	Rājakēsari[varman *alias* Kulōttuṅga-Chō]ḷadēva (I).	10th ,, ..	Do.	Do. do. Gift of 30 *kalams* of paddy for offerings, to the shrine of Kumārasvāmidēva, under orders from the officers Sundaraśōḷa-Mūvēndavēḷār and Gurukularājar.
222	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷa[dēva] (Kulōttuṅga I).	Built in ..	Do. .. .	Do. do. Sale of land to the temple by the assemblies of the two villages mentioned in No. 220, above.
223	On the east wall of the *maṇḍapa* in front of the same shrine.	....	....	Śubhakṛit, Paṅguṇi, 29th day.	Do.	Assignment of servants and a lamp to the temple of Tiruvorṟiyūr-uḍaiya-Tambirāṉār, for the merit of Sadāśivarāya, by Śarvarasa-Koṇḍamarasayya.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the same wall	Vijayanagara ..	Dēvarāya-Mahārāya	Virōdhi, Āḍi, 2nd day.	Tamil ..	Gift of paddy for offerings, by a certain Alagiya-Tiruchchirrambalamuḍaiyāṉ Nallanāyaṉār of Pullūr.
225	Do.	Do. ..	Kumāra Bukkaṇṇa-Uḍaiyar	Kshaya, Kumbha, *su. di.* [14], Friday, Pūśam.	Do. ..	Gift of land by a dancing girl named Aiññūrruttalaikkōli, for a special service which was to be named after herself.
226	Do.	Do.	Vīrapratāpa Dēvarāya-Mahārāya	Plavaṅga ..	Do. ..	Registers an order (*rāyasam*) of the king to the trustees of the temple of Tiruvorṟiyūr in Chandragiri-rājya, in order to release the lands of the temple, some of which had evidently been taken up on lease by the servants of the temple, thereby depriving the tenants of the lands and the temple, of additional income.
227	On the south base of the Subrahmaṇya shrine in the same temple.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	9th year ..	Do. ..	Records an order of Vīra-Narasiṁhadēvaṉ *alias* Yādavarāyaṉ and the gift of the village Periya-Mullaivāyil in Nāyaṟu-nāḍu, a sub-division of Puḷalkōṭṭam, for offerings to the god Vīra-Narasiṁhēśvaramuḍaiya-Nāyaṇār, set up by him in the verandah round the central shrine of the temple.
228	On the north base of the Gaṇḍīśvara shrine in the same temple.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Vīrarājēndradēva	5th ,, ..	Do. ..	Sale of land to the temple of Tiruvorṟiyūruḍaiya-Paḍampakkanāyakar, by the assemblies of Sundaraśōḷa-chaturvēdimaṅgalam and Vāṇavaṉmādēvi-chaturvēdimaṅgalam. Another document which was drawn up in the 6th year of the king is recorded in continuation. It consists also of a sale of land by the assembly of Śiṅgavishṇu-chaturvēdimaṅgalam for a garden (named *Vīrarājēndraṉ*-tirunandavaṉam) founded by Paśupati Tiruvaraṅgadēvaṉ *alias* Rājēndra-Mūvēndavēḷār of Maṇakkuḍi in Iḍaiyaṉ-nāḍu, a sub-division of Vīrarājēndra-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
229	On the same base	Do.	Chakravartin Kulōttuṅga-[Chōḷadēva] (I) ..	28th ,, ..	Do. ..	Beginning lost. Sale of land to certain mendicants (*tapasya*) of the temple, by the assembly of Punnaivāyil *alias* Rājanārāyaṇa-chaturvēdimaṅgalam.
230	On the west base of the same shrine ..	Do	Rājakēsarivarman *alias* Kulōttuṅga-Chōḷadēva (I).	10th ,, ..	Do. ..	End lost. Gift of 90 sheep for a lamp by a native of Ānāṅgūr in Paṇaiyūr-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu.
231	On the south base of the same shrine ..	Do. .. .	Lost	[1]2th ,, ..	Do. ..	End built in. Begins with the historical introduction *tirumagaḷ jayamagaḷ*, etc. Gift of a lamp by the same individual.
232	On the same base	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Vīrarājēndradēva.	5th ,, ..	Do. ..	Records that this stone temple was constructed for Paḍampakkanāyakadēva, by the chief mentioned in No. 228, above.
233	Do.	....	....	....	Tamil (verse) ..	Evidently in praise of Kulōttuṅga-Chōḷa I.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
234	On a pillar of the kitchen in the same temple.	....	....	....	Tamil	Beginning lost. Gift of gold (30 *kaḻañju*) for a lamp to the temple of Tiruvorriyūr-Mahādēva. The amount was placed in the hands of the residents of Kandallūr in Paiyyūr-kōṭṭam, a *dēvadāna* village of Tiruvorriyūr.
235	On a second pillar of the same kitchen ..	Chōḻa	Rājakēsarivarman *alias* Mummuḍi-Chōḻadēva (Rājarāja I).	3rd year ..	Do.	Gift of a gold necklace (*paḷḷittoṅgal*?) called *Rājarājaṉ*, a shell-like cup of gold (*Ōṭṭuvaṭṭil*) called *Mummuḍiśōḻaṉ* and a gold door for the *mēvāsi*, called *Rājarājaṉ*, by a certain Guṇaśīlaṉ of Muḷḷikkuṟumbu in Ūṟaiyūr-kūṟṟam of the Chōḻa country, for the merit of Aḍigaḷ Nīrāḍi chief of Ūṟṟukkāḍu a village in Āvūr-kūṟṟam of Śōṇāḍu, who was in charge of the temple affairs (*śrī-kārya*) of the god Tiruvorriyūr-Āḻvār.
236	On a broken pillar lying near the same ..	....	....	....	Grantha and Tamil.	The Grantha portion mentions a military officer of Śirukuḷattūr who was victorious at Nellore and was desirous of making a gift to the temple of [Śiva] at Ādhigrāma. The Tamil portion refers to a land which, not being tax-free before, was made tax-free in the 38th year of Chakravartin (Parāntaka I) and given to the same god ; *vide* No. 160.
237	On a pillar lying near the shrine of the goddess in the same temple.	....	....	....	Tamil	Gift of (this?) door-way called Ellāndalaiyāṉa-Perumāḷ-*tiruvāśal*, for the merit of Perumāḷ Sundara-Pāṇḍyadēva, by Ēnādi Mērkuḍaiyāṉ Periyanāyaṉ *alias* Poṭṭappirāyaṉ.
238	On the *gōpura* of the same temple ; right of entrance.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	15th year, Makara, *su. di.* 1, Monday, Śōdi.	Do.	Gift of land for feeding Māhēśvaras in the Tirujñānasambanda-*maṭha* at Tiruvorriyūr a village of Puḷaṟ-kōṭṭam *alias* Vikkiramaśōḻa-vaḷanāḍu in Jayaṅgoṇḍaśōḻa-maṇḍalam, by a merchant of Tirunāvalūr, who purchased it from a certain Paḍuvūrnāḍāḷvāṉ of Kāṭṭuppākkam in Eḷumūr-Tuḍarmuḍi-nāḍu, a district of the same *kōṭṭam*.
239	In the same place	....	Do.	do.	3rd year, Rishabha, *su. di* 5, Anusham.	Gift of land at Peruṅgāṟai in Paiyyūr-kōṭṭam, to the *maṭha* of Nandikēśvara *alias* Ariyāvratamkoṇḍa Mudaliyār and his pupils, by a certain Kiḍārattaraiyaṉ.
240	Do.	Vijayanagara..	[Sā]ya[ṇa]-Uḍaiyar]	9th year ..	Do.	Damaged. Mentions that some of the *agambaḍiyār* serving under the chief of Paḍuvūr (*viz.* Kāliṅgarāyaṉ, Śēḍiyarāyaṉ, Āḍittaṉ, etc.) lived in the village and protected it for a long time, but that now they neglected their duty for reasons unexplained and caused much loss to the people.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same *gōpura*, left of entrance ..	....	....	2nd year ..	Tamil	Records an order of Madurāntaka Pottappichchōḷaṉ. Remission of certain taxes payable by the shepherds in consideration of five perpetual lamps maintained by them in the temple of Tiruvorṟiyūruḍaiya-Nāyaṉār. The document bears the signature of Māṉavijaya.
242	In the same place	....	Tribhuvanachakravartin Śrīraṅganāthar Yadavarāyar.	16th year, Khara, Rishabha, *ba. di.* 14, Tuesday, Urōṣaṇi.	Do. ..	Gift for a special service in the temple, called Kaliyūrkilavaṉ-*śandi* by a resident of Śēṟṟuppēḍu (Chetpat) in Ēḷumūr-Tuḍarmuṇi-nāḍu which was a sub-division of Puḷaṟ-kōṭṭam *alias* Vikkiramaśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam, of land situated in Kaḍuvaṉkōṭṭam *alias* Aḷiyāviradaṁ-koṇḍaviḷāgam which was detached from Śēḷaivāśal in Puḷal-nāḍu and formed part of the western boundary of Tiruvorṟiyūr.
243	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	21st year, Simha, *su. di.* 5, Wednesday, Śōdi.	Do. ..	Gift of eight cows for a quarter lamp, by a resident of Tiruvorṟiyūr.
244	Do.	Saḷuva	Naraśiṅgayadēva	Chitrabhānu, Tai, 10.	Do. ..	Gift of the taxes *śekkāyam* and *maṟamai* for maintaining a lamp and conducting repairs in the temple of Tiruvorṟiyūruḍaiya-Nāyaṉār, with the permission of Īśura-Nāyakkar who was the agent of the king.
245	On a pillar lying to the south of the tank in front of the same temple.	Chōḷa	Uttama-Chōḷadēva *alias* Parakēsarivarman ..	16th year ..	Do ..	Gift of 868 *kaḻañju* of (*tuḷai-niṟai*) gold for a plate (*kuḷittaṭṭu*) and of 40 *kaḻañju* for offerings, to the temple of Tiruvorṟiyūr-Āḻvār, by Nandiśaraṉ *alias* Parakēsari-Viḷupparaiyaṉ of Eḷiṉūr in Puṟaṅ-garambai-nāḍu a district of Śōṇāḍu, who was the officer managing the temple affairs at the time.
246	On a pillar lying to the south of the same temple.	Do.	Maḍiraikoṇḍa Rājakēsarivarman	5th ,, ..	Do ..	Gift of 90 sheep for a lamp by Kaḍuttalai Nāgamaiyyaṉ, son of Śiṅgamaiyyaṉ of Kaḷēśi (?) Perundaram who had accompanied Uḍaiyār Uttamaśōḷa-dēva to the temple of Tiruvorṟiyūr-Mahādēva.
247	On the entrance into the central shrine in the Velavāyilīśvara temple at **Tiruvelavayil**.	....	Parthivēndrādivarman	1 [1]th ,, ..	Do. ..	Much damaged. Seems to provide for the burning of a lamp in this *maṇḍapa* (!), by two merchants. Mentions Puḷal-kōṭṭam.
248	On a slab in the same temple	Chōḷa	[Rājēndra-Chōḷa I]	Lost	Do.	Mutilated. Gift of land for offerings to the god Ṛishabhavāhanadēva, in the temple of Svāmīśvarm-Uḍaiyār at Tiruvaḷḷaivāyil, by the residents of Tattamuñji, Attimaṇichchēri, Kaṭṭūr *alias* Rājēndraśōḷapuram and Tiruvaḷḷaivāyil.
249	On a pillar of the *maṇḍapa* in front of the central shrine in the Tiruvāḷīśvara temple at **Kattur.**	Do. .. .	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva (III).	20th year ..	Do.	Gift of cows for a lamp, by a lady to the temple of Tiruvāḷīśuram-Uḍaiyār at Kaṭṭūr.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the second pillar of the same *maṇḍapa*.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	14th year ..	Tamil	Gift of 90 sheep for a lamp by a shepherd, to the temple of Tiruvāliśuramuḍaiya-Mahādēva at Kāṭṭūr *alias* Rājēndraśōḷanallūr near (*nilai?*) Perumbēḍu in Paiyūr-kōṭṭam a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
251	On the third pillar in the same place ..	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva (III).	20th „ ..	Do.	Damaged. Gift of land for a lamp to the temple of Tiruvālichchuram-Uḍaiyār at Kāṭṭūr *alias* Rājēn-draśōḷanallūr, which the donor had purchased from the residents of Kaḍarpākkam.
252	On a slab set up in the same temple ..	....	Pārthivēndrādi-Adhipativarman	9th „ ..	Do.	Sale of land as a *taṉṉippaṭṭi* by the residents of Kaṭṭūr in Paiyūr-kōṭṭam, to Paṭṭaiyaṉār the *mēnāyaka* of *Perundaram*, who built the temple of this village.
253	On the same slab	Chōḷa	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	10th „ ..	Do.	Gift of 45 sheep for a half-lamp to the temple of Tiru-vāliśurattu-Mahādēva at Kāṭṭur in Paiyūr-kōṭṭam, by a resident of the village.
254	In the same place	Do.	Do. do.	11th „ ..	Do.	Damaged. Seems to record a gift of 28 sheep and a gold lamp, to the same temple.
255	Do.	Do.	Do. do.	Do. ..	Do.	Sale of land by the residents of Kāṭṭur in Paiyūr-kōṭṭam, to a certain Nakkaṉālai Nakkaṉ of Villip-pākkam which belonged to Iruṅgaṉūr-Kūvam in Maṇayir-kūṟṟam, a sub-division of Maṇayir-kōṭṭam.
256	On a slab lying in the Vīṟṟiruṇḍa-Perumāḷ temple in the same village.	....	....	....	Grantha and Tamil.	In characters of about the 11th century A.D. Registers that the community of merchants (*nāṉā-dēśi*) at Mayilārppil, declared Ayyapuḷal-Kāṭṭūr, to be a *vīrapaṭṭiṇa* and laid down certain rules of conduct to be followed by the members of the Vaḷañjiya sect residing in that village.
257	On the slab near a Gaṇēśa image outside the Kailāsanātha temple at Parames-varamangalam.	Gaṅga-Pallava	Nṛipatuṅgavarman	16th year ..	Tamil	Gift of gold (11 *kaḷañju*) for offerings to the god Mahādēva (in the temple) of Śailēśvara, at Parameś-varamaṅgalam. The money was deposited on interest in the hands of the *Gaṇapperumakkaḷ* of Śailēśvara by Naṇḍi Niṟaimati son of Maṇṇaikuḍi-maṟamaḍakki Viḻuppēraraiyaṉ. Engraved by Śatturuśiṅgapperundachchaṉ.
258	On the back side of the same slab ..	....	....	15th „ ..	Do.	Records the consecration of the image of Gaṇapati-Bhaṭārar and the construction of a temple for the same at Śailēśvara, by a Brāhmaṇa lady who pro-vided 40 *kāḍi* of paddy for lamps and worship. The record is evidently connected with No. 257.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a slab set up near the Vaikuṇṭha-Perumāḷ temple in the same village.	Vijayanagara ..	[Krishṇadēva-Mahārāya]	[Śaka] 14 [4] 4, Chitrabhānu, Makara, *su. di.* 10, Monday, Tiruvōṇam.	Tamil ..	Much damaged. Mentions the *Mahāmaṇḍalēśvara Mēdinimīsara Gaṇḍakaṭṭāri Sāḷuva-Sāḷuva* [Nā]-gayyadēva Mahā-arasa.
260	On the south wall of the Śeṇbagēśvara temple at **Nattam** a hamlet of the same village.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	Lost ..	Do.	Fragment. Records a gift of land apparently by the assembly of Paramēśvaramaṅgalam *alias* Śōḷakulatilaka-chaturvēdimaṅgalam.
261	On the same wall	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	9th year ..	Do.	Mutilated. Gift of 90 sheep for a lamp and of one lamp-stand.
262	On the west and north walls of the same temple.	Do.	Do. do.	3rd ,, .	Grantha and Tamil.	Mutilated. Mentions Paramēśvaramaṅgalam *alias* Nigarilisōḷa-chaturvēdimaṅgalam, the assembly of *saṁvatsara-vāriyam* who, performing the duties (connected with that) village had met in the hall called Rājēndraśōḷaṉ-*chatuśśālai* and Kañjaraṉ Aiyyaṉ Sūryaṉ who was the Settlement Officer (*vagai śeygiṉṟa*) of the district.
263	On the same walls	Do.	Do. do.	6th ,, .	Tamil	Mutilated. Gift of land for supplying the paddy required for offerings in the temple (?) at [Paramēśvaramaṅgalam *alias*] Nigarilisōḷa-chaturvēdimaṅgalam in Śembūr-kōṭṭam which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions the assembly of that village which included 12 members of the *saṁvatsara-vāriyam.*
264	On a stone built into the wall of the *maṇḍapa* of the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-[dēva] (I ?).	Lost	Do. ..	Fragment. Seems to record a sale of land.
265	On another stone in the same place ..	Do.	[Rājarā]jadēva (III)	3rd year ..	Do.	Fragment. Gift of a lamp to the temple at [Para]mēśvaramaṅgalam *alias* Śōḷakulatilada-chaturvēdimaṅgalam.
266	On a third stone in the same place ..	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ.	Lost ..	Do.	Fragment. Mentions Perumaṉṟattāḷvār of Paḷampaṭṭiṉam (old town ?).
267	On a slab built into the roof, above the Subrahmaṇya image, in the same temple.	Vijayanagara ..	Vīra-Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Ānanda ..	Do.	Much damaged. Seems to fix the levying of certain taxes.
268	On a pillar lying in front of the same temple.	....	....	....	Do.	Records that this flower garden was the gift of Padaiyadāṉ Mādaṉ *alias* Kulōttuṅgaśōḷa-Gaṅgēyaraṉ.
269	On another pillar in the same place ..	....	. ..	.. .	Do. . ..	Fragment. Refers to queen Dantipiraṭṭiyār and to a certain Vīrakōśamaṅgalamuḍaiyār Uḍaiyapiraṭṭiyār who caused all the waste lands in the villages [of the temple] (*naḍaippallipura*) to be cultivated and the income used for festivals on the winter and summer solstices, Aippaśi-vishu, Śittiṟai-vishu, eclipses and Māśi-Magam.
270	On a slab built into the roof of the Ādikēśava-Perumāḷ temple at **Nedumaram.**	....	....	....	Telugu	The back side and the top of the slab are built in. The inscription is in modern characters and registers the construction of a temple for Chennakēśava, west of the village Nemdambaram, by a certain Lakshmayya, for the merit of Chennakēśava-Nāyanivāru.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
271	On the west base of the Tiruvālīśvara temple at **Nerumbur**	Vijayanagara ..	Kampaṇa-Uḍaiyar	Plavaṅga, Mīna, *su. di.* 10, Monday, [Śō]di.	Tamil . ..	Damaged. Seems to record a gift of land for offerings, to the temple of Tiruvāṉīśuramuḍaiya-Nāyaṉār by Varāhapiḷḷai, son of Chakravarti Kāliṅgarāyaṉ.
272	On the same base	Do. ..	Gajavēṭṭaikāra Dēvarāya	Śaka 1358, Nāla, Tai, Saṁkramaṇa.	Do.	Fixes that two *paṇam* were to be paid as *paṭṭaḍai-nūlāyam* on each loom of the *Kaikkōḷar* living in the *tirumaḍaiviḷāgam* of the temple of Tiruvāṉīśuram-uḍaiya-Nāyaṉār at Nerumūr in Kalattūr-parru.
273	Do.	....	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāyar.	9th year .	Do.	Gift of land for offerings and other services, to the temple of Tiruvāymīśuramuḍaiya-Nāyaṉār at Nerumūr.
274	On a pillar of the *maṇḍapa* within the same temple.	....	....	....	Do.	Records the gift of the pillar by Kaṇṇāramuḍaṉ Pallavarāyaṉ of Ilaṭṭūr.
275	On the threshold of the entrance into the same temple.	Chōḷa ..	Rājarāja-Rāja[kēsarivarman] (Rājarāja I).	Lost	Do.	Mutilated. Contains a portion of the historical introduction beginning with *tiru-magaḷ pōla.* Seems to record a gift of land for lamps and offerings to a temple at Nerumūr.
276	On a slab set up in the street of the same village.	.	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāyar.	7th year .	Do.	Fixes the rate of *kaḍamai* and *vāśalvari* to be paid by the *Kaikkōḷar* living in the premises of the temple of Tiruvāṉīśuramuḍaiya-Nayiṉār.
277	On a slab set up in a field at **Peram bakkam.**	....	....	Nandana, Tai ..	Do.	Much damaged. Mentions an agent of Vaiyyappa-Nāyaka.
278	On the south wall of the central shrine in the Śivakkoḷuṇḍīśvara temple at **Sivankudal.**	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva (I).	25th year .	Do.	Mutilated. Sale of land by the assembly of Śivaṉ-kūḍal to the temple of Śivakkoḷuṇḍaṇḍār (of that village).
279	On the same wall	Do.	Rājakēsarivarman [Kulōttuṅga]-Chōḷadēva (I).	5th ,, ..	Do.	A number of inscribed slabs fixed into the wall in disorder and containing portions of the historical introduction beginning with *pugaḷ śūḻnda puṇari.*
280	Do.	Do.	Kulōttuṅga-Chōḷadēva	28th ,, ..	Do. .. .	Stones in disorder. Seems to record a sale of land by the assembly of Śivaṉ[kūḍal].
281	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakra-vartin Kulōttuṅga-Chōḷadēva (I).	49th ,, .	Do. .. .	Fragment.
282	On the west wall of the same shrine ..	Do.	[Rājakē]sarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva (I).	50th ,, ..	Do.	Fragment. Sale of land for providing a lamp to the temple of Śivakkoḷuṇḍaṇḍār at Śivakūḍal by the assembly of Maḷalaimaṅgalam which was a *brahma-dēya* village in Jayaṅgoṇḍaśōḷa-maṇḍalam.
283	On the same wall	Do.	Tribhuvanachakravartin Vikrama-Chōḷa dēva.	10th ,, .	Do.	Gift of land by purchase, for providing two lamps to the temple of Mahādēva called Śivakkoḷuṇḍaṇḍār at Śivaṉkūḍal.
284	On the north wall of the same shrine ..	Do	Kulōttuṅga-Chō[ḷadēva] (I)	5th ,,	Do. .. .	Mutilated. Sale of land by the assembly of Śivaṉkūḍal to the same temple. Begins with the introduction *pugaḷ śūḻnda puṇari.*
285	On the same wall	Do.	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	10th ,, ..	Do. ..	Sale of land to the temple for conducting a festival of seven days beginning with Āṉi-Uttiraṭṭādi the asterism under which the king was born.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
286	On the same wall	Chōḷa	Tribhuvanachakravartin Vikrama-Chōḷadēva.	[1]1th year ..	Tamil .. .	Registers a sale of land by the assembly of Maḷalaimaṅgalam a *brahmadēya* in Kaṉṟūr-nāḍu which was a sub-division of Maṇayiṟ-kōṭṭam.
287	On the south wall of the *maṇḍapa* in front of the same shrine.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	25th ,, .	Do.	Gift of land by purchase, to the shrine of the goddess Maratakavalli-Nāchchiyār in the temple of Śivakkoḷundudaiya-Nāyaṉār at Śivaṉkūḍal in Nirvēḷūr-nāḍu, a sub-division of Ūṟṟukkāṭṭu-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, by a native of Pūṇḍaḷaikkuḍi in Virudarāyabhayaṅkaravaḷanāḍu which was a district of Śōḷa-maṇḍalam.
288	On the east wall of the same *maṇḍapa* ..	Vijayanagara ..	Vīrapratāpa Vīra-Achyutayyadēva-Mahārāya.	Śaka 1455, Vijaya, Mēsha, *su. di.* 12 Uttiram, Monday.	Do.	Gift of the village Ōbaḷarasanallūr a hamlet of Śivaṉkūḍal in Mappēḍu-śīrmai, a sub-division of Nirvaḷūr-nāḍu in Ūṟṟukkāṭṭu-kōṭṭam of Chandragiri-rājya, in Jayaṅgoṇḍaśōḷa-maṇḍalam, by Ellappa-Nāyaka son of Śeṭṭiyappa-Nāyaka, to the same temple for oblations and worship.
289	On a pillar lying in the same temple ..	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	3rd year ..	Do.	Registers that the assembly of Śivakūḍal in Nirvēḷūr-nāḍu in Ūṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, received money from a private person and declared certain lands below the tank Brahmadhirāyapputtēri, rent-free in order to provide for offerings and lamps in the temple of Mahādēva of this village.
290	On the north wall of the central shrine in the Koyyāmalarīśvara temple at Kuranganimuttam.	....	Tribhuvanachakravartin Kōṉērimaikoṇḍaṉ..	10th ,, .	Do.	Gift of land to the temple of Tirukkuraṅgaṇimuṭṭamudaiya-Nāyaṉār at Pallavapuram a village in Māvaṇḍūr-paṟṟu which was a sub-division of Ērikiḷ-nāḍu in Kāliyūr-kōṭṭam. The assessment paid on the land and the taxes realised, are enumerated.
291	On the same wall	Chōḷa	Kulōttuṅga-Chōḷadēva (III), 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya'.	20th ,, ..	Do.	Gift of Śattimaṅgalam *alias* Ammainallūr in Ērikiḷ-nāḍu, to the temple of Tirukkuraṅgaṇimuṭṭam-Uḍaiyār at Tirukkuraṅgaṇimuṭṭam in Kāliyūr-kōṭṭam, as a *dēvadāna* village, by Nīraṇiñjaṉ Śēdirāyaṉ under orders from Śambuvarāyar.
292	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Kōṉērmaikoṇḍaṉ..	10th ,, ..	Do.	Gift of 5 *vēlis* of land for offerings and repairs to the same temple. The land was made rent-free on payment of 25 *poṉ*. The different items of income are enumerated. The record is signed by Tuñjalūruḍaiyāṉ. Dūśi is mentioned as one of the boundaries of the land
293	On the west wall of the *maṇḍapa* in front of the same shrine.	Chōḷa	Kulōttuṅga-Chōḷadēva (III)	9th ,, ..	Do.	Gift of money for a lamp by the residents of Pallavapuram.
294	On a slab set up in front of the same temple.	Vijayanagara ..	Vīrapratāpa Kṛishṇadēva-Mahārāya .	Śaka 1451, Virōdhi, *ba. di.* 5, Saturday, Uttirāṭṭādi.	Do.	Gift of the village Pallāpuram for maintaining worship (*pūjā-vṛitti*) in the temple of Koyyāmalar-śūḍuvār at Tirukkuraṅgaṇimuṭṭam of Māvaṇḍūr, in Ērikiḷ-nāḍu, for the merit of the king.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
295	On a pillar of the rock-cut cave in the same village.	Rāshṭrakūṭa .	Kaṇṇaradēva, 'who took Kachchi (Conjeeveram) and Taṅjai (Tanjore).'	24th year ..	Tamil ..	Gift of land for providing *śrībali* in the temple of Kalmaḍai-kāttāḷvār at Pallavapuram in Kāliyūr-kōṭṭam, a sub-division of Ērikīḻ-nāḍu, by the residents of that village.
296	On the south wall of the Agastīśvara temple at Atti.	....	....	....	Tamil (verse) ..	The record eulogises Pallavaṇḍār *alias* Kāḍavarāyar who conquered Toṇḍai-maṇḍalam and was the son of Kūḍḷ-Āḷappirandāṉ *alias* Kāḍavarāyar.
297	On the same wall	Chōḷa	Tribhuvanachakravartin Rājādhirājadēva (II).	10th year ..	Tamil	Gift of 32 cows and a bull by Nīṟaṉindāṉ *alias* Śōḍirāyaṉ of Paṉaṅguḍi in Uyyakkoṇḍār-vaḷanāḍu, a district of Śōḻa-maṇḍalam, to the temple of Tiruvagattīśvaram-Uḍaiyār at Atti *alias* Kēraḷāntakanallūr in Perunagar-nāḍu, a sub-division of Veṅkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam.
298	On the north wall of the same temple ..	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1447, Pārthiva, Mīna, *ba. di.* 3, Thursday, Chitrā.	Do.	The king bears Sāḷuva birudas. Records that Śōḷiśuramuḍaiyār of Paḍaivīḍu, having secured, tax-free land at much personal trouble and expense, for the temple of Ediriliśōḻiśuramuḍaiya-Nayiṉār at Atti in Atti-parṟu adjoining Rājagambīraṉ-malai of Marudaraśar Paḍaivīḍu in Palaguṉṟa-kōṭṭam, a sub-division of Jayaṅgoṇḍaśōḻa-maṇḍalam, was granted along with other rights the privilege of holding the accountant's place in that temple.
299	On the same wall	Do. ..	Kṛishṇadēva-Mahārāya, 'who took every country.'	Śaka 1448, Vyaya, Mithuna, *su. di.* 13, Monday, Tiruvōṇam	Do.	Records that the *tirumēṉikāval-kāṇiyākshi* was granted to Timmu-Nāyaka son of Pāppu Timmu-Nāyaka of Śattirapāḍi in Kalavai-parṟu, who recommended Āṉaiyār Nayiṉār, the *maṭhapati* of the temple, to Aḍaippattu Vaiyappa-Nāyaka and Pōttu-Nāyaka. On taking this, Āṉaiyār Nayiṉār got the village of Atti *alias* Kṛishṇarāyapuram from king Kṛishṇadēva Mahārāya while he was (encamped) on the bank of the Kṛishṇavēṇi river, granted as a *sarvamānya*, to the temples of Uḍaiyavar (*i.e.* Śiva ?) and Perumāḷ of that village.
300	On the east wall of the same temple ..	....	..	Prabhava ..	Do.	In modern characters. Registers that the Paḷḷaṉs had excluded from their (communal) conspiracy the two villages Atti and Āḷappiṟandāṉ.
301	On a slab set up in the same temple ..	Vijayanagara .	Kṛishṇadēva-Mahārāya	Śaka 14[4°]7, Tāraṇa, Māśi, 25, Monday, Uttirāḍam.	Do.	The king bears Sāḷuva birudas. Gift of land to the temple of Ediriliśōḻa-Chōḻiśvaramuḍaiya-Nayiṉār at Kṛishṇarāyarpuram *alias* Atti *alias* Kēraḷānta-Pennagar.
302	On the south wall of the Kariya-Perumāḷ temple in the same village.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	8th year ..	Do.	Gift of land by the prince (*piḷḷaiyār*) Rājarāja-Śambuvarāyar, at Periyanallūr in Kāliyūr-kōṭṭam, to the temple of Ediriliśōḻa-Viṇṇagar-Emberumāṉ, in Atti, a village of Veṇguṉṟa-kōṭṭam, for repairs.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
303	On the west wall of the same temple ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	18th year ..	Tamil	Gift of three *vēlis* of land at Periyanallūr, by Āḷappirandāṉ *alias* Rājarāja Śambuvarāyaṉ, to the shrine of Veṇṇaikkāḍiyaruḷiṉa-Piḷḷai (*i.e.* Krishṇa) founded by Ammaināchchi *alias* Pālārril-veṉṟār, in the temple of Ediriliśōḷa-Viṇṇagar-Emberumāṉ.
304	On a slab lying in front of the same temple.	.. ..	....	Durmati ..	Do.	Records that the Maha-*maṇḍapa*, the central roof and the well of the temple of Kariya-Perumāḷ at Atti, were the gift of a certain Seṉṉappaṉ.
305	On the north wall of the Vaikuṇṭha-Perumāḷ temple at **Elanirkunram**.	....	....	....	Do.	Records that this temple was built by Iḍaiyaraṉ Māviraṉ Āṭkoṇḍāṉ, a merchant of Arumoḷidēvapuram.
306	On a slab set up in a field at **Kalakattur**	Noḷamba (Pallava).	Noḷambadiyarasa	....	Kanarese ..	Refers to the death of a hero, the raising of a monument on his tomb and the gift of a *kalnāḍu* (land) for its protection.
307	On a rock in a field in the same village ..	....	....	....	Do. ..	Damaged. In archaic characters.
308	On the north wall of the central shrine in the Kōṉēṭirāyasvāmin temple at **Kilapatla**.	Vijayanagara ..	Śrīraṅgadēva-Mahārāya, ruling at Penugoṇḍa.	Doubtful ..	Telugu	Much damaged.
309	On the east wall of the *maṇḍapa* in front of the central shrine in the Varadarāja-Perumāḷ temple at **Kurmayi**.	Do. ..	Kampaṇṇa-Uḍaiyar, son of Vīra-Bukkaṇṇa-Uḍaiyar.	Kaliyuga 4452 (mistake for 4462), and Śaka 1283, Plava, Puraṭṭādi, Kaṇṇi, *su. di.* 7, Tuesday, Mūlam.	Tamil ..	Gift of tolls for providing (daily), a flower-garland and a lamp to the temple of Edirkoṇḍa-Perumāḷ at Kurumāvi, (a village) in Puli-nāḍu, under orders from the *mahāpradhāni* Śōmappa-Uḍaiyar and the treasurer Viṭṭappayyaṉ.
310	On the east wall of the central shrine in the same temple, left of entrance.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 14[8]2, Siddhārthi, Vaiśākha, *su. di.* 2, Monday.	Telugu ..	Gift of land for *archanāvṛitti*, *i.e.* the maintenance of worship, in the temple of Varadarāja at Kurumāvi in Puli-nāḍu, a district of Chi[ṭṭūri]-rājya, to a private individual.
311	On a slab set up in a field at **Guttapalle**	.. .	....	7th year ..	Tamil ..	Records the death of a hero at Mōdanapalli when Śelvagaṅgamārāyaṉ, after capturing his enemy in Mārāyappāḍi, was bringing back the cattle.
312	On a slab set up in a field at **Chalamangala**.	....	....	Śaka 1265, Svabhānu.	Telugu ..	Damaged. Mentions the *Mahāsāmantādhipati* [Ra]ṅgappa-Nāyaka.
313	On a *vīragal* set up in the backyard of a house in the same village.	Bāṇa	Mahā[vali*] Ba[ṇa]rasa	Doubtful ..	Kanarese ..	Much damaged.
314	On the north base of the Sōmēśvara temple in the same village.	Chōḷa	....	....	Tamil	Fragment. Contains a portion of the introduction of Rājēndradēva I. which refers to his setting up of a pillar of victory at Kollāpuram. Mentions Paraśirāmīśvaram-Uḍaiyār at Vippirambēḍu in Śilaināḍu, a sub-division of Tiruvēṅgaḍa-kōṭṭam. Vippirambēḍu is the ancient name of the modern Guḍimallam near Rēṇigunṭa.
315	On a *vīragal* set up in a field at **Modugalapalle**.	.. .	....	....	Kanarese ..	Mutilated. Seems to mention Mahārājavāḍi.
316	On another *vīragal* in the same place ..	....	....	....	Do. ..	Refers to a cattle-raid and the death of a hero.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab set up to the west of the same village.	....	...	....	Kanarese ..	Damaged. Refers to a certain Sāmantavallava, son of Dōsiyarasa.
318	On another slab set up in the same place	.. .	....	....	Do. .	Mutilated. Refers to the raid on Puli-nāḍu by the Noḷamba king, under orders of Koṅguṇi-arasar and to the capture of Kōya[rrū]r. On this occasion the servant of a brother (?) of Dōsiyarasa, the chief of that country, fought and fell.
319	On a third slab set up in the same place..	....	....	....	Do. ..	Do. Mentions Kōyarrūr and a certain Indragaṇi.
320	On a slab set up in the north *prākāra* of the Bhīmēśvara temple at **Bhimaganipalle.**	...	..	Śaka 1725, Rudhirōdgārin.	Telugu	Gift of land at Bhīmapuram near Mōdugalapalle to the temple of Bhīmēśvara, by Sugaṭūri Mummaḍi-Chikkarāya who constructed the temple and the pond near it. He is also stated to have repaired the village tank.
321	On the east and north bases of the *maṇḍapa* in front of the central shrine in the Arkēśvara temple at **Karshanapalle.**	Chōḷa	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva (I).	36th year ..	Tamil	Gift of tax on oil-mills, to provide a lamp in the temple of Aṅgakkāra-Īśvaram-Uḍaiyār at Muttukūr *alias* Eṟiviṟapaṭṭaṇam in Puli-nāḍu which was a sub-division of Tyāgābharaṇa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam, by Śōḷakulakāraṇa-Mūvēndavēḷāṉ who was the revenue officer in charge of the district, for the prosperity of the emperor.
322	On a pillar of the porch of the same *maṇḍapa*.	....	....	.. .	Do.	Records the construction of steps (*sōpāna*) by certain *āśāris* (*karumāṉ*).
323	On a slab built into the Nandi-*maṇḍapa* of the same temple.	Bāṇa	Bāṇarasa	. ..	Kanarese ..	Fragment.
324	On a slab set up in the same temple ..	Vijayanagara ..	Vijayarāya-Uḍaiyar ruling at Muḷvāyil ..	Śaka 1232, Vikṛita, Chaitra, *su. di.* 5, Thursday, lunar eclipse (=Thursday 21st March 1309).	Tamil	Gift of a portion of income accruing to the royal treasury from certain lands at Muttakkūru, in favour of the temple of Aṅgakkārīśvaramuḍaiya-Nayiṉār at that village which belonged to Vaḍa-Puli-nāḍu, a sub-division of Nigarilīśōḷa-maṇḍalam, by the chief Semmaṭṭi Vīra-Ōbaḷadēva-Chōḷamahārāja.
325	On another slab set up in the same temple.	Noḷamba (Pallava).	Vīramahēndra-Noḷambādhirājadēva ..	....	Kanarese ..	States that the king returned from Chōḷ-nāḍu, entered Noḷambavāḍi and camped at Kōḷāla in Gaṅgaru-sāsira (district). On this occasion he raised Kīrtigā[vuṇḍa to the position of Noḷambagāvuṇḍa of Puli-nāḍu and gave him as a *koḍage* grant the village Kiṟiya-Beḷagaṭūru (in that district).
326	On a third slab set up in the same temple.	Western Gaṅga.	Pṛiḍuvīpati, younger brother of Durvinīta	....	Do. ..	Records that Śivarāśi-bhaṭṭāra, son of Ga[ṭṭa]da-bhaṭṭāra set up the minor images in the temple and presented three (stone) oil-mills to it.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
327	On a slab set up in a field in the same village.	Bāṇa	Mahāvali Bāṇarasar	....	Kanarese .	Refers to the death of a hero at Kuti[la]la, on the occasion when Ballaha took up arms against Kāḍuvaṭṭi for exacting tribute. The hero was a servant of Bāṇarasa Vijayitta (*i.e.* Vijayāditya), who was ruling Gangaṛu-sāsira.
328	On the same slab	....	....	....	Do. ..	Seems to record the death of the Gaṅga king (?) Pṛithuvipatiyarasa.
329	On another slab set up in the same place	Chōḷa	Rājēndra-Chōḷa (I)	....	Do. ..	Records the death of a private individual of Muttukūru.
330	On the same slab	....	....	....	Do. ..	Mentions the death of a hero (?) at Muttukūru and the grant of land to him below the southern tank, as *koḍage*.
331	On a third slab set up in the same place ..	....	....	....	Do. ..	The top portion of the slab is lost. Records that the *gāmuṇḍas* of Muttukūru presented some wet land to the son of a deceased hero.
332	On the fourth slab in the same place ..	Bāṇa	Śembiyan Mahābali Bāṇarasa	....	Do. .	Records that while [Vi]kkiyaṇṇa, son of Pṛithuvipati was governing the Puli-nāḍu sixty (district), a quarrel arose between him and Pallava Dhavaḷa, in which he and a hero died. The latter's brother Kundiga raised this monumental (stone) in memory of the dead hero.
333	On the fifth slab in the same place ..	....	....		Do. ..	Mentions Āvabbe, the queen of Pṛithuvayya.
334	On the sixth slab in the same place ..	Western Gaṅga.	Pṛithivīpati	....	Do. ..	Mentions a servant of the king named Chāmuṇḍa.
335	On the seventh slab set up in the same place.	Bāṇa	[Mahābali Bāṇarasa]	....	Do. ..	Much damaged.
336	On the eighth slab set up in the same place.	....	....	....	Do. ..	Mentions Muttukūru and the death of a hero in a cattle raid (?).
337	On the ninth slab set up in the same place.	Western Gaṅga.	Pṛiḍuvayya	....	Do. ..	Mentions the Pāṇḍya and the Chōṛa (kings) and the death of a hero.
338	On the tenth slab set up in the same place.	....	....	....	Do. ..	Damaged. Seems to mention the chief [Bā]gigayya-[ma]indembam Baṅkarasa and the death (?) of one of his servants.
339	On a slab set up in a field at Somala ..	....	....	Taṇara ..	Telugu ..	Gift of Nēlapalle to a private individual, by another private individual.
340	On a slab set up in the Śrīnivāsamūrti temple at Avulapalle.	....	...	Saumya ..	Do.	Damaged. Gift of a *dēvadāna* to the temple of Prasanna-Veṅkaṭēśvara at Āvulapalle, by Chikkarāya Timmayagavunigāru of Su[ga]ṭūru
341	On a slab set up at the tank bund in the same village.	....	....	Do. ..	Do. ..	Damaged. Gift by Vīrayagavunivāru of Ānekallu, to the temples of Prasanna-Veṅkaṭēśvara and Mallikārjuna at Āvulapalle. Mentions Su[ga]ṭūri Chikkarāya Timmayagavunigāru.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On two slabs lying in a field at **Basinikonda**.	Chōḷa	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva (I).	32nd year ..	Tamil	One of the slabs is mutilated. Registers that the 1,500 merchants of the four quarters including *nāḍu*, *nagara* and *nāṇāḍēśi*, met at Śīrāvaḷḷi in Mūgai-nāḍu, a sub-division of Pūraṇi-Mārāyapāḍi of Jayaṅgoṇḍa-śōḷa-maṇḍalam and resolved to convert the village Śīrāvaḷḷi into a Nānādēśiya-Daśama[di]-Eṛivira-paṭṭaṇa and to grant certain privileges to the residents of that village.
343	On the south base of the ruined Śiva temple at **Solapuram**.	Do.	Tribhuvanachakravartin Kōnērmēṇkoṇḍa Kulōttuṅga-Chōḷadēva (III).	[1]0th ,, ..	Do.	Gift of certain taxes *śilvari* to the temple of Rājarājīśvaram-Uḍaiyār at Uyyakkoṇḍāṉ-Sōḷapuram and other adjoining temples, by Śeṅgēṇi-Ammaiyappaṉ Kaṇṇuḍai-Perumāḷ *alias* Vikkiramaśōḷa-Śambuvarāyaṉ.
344	On a stone lying in the same temple ..	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva (I).	[2]0th ,, ..	Do.	Fragment. Registers a sale of land to the temple of Mahādēva by the residents (of this city).
345	On two detached stones lying in the same temple.	....	....	....	Do.	Mentions [Kaṇṇa]radēva *alias* Pṛithivī-Gaṅgaraiyar and a gift of land made by him. The land consisted of the field Puttavaḍippaṭṭi (evidently called after Buddhavaḍi, *i.e.* Buddha) and others.
346	On the south wall of the Śiva temple at **Kovilur (Javadis)**.	Vijayanagara .	Virapratāpa Praudha-Dēvarāya *alias* Mallikārjunarāya.	Śaka 1377, Yuva, Karkaṭaka, *su. di.* 7 Monday, Śōdi. (=Monday 21st July 1455).	Do.	Gift of the village Gaṇapatimāḍu in Maṅgala-nāḍu near the hill called Rājagambīraṉ-malai to the temple of Tirumūla-Nāyiṉār, by a certain Timmaya-Nāyaka, for the victory of the king.
347	On the same wall	Do. ..	Dēvarāya-Mahārāya (II)	Śaka 1353, Virōdhakṛit, Makara, *su. di.* full moon, Thursday, Pūśam, lunar eclipse. (=Thursday, 17th January 1432, lunar eclipse).	Do.	Gift of the village Pālavārai in Padiēri-parru near Rājagambīraṉ, to the temple of Tirumūla-Nāyiṉār in Maṅgala-nāḍu, by Aṇṇāmalainātha, son of Narasiṅgadēva, chief of Malai-parru, for the victory of the king.
348	On a slab set up in front of the same temple.	....	. ..	....	Do.	Records the death of a certain Villi in a tiger-hunt.
349	On a slab set up near the Pūṅgavanattammaṉ temple at **Viralur**.	....	....	....	Do.	Refers to the guild of merchants. The record may be of about the time of Rājarāja I.
350	On a slab set up near the Gaṇēśa temple in the same village.	Vijayanagara .	Dēvarāya-Mahārāya (II)	Kīlaka (*i.e.* Śaka 1351).	Do.	Unfinished. Records that four hamlets in Śirumuṟi-Paṅgaḷa-nāḍu were caused to be granted by the king at Vijayanagara, to the temple of Aruḷāḷanātha-Nāyaṉār and Uṇṇāmulai-Nāchchiyār, while Mallappa-Daṇṇāyaka was the Prime Minister.
351	On the west and south walls of the central shrine in the Bṛihadāmbā temple at **Devikapuram**.	.. .	....	Śaka 13[9]9, Hēviḷambi.	Do.	Gift of land to the temple of Tirumalā-U[ḍ]aiya-Nāyaṉār at Dēvakkāpuram by Rāyappuḍaiya of Koṇḍapaḷḷi and others.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
352	On the south wall of the first *prākāra* of the same temple.	Vijayanagara ..	Kṛishṇadēva-Mahārāya	Śaka 1442, Bahudhānya, Makara, *ba. di.* 5, Friday, Hasta.	Tamil	The king bears Sāḷuva titles. Registers a lease of certain temple lands to Tirumalai-Nāyaka, one of the Kaṇṇaḍiya-Nāyakas, living in Marudaraśar-Paḍaiviḍu, by the temple treasurer Īśāna-Śivāchārya of Bhikshā-*maṭha* at Dēvakkāpura on the southern bank of Śeyyāṟu, which was a village near Rājagambīraṉ-malai in Murugamaṅgala-pparṟu, a sub-division of Mēlkuṟṟa-nāḍu in the district of Palaguṟṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam
353	On the same wall	Do. ..	Do.	Śaka 1441, Bahudhānya, Karkaṭaka, *su. di.* 13, Tuesday, Aśvini, Siddhayōga.	Do.	Registers the right of cultivation of temple lands (*uḷavu-kāṇiyākshi*) granted to a certain Sadāśiva-Nāyaka of Marudaraśar-Paḍaiviḍu.
354	Do.	Sāḷuva ..	Immaḍirāyadēva-Mahārāya, son of Narasiṅgarāyadēva-Mahārāya.	Śaka 1429, Raktākshi (wrong). Mīna, *ba. di.*, 10, Friday, Uttiram.	Do.	Registers a similar right granted to a resident of Dēvakkāpuram by the temple trustee, *gurukkaḷ*, Viśvēśvara-Śivāchārya of Bhikshā-*maṭha* and others.
355	Do.	....	....	Śaka 1422, Raudri, Karkaṭaka, *su. di.* 7, Friday, Attam.	Do.	Gift of land in the *dēvadāna* village of Śembiyamaṅgalam, a house at Dēvakkāpuram and food in the temple, to two persons who had to sing in the temple. The grant was made by Tirumalai-Nāyaka and Īśvara-Nāyaka, sons of Ettappa-Nāyaka, for the merit of Narasā-Nāyaka.
356	Do.	Vijayanagara ..	Achyutayyadēva-Mahārāya, son of Narasā-Nāyaka-Uḍaiyar.	Śaka 1455, Vikṛiti, (wrong), Śiṅga, *su. di.* 10, Friday, Uttiram.	Do.	The king has a long list of *birudas*. Records that Kāḷattiśūra-Nāyaka, son of Tirumalai-Nāyaka, of Marudaraśar-Paḍaiviḍu, was granted the right of supervision, etc., in the temple and the enjoyment of certain lands at Murugamaṅgalam, from Īśāna-Śivāchārya of Bhikshā-*maṭha*, the trustees and the Kaikkōḷa-mudalis of the Tirumaḷa-uḍaiya-Nayiṉār temple at Dēvakkāpuram.
357	On the west wall of the same *prākāra* ..	....	....	Śaka 1425, Rudhirōdgārin.	Do.	Gift of land and a house in the village Kailāsa, to a certain Samarapuṅgava-Dīkshita for the merit of king (*svāmi*) Narasā-Nāyaka 'who went to Śivalōka (*i.e.* died),' by (his subordinates) Tirumalai-Nāyaka and Īśura-Nāyaka.
358	On the same wall	Vijayanagara ..	Krishṇadēva-Mahārāya	Śaka 1441, Bahudhānya, Karkaṭaka, *su. di.* 13, Tuesday, Aśvini, Siddhayōga.	Do.	The king has Sāḷuva titles. Records a gift of revenue, amounting to 33½ *paṇam* to the temple of Tirumaḷa-uḍaiya-Nayiṉār at Dēvasthānam Dēvakkāpuram by Harihara-Nāyaka, son of Mallappa-Nāyaka of the Kaṇṇaḍiya-Nāyakas living at Marudaraśar-Paḍaiviḍu, for the merit of the king and Tirumalai-Nāyaka.

B.— Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
359	On the same wall	....	....	Śaka 1418, Durmati.	Tamil	Gift of land at Murugamaṅgalam by Tirumalai-Nāyaka and Īśvara-Nāyaka for providing offerings, incense, etc., at festivals.
360	Do.	..	....	Śubhakṛit ...	Do. ..	Records that a certain Nayinappa-Nāyaka provided ghee for the festival of Tiruvādirai in the same temple in order to secure merit for Aḍaippam Mallappa-Nāyaka.
361	Do.	Vijayanagara ..	Viraprataṗa Kṛishṇayadēva-Mahāraya ..	Śaka 1443, Vikrama, Kārttigai, Ekādaśi, Monday.	Do.	Records that Sadāśiva-Nāyaka provided ghee for lamps during the festival of Tirukkārtigai in the same temple, for the merit of chief (*svāmi*) Tirumalai-Nāyaka.
362	On the north wall of the same *prākāra* ..	Do.	Kṛishṇayadēva-Mahāraya	Śaka 1444, Vṛisha.	Do.	Gift of ghee for the same festival by the daughter of the Kannaḍiya chief Dēvappuḍaiyar at Marudaraśar-Paḍaiviḍu.
363	On the same wall	Do. ..	Mahāmaṇḍalēśvara Kṛishṇayadēva-Mahāraya.	Śaka 1447, Sarvajit	Do.	Gift of ghee for lamps by Śrīraṅganāthar the *maniyakāraṇ* (monegar?) of Iḍaitturai, for the merit of Namaśśivāya-Nāyaka, son of Mallappa-Nāyaka of Marudaraśar-Paḍaiviḍu.
364	Do.	Do. ..	Viraprataṗa Kṛishṇayadēva-Mahāraya ..	Śaka 1454 ..	Do.	The king bears Śāḷuva titles. Grant of the tax *paṭṭaḍai-nūlāyam*, at 1½ *paṇam* per annum on each loom, to the temple, for the merit of Kāḷattiśura-Nāyaka.
365	Do.	Do. ..	Do. ..	Śaka 1446, Chitrabhānu, Tai, *su. di.* 10, Uttiram, Saturday.	Do. . .	Gift of land and a house in the *dēvadāna* village Śōrappūṇḍi to Vaḍamalaiyār one of the Paṇḍits (*vidvāṉ*) of Āṟṟuvāṉpāḍi, by Viśvēśvara-Śivāchārya of the Bhikshā-*maṭha* at Dēvakkāpuram, the Kaikkōḷa-mudalis and other trustees of the temple. The record is stated to have been engraved on the *kumuḍappaḍai* of the temple.
366	Do.	Do. ..	Do. ..	Śaka 1444, Vikrama, Kumbha, *su. di.* full-moon, Friday, Uttiram.	Do.	Gift of land and two houses to a certain Aṭṭavaṇai Veṅkappa who secured for the temple the village of Śōrappūṇḍi as a gift from the king.
367	Do.	Do. ..	Do. ..	Śaka 1452, Sarvadhāri, Kārttigai, *su. di.* 10, Uttiram, Saturday.	Do.	Registers that the trustees of the temple granted to a certain Ambalattāḍi the right of cultivating (*uḻavu-kāṇi*) the *dēvadāna* village of Kāmākshirāvuttaṉ-taṅgal and fixed 15 *paṇam* and 20 *kalams* of paddy to be paid to the temple every year.
368	Do.	Do. ..	Do. ..	Śaka 144[4], Vikrama, Kumbha, *su. di.* 10, Saturday, Puṇarpūśam.	Do.	Gift of the village Ūvattūr with its hamlet Taraipāḍi, to the same temple by a certain Ammaiyappa-Nayiṉār, as a *tirunāmakkāṇi*. On receiving this, Īśāna-Śivāchārya of the Bhikshā-*maṭha* and other trustess of the temple made the same donor the lessee of the village and presented a house.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the same wall	Vijayanagara ..	Vīrapratāpa Kṛishṇayadēva-Mahārāya ..	Śaka 1453, Virōdhi, Śittirai, *su. di.* 10, Attam.	Tamil	Registers the permanent lease (*uḷavu-kāṇiyākshi*) of Dēvarāyaṉ-paṭṭaḍai to a Kannaḍiya-Nāyaka of Gaṅgapuram in Paṅgaḷa-nāḍu.
370	Do.	Do. ..	Kṛishṇayadēva-Mahārāya	Śaka, 1450, Sarvadhāri, Āṉi, *su. di.* Uttiram, Monday.	Do.	Gift of ghee for a lamp.
371	Do.	Do. ..	Kṛishṇadēva-Mahārāya	Śaka 1443, Vikrama.	Do.	Gift of ghee for a lamp by a lady of Marudaraśar-Paḍaiviḍu.
372	Do.	Do. ..	Vīrapratāpa Kṛishṇayadēva-Mahārāya ..	Śaka 1431, Śukla, Makara, *su. di.* 10, Sunday, Tiruvōṇam.	Do.	Gift of the hamlet Śiṅgayarāvuttaṉ-taṅgal near Kayilāyam as a *kāṇiyākshi*, to a certain Tiruppaṇi Vaśuvaṇa-Uḍaiyar, by Tirumalai-Nāyaka, son of Ēttappa-Nāyaka, and others. The donee was evidently an officer in charge of the works connected with the temple.
373	On the south wall of the second *prākāra* of the same temple.	Do.	Achyutayyadēva-Mahārāya, son of Vīrapratāpa Narasa-Nāyaka.	Śaka 1452, Vikṛiti, Makara, *su. di.* 13, Monday, Pūśam.	Do.	Sale, by the trustees of the Dēvikāpuram temple, of land at Suvarappūṇḍi to a temple of Uḍaiyavar-Sadāśivamūrti built by Tirumalai-Nāyaka, son of Sadāśiva-Nāyaka of Marudaraśar-Paḍaiviḍu, at Vaḍa-Kayilāyam which was the *tirunāmakkāṇi* village of Tirumalā-Uḍaiyar. *Māḍāpatyam* Kaḷaṭṭiśura-Nāyaka and Bhikshā-*maṭham* Īśāna Śivāchārya are mentioned among the trustees.
374	On the same wall	Do. ..	Do.	Śaka 1454, Vikṛiti (wrong), Paṅguṇi, *su. di.* 11, Monday.	Do. .. .	Registers that certain families of shepherds at Śeṟṟuppaṭṭu were dedicated to the temple as *tiruviḷakku-kuḍi*, by Koṇḍama-Nāyaka, after securing their services with the permission of Kāḷaṭṭiśura-Nāyaka who was then governing the Paḍaivīṭṭu-śīrmai.
375	Do.	Do. ..	Do.	Śaka 1452, Vikṛiti, Siṁha, *su. di.* 14, Sunday, Tiruvōṇam.	Do.	Registers that the trustees of the temple leased out some lands at Piramaṇampākkam to Vīramāhēśuraṉ Mallikārjuna-Ayyaṉ-*maṭha* at Śembiya-maṅgalam as *uḷavu-kāṇiyākshi*, for maintaining the worship of the god Tirumalā-uḍaiya-Nayiṉār at Vasantaṉ-*maṇḍapam*.
376	Do.	....	....	Śārvari, Māśi, 14	Do.	Records that Mallappa-Nāyaka and Śevvappa-Nāyaka appointed certain shepherds to supply ghee for lamps to the same temple, in order to secure merit to king Achyutadēva-Mahārāya.
377	Do.	Vijayanagara ..	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, Vikṛiti, [Siṁha], *su. di.* 11, Friday, Anuḷam.	Do.	Gift of land by the residents of Māmaṇambākkam for the maintenance of [worship in] the Vasantaṉ-*maṇḍapa* of god Tirumalā-Uḍaiyār, for the merit of *svāmi* Tirumalai-Nāyaka, Immaḍi Tirumalai-Nāyaka and Kāḷaṭṭiśura-Nāyaka.
378	Do.	Do. ..	Sadāśivarāya	Śaka 1[4]71, Saumya.	Do.	Damaged. The king receives Śāḷuva titles. Seems to record the supply of ghee for lamps to the same temple.
379	Do.	Do. ..	Achyutayyadēva-Mahārāya	Śaka 1457 .	Do.	Gift of ghee by certain shepherds.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On the west wall of the same *prākāra* ..	Vijayanagara .	Vīrapratāpa A[chyu]tayyadēva-Mahārāya	Śaka 1455, Hēvilambi (wrong).	Tamil ..	Gift of ghee for lamps.
381	On the same wall	....	....	Subhakṛit, Māśi, 17.	Do.	Gift of ghee for lamps by Nayinappa-Nāyaka, agent of Aḍaippam Mallappa-Nāyaka, for the merit of his master.
382	On the north wall of the same *prākāra* .	Vijayanagara ..	Vīrapratāpa Achyutayyadēva-Mahārāya ..	Śaka 1458, Manmatha, Mīna, *su. di.* 10, Friday, Tiruvōṇam.	Do.	Damaged and fragmentary.
383	On the same wall	Do. ..	Vīrapratāpa [Achyutayyadēva-Mahārāya]. .	Śaka 1464, Śubhakṛit.	Do.	Damaged. Gift of money (?) for maintaining the festival Uttirat-tirunāḷ in the same temple by Nayinappa-Nāyaka, agent of Aḍaippam Mallappa-Nāyaka for the merit of Śevvappa-Nāyaka.
384	Do.	Do. ..	Vīrapratāpa Achyutayyadēva-Mahārāya .	Śaka 1456, Jaya, Kaṉṉi, *su. di.* 10, Monday.	Do.	Gift of money for conducting a festival in the temple by certain residents of Śembiyamaṅgalam.
385	Do.	Do. ..	Achyutayyadēva-Mahārāya	Śaka 1454, Virōdhi (wrong).	Do.	Gift of ghee for a lamp.
386	Do.	Do. ..	Achyutadēva-Mahārāya	Śaka 1454, Nandana.	Do.	Records that Koṇḍama-Nāyaka of Śēṟṟuppaṭṭu granted land at Kaṇṇanūr as *uḷavukāṇi* and arranged 10 *paṇam* to be paid annually to the temple.
387	Do.	Do. ..	Sadāśivadēva-Mahārāya	Śaka 1470, Saumya (wrong), Ṛishabha, *su. di.* full-moon, Monday, Tiruvōṇam.	Do.	Damaged. Gift of some temple land as *kāṇiyākshi* to a private individual.
388	Do.	Do. ..	Veṅkaṭadēva-Mahārāya, son of Tirumalaidēva-Mahārāya.	Śaka 155[?], Śukla, Tai, 21st day, Monday, Pūśam.	Do. .. .	Registers that a certain Nayinappa-Nāyaka, son of Kṛishṇappa-Nāyaka, improved a certain land by constructing a tank near it and by digging wells. He made it cultivable and presented the same to the temple.
389	On the east wall of the Naṭarāja shrine in the same temple.	Do. ..	Kṛishṇayyadēva-Mahārāya	Śaka 143[6], Śrīmukha, Karkaṭaka, *su. di.* 10, Friday, Uttiram.	Do	Gift of the village Śembiyamaṅgalam as a *uḷavukāṇiyākshi* to Namaśśivāya-Nāyaka, son of Mallappa-Nāyaka of Marudaraśar-Paḍaivīḍu. He was to pay 10 *paṇam* and 10 *kalams* of paddy in the first year but in the fifth year, 50 *paṇam* and 50 *kalams* of paddy had to be paid. The trustees included Viśvēśvarāchārya of Bhikshā-*maṭha*.
390	On the same wall	.. .	....	Śaka 1437, Vibhava (mistake for Bhāva), Jyēshṭha, *su. di.* 12, Saturday, Viśākha.	Do.	Damaged. Seems to record a gift to a Brāhmaṇa by the manager of the temple (*kōyil-kēḷvi*) Viśvēśvara-Śivāchārya and Tirumalai-Nāyaka. Refers to Vīra-Naraśiṅgarāya.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the west wall of the kitchen in the same temple.	Vijayanagara ..	Sadāśivadēva-Mahārāya	Śaka 1468, Parābhava, Vṛi'schika, Friday, Tiruvōṇam.	Tamil	Gift of ghee to the temple by Śūrappa-Nāyaka for the merit of Kṛishṇa[ppa]-Nāyaka.
392	On the same wall	Do. ..	Achyutadēva-Mahārāya	Śaka 145[3], Vikṛiti.	Do	Damaged
393	On the second *gōpura* of the same temple, right of entrance.	....	....	....	Grantha ..	One Sanskṛit verse in praise of Viśvēśvarāchārya. He is stated to have been the foremost devotee of Śrīgirīśvara (*i.e.* the god on the sacred hill).
394	In the same place	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 145[1], Virōdhi.	Tamil ..	Damaged. Seems to record a gift by Mallappa-Nāyaka, one of the *aḍaippam*-servants of the king.
395	Do.	Sāḷuva ..	Immaḍi Narasiṁha-Tammayadēva-Mahārāya.	Śaka 1426, Raktākshi, Kaṇṇi, *ba. di.* 1, Wednesday, Aśvati (= Wed. 25th September, 1504).	Do.	Gift of land in the village of Śembiyamaṅgalam together with money and houses to a private individual who worshipped in the temples of both the god and the goddess, by Tirumalai-Nāyaka, agent of Narasā-Nāyaka. Mentions Ettappa-Nāyaka, the father of the donor.
396	Do.	Do. ..	Immaḍi Narasiṁharāya-Mahārāya, son of Sāḷuva-Narasiṁharāya-Mahārāya.	aka 1426, Rakṣtākshi, Kumbha, *ba. di.* 14, Sunday, Tiruvōṇam, Śivarātri.	Do.	Gift of the village Maṇalpākkam *alias* Sōmaśipuram south of Śeyyāṟu in Kachchūr-nāḍu, a sub-division of Palakuṉṟa-kōṭṭam in Murugamaṅgala-paṟṟu, by Samarapuṅgava-Dīkshita, to the temples of the god and the goddess, for oblations. The village was originally granted to him for *agnihōtra* (*i.e.* keeping the sacred fire) by Tirumalai-Nāyaka
397	Do.	....	....	Kali 4990, Śaka 1811, Virōdhi and A.D. 1889, November 27.	Do.	Abhinavapūrṇapriya Śrīnivāsa Rao Sāhēb, Jāghirdār of Ārni, piously performed the *ashṭabandhana-kumbhābhishēka* of Kanakagirīśvara, on this day.
398	On the same *gōpura*, left of entrance ..	Tanjore Mahraṭha.	Tuḷajārājā Sāhēb, [son of] Mahārājā Sāhēb Śaraphaji.	Kshaya Phālguna, *ba. di.* 10, Monday.	Mahraṭhi ..	Consecration of the image of the goddess which perhaps had become shaky on its pedestal.
399	In the same place	Vijayanagara ..	Śrīraṅgadēva-Mahārāya (*i.e.* Raṅga II) ..	Śaka 1490, Īśvara, Kumbha, 28, *ba. di.* Sunday, dvitiyā, Hasta.	Tamil	Damaged. Registers a gift made to the temple for the merit of Agastyappa-Nāyaka of Vēlūr. Mentions also Bommu-Nāyaka of Vēlūr.
400	Do.	....	....	....	Grantha ..	Records that Īśānaśiva-Yōgīndra the head of the Gōḷaki-*maṭha* obeyed the command of Śiva (*i.e.* died ?).
401	Do.	....	....	Śaka 1401, Viḷambi, Mithuna, *su. di.* 7, Monday, Uttiraṭṭādi, Śubhayōga and Garaja-karaṇa.	Tamil	Registers that a number of maid-servants (*dēvaḍimai*) were provided for the temples of Tirumalai-Nāyiṉār and Periya-Nāchchiyār, by Ettappa-Nāyaka, for the merit of Īśvara-Nāyaka.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	In the same place	Sāḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 140[1], Viḷambi, Mithuna, *su. di.* 7, Monday, Uttiraṭṭādi, Śubhayōga, [Garaja]-karaṇa.	Tamil	Unfinished.
403	On the first *gōpura* of the same temple ..	Vijayanagara..	Sadāśivadēva-Mahārāya	Śaka 1493, Kshaya (wrong).	Do.	Damaged and unfinished. Seems to register a gift for the merit of Kṛishṇappa-Nāyaka and Ēra-Bomma-Nāyaka and Naḷḷa-Bomma-Nāyaka of Vēḷūr.
404	On the same *gōpura*	....	..	Vijaya.. ..	Do.	Records the levy of taxes on looms for the merit of Liṅgama-Nāyaka, while Ēkāmbara-Nāyaka, son of Rāmayappa-Nāyaka, was governing.
405	On the east wall of the Gaṇēśa temple at the fresh-water tank in the same village.	....	....	....	Do.	Records that the temple and the tank were the gift of one of the merchants (*nagarattār*) of the Vaśiya (*i.e.* Vaiśya)-Vāṇiyaṉ sect.
406	On the *gōpura* of the Kanakagiriśvara temple on the hill in the same village.	....	....	Kali 4990, Śaka 1811, Virōdhi and A.D. 1889, November 27.	Do.	Copy of No. 397 above.
407	On the south base of the central shrine in the Purandarēśvara temple at Marudadu.	Chōḷa	Built in	20th year ..	Do.	Begins with the historical introduction of Rājēndra-Chōḷa I (*tirumaṇṇi vaḷara etc.*). Gift of 90 sheep for a lamp to the temple of Peruntirukkōyil-uḍaiya-Mahādēva of Marudāḍu *alias* Vikkiramaśōḻanallūr in Marudāḍu-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam. Registers also a sale of land for digging a tank.
408	On the west base of the same shrine ..	Do.	Kulōttuṅga-Chōḷadēva (I), 'who abolished the tolls and who ruled the country dispelling darkness.'	32nd ,, ..	Do.	Built in. Gift of land by purchase from the residents of Marudāḍu, for offerings to the temple of Umāskanda . . . . Avaṉimuḻuḍuḍai-Nāyaka.
409	On the same base	Do.	Ra[jakēsariva]rman (*i.e.*, Rājarāja I) ..	4th ,, ..	Do.	Built in in the middle. Gift of sheep for a lamp to the temple of [Peruntiru]kkōyil at Marudāḍu in Marudāḍu-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam.
410	On the north base of the same shrine ..	....	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāyar.	14th ,, ..	Do.	Sale of a channel by the residents of Marudāḍu *alias* Vikkiramaśōḻanallūr to the residents of Koṭṭai-ūr in Vāḍavūr-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam.
411	On the same base	Chōḷa	Rājarājakēsarivarman (*i.e.* Rājarāja I) ..	8th ,, ..	Do. .. .	Gift of land for a lamp by the residents of Marudāḍu, to the temple of Peruntirukkōyil-Āḻvār for the merit of a private individual of Māgaṉur-Pāṭṭuṟai who fell in order that Marudāḍu (a village in Marudāḍu-nāḍu of Veṇkuṉṟa-kōṭṭam) may not be destroyed (*aḻiyāmai-yaṉṟu*).

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
412	On the same base	Chōḷa	Rājarājakēsarivarman, 'who destroyed the ships at Śālai,' (*i.e.* Rājarāja I).	12th year ..	Tamil	Gift of 70 sheep for a lamp to the same temple by Śeṇbar *alias* Uttamanīḷi Rājarāja-Aṇukka-[p]pa[l]lavaraiyaṉ.
413	Do.	Vijayanagara ..	Vīra-Narasiṅgadēva-Mahārāya, [son of] Sāḷuva Narasiṅgadēva-Mahārāya.	Śaka 1429, Kshaya, Paṅguṇi 2, Mīna, *su. di.* 5, Attam, Sunday.	Do.	Unfinished. Contains only the introductory passage and the date.
414	Do.	....	....	....	Do.	Gift of the village of Vāḍikkuppam, a hamlet of Marudāḍu, for providing worship in the temple of Peruntirukkoyiluḍaiya-Tambirāṉār, by Timmarāja, agent of Jagatāpi Erṟayadēva-Chōḷamahārāja, for the merit of Erṟamarāja—(*i.e.* perhaps his master Erṟayadēva-Chōḷamahārāja).
415	On the north wall of the *maṇḍapa* in front of the same shrine.	Vijayanagara ..	Achyutadēva-Mahārāya	Vijaya, Tai, 1, Sunday, *su. di.* 12, Saṅkramaṇapuṇyakāla	Do.	Gift of the two villages Aṉṟilēri and Vāḍikkuppam for the merit of the king's accountant (*rāyarkaraṇikam*) Piḷaiporuttā-Piḷḷai, during the management of Tittaṉ—a clerk (*ōlaiyeḻuttu*) of the temple (?).
416	On a slab lying in the same temple ..	....	. ..	....	Do.	Aṉṟilēri is stated to be the *sarvamānya* gift of the temple of Peruntirukkōyil-Uḍaiyār.
417	On a slab lying near the big irrigation tank in the same village.	Gaṅga-Pallava	Kō-Vijaya-Nṛipatuṅgavarman	12th year ..	Do. ..	Registers that a certain Koṅgaraiyar Niṉṟa-Perumāṉ constructed a bank of stones (*kaliñju*) for the tank of Marudāḍu and had the head of the irrigation channel renovated.
418	On the south wall of the central shrine in the Vīraṭṭāṇēśvara temple at Valuvur.	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	11th ..	Do.	Partly damaged. Gift of money for lamps to the temple of Vīraṭṭāṇam-Uḍaiyār at Vaḷugūr, a *brahmadēya* in Tiruveḷundūr-nāḍu which was a district of Jayaṅgoṇḍaśōḷa-vaḷanāḍu. Quotes the 6th year of *Periyadēvar* Vikrama-Chōḷadēva.
419	On the south base of the same shrine ..	Do.	Rājarājadēva (II)	14 + 1st year, Tulā, *ba.di.* 10, Tuesday, Āyilēyam (= Tuesday, 27th September 1160).	Do.	Registers a gift of money for two lamps and two lampstands, one of which was given by a native of Śiṟṟārkāḍu in Ārkāṭṭu-kūṟṟam of Pāṇḍyakulāśaṇivaḷanāḍu, for the merit of Kundavvai.
420	On the south wall of the *maṇḍapa* in front of the same shrine.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva (*i.e.* Kulōttuṅga III).	3rd year ..	Do.	Built in in the middle. Gift of land by purchase, for offerings to the image of Vādavūr-Nāyaṇ[ār] set up in the temple of Tiruvīraṭṭāṇam-Uḍaiyār by a native of Mūlaṅguḍi in Veḷā-nāḍu, a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu. Records also gift of money for other articles required for worship.
421	On the same wall	Do.	Tribhuvanachakravartin Rājādhirājadēva (II).	5th year, Karkaṭaka, *su. di.* 13, Saturday.	Do.	Built in the middle. Gift of money by the same individual for getting the *Tiruvembāvai* recited before (the image of) Vādavūrāḷi-Nāyaṇār in the temple on Mārgaḻi-Tiruvādirai festival and for also maintaining the festival of Paṅguṇi.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
422	On the same wall	Vijayanagara ..	Vīra-Bokkaṇa-Uḍaiyar	Śaka 1324, Chitrabhānu.	Tamil	Records that certain lands (*parru*) which had been submerged and lying waste for some years on account of floods in the Cauvery, were brought under cultivation, being granted favourable concessions in the payment of assessment. The lands belonged to Vaḷuvūr in Tiruveḷundūr-nāḍu, a sub-division of Eḷumuṟi-parru.
423	Do.	Chōḷa	Parakē[sarivarman] *alias* Tribhuvanachakravartin Tribhuvanvī[radēva], 'who being pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	33rd year ..	Do.	Built in at the end. Gift of money by a Brāhmaṇa lady to the shrine of Tiruchchattimuṟṟam-Uḍaiyār consecrated by her in the 29th year of the king in the temple of Tiru-Vīraṭṭāṇam-Uḍaiyār at Vaḷugūr a *brahmadēya* in Tiruvaḷundūr-nāḍu, a sub-division of Jayaṅgoṇḍaśōḷa-vaḷanāḍu.
424	On the west wall of the same *maṇḍapa* ..	Vijayanagara ..	Pratāpadēva[rāya-Mahārāya]	Śaka [1356], Pramāthin, Mithuna, ...5, ... Śadayam.	Do.	Built in at the end. Seems to refer to certain additions made to the temple from the year Śōbhakṛit when, apparently, a tank and an irrigation channel were constructed.
425	On the same wall	Chōḷa . ..	. . . . Tribhuvanachakravartin Rājēndra-Chōḷadēva (III)	2nd year, Dhanus, *su. di.* 4, Monday, [Tiruvō]ṇam.	Do.	Built in in the middle. Gift of money for a lamp. Begins with the historical introduction *pūmaruviya tirumaḍandai* etc. The money was received by the temple authorities and a land assigned for the amount.
426	On the north wall of the same *maṇḍapa* ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5th year, Makara, *su. di.*, Wednesday, Śōdi.	Do.	Registers that a tenant of the temple having absconded without paying his dues, the amount was recovered from the man who stood surety for him, by selling his land.
427	On the same wall	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	2nd year, Riṣabha, *su. di.* 5, Thursday, Tiruvōṇam.	Do.	Gift of money for a lamp to the same temple by a native of Mōḍapākkam in Śurattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-vaḷanāḍu, in Jayaṅgoṇḍaśōḷa-maṇḍalam.
428	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II).	12th year, Siṁha, *ba. di.* 8, Thursday, Uṟōṣaṇi.	Do.	Gift of money for purchasing a land to maintain a lamp in the temple of Tiruvīraṭṭāṇam-Uḍaiyār at Vaḷugūr, by a native of Tīyaṅguḍi in Tiruvārūr-kūṟṟam, a sub-division of Gēyamāṇikka-vaḷanāḍu. The land was situated at Kīraṅguḍi a hamlet of Vīrarājēndra-chaturvēdimaṅgalam which was a *brahmadēya* in Tiruveḷundūr-nāḍu. Mentions the 16th year of Rājarāja (II).
429	On the north verandah of the first *prākāra* of the same temple.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva (*i.e.* Kulōttuṅga-Chōḷa III).	5th year ..	Do.	Registers the construction of the shrine of the goddess in the north-west corner of the north verandah by Ēkavāchakan Uḷagukaṇviḍutta-Perumāḷ *alias* Vāṇakōvaraiyar, chief of Tuṇḍa-nāḍu in Muḍigoṇḍaśōḷa-vaḷanāḍu. Also records a gift of money in the 8th year of the king for purchasing land and maintaining worship in the same shrine.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
430	On either side of the entrance into the main *gōpura* of the same temple.	..	....	Subhānu ..	Tamil	Records the construction of the *gōpura* and the *prākāra* wall by Aḻagapperumāḷ-Piḷḷai, son of Gāṅgēyar Gaṇapatinayiṉār-Piḷḷai of Naḷḷāvūr in Iruṅgōḷappāṇḍi-nāḍu.
431	On the four sides of the same *gōpura* ..	..	....	..	Do.	Records the gift of Bhikshāṭanamūrti, the main *gōpura*, the *prākāra* wall and the street, by the same Aḻagapperumāḷ-Piḷḷai.
432	On a slab set up in a grove in the same village.	..	....	Durmukha ..	Do. ..	Gift of land (*mukkālvaṭṭam*, *nattam* and *tiḍal*) in Vaḷavarāyakuppam, by the residents of that village including Tambā-Piḷḷai.
433	On the south wall of the central shrine in the Kshīravanēśvara temple at Tiruppalattural.	Chōḷa ..	[Vikrama-Chōḷadēva]	10th year ..	Do. ..	Much damaged. Gift of jewels to the temple of Mahā[dēva] at [Tiruppā]laittuṟai.
434	On the west wall of the same shrine ..	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	43rd ,, ..	Do. ..	Registers that the *dēvadāna* village Tiruchchirrambalanallūr of the temple of Mahādēva at Tiruppālaittuṟai in Nallūr-nāḍu, a sub-division of Nittavinōda-vaḷanāḍu, was granted the remission of *antarāyapāṭṭam* and other taxes at the request of Madurāntakapparavaināṭṭu-Mūvēndavēḷāṉ.
435	On a slab built into the west floor of the first *prākāra* of the same temple.	..	....	Kīlaka ..	Do. ..	Gift of land by the cultivating classes to the temple of Pālavaṇanāthasvāmin for conducting the festival in the month of Āḍi.
436	On a slab fixed into the floor of the north verandah of the same *prākāra*.	..	....	Vikrama .	Do. ..	Interrupted by the base of a pillar. Seems to record a gift of land by an agent of Vīra-Narasiṅgarāya-Nāyaka.
437	On the west verandah of the same *prākāra*.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva (III).	28th year ..	Do. ..	Gift of land by purchase in Tiruchchirrambalanallūr and Rājagambhīranallūr, to the shrine of Tirujñānasambandhīśuram-Uḍaiyār which was consecrated by a certain Nīlagaṅgaraiyaṉ, in the east verandah of the temple of Tiruppālatturai-Uḍaiyār.
438	On the second *gōpura* of the same temple, right of entrance.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), 'who [having taken] Madurai (Madura) was pleased to take [the crowned head of the Paṇḍya] . . . . . '	15th ,, ..	Do. ..	Much damaged and unfinished.
439	In the same place	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	4th ,, ..	Do. ..	Gift of gold for jewels to the shrines of Periyadēvar and Nāchchiyār, consecrated in the temple by Periyadēvanambi of Peṉṉāgaḍam who held proprietary right in the *dēvadāna* villages of Tiruchirrambalanallūr and Rājagambhīranallūr.
440	On the east wall of the first *prākāra* of the same temple.	Do. ..	Parakēsarivarman *alias* [Tribhuvana]chakravartin Rājarājadēva (II).	12th year and 264th day.	Do. ..	Damaged and unfinished. Begins with the introduction *jayamādum nā maruviya etc.* Seems to record the gift of land (*kāval-kāḍu*) in the grove called Kuñjiraṉ *alias* Bhuvanamuḻuduḍaiyaḷ, under the new name Rājagambhīranallūr for worship, etc. in the temple and for maintaining a flower garden. Reference is also made to the '*Revenue Survey*' (*aḷavu*) of the 16th year of Śuṅgandavirttadēva (*i.e.* Kulōttuṅga I) and to his 40th year.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the north wall of the same *prākāra* ..	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva (III), 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	12th year and 93rd day.	Tamil	Registers that the distribution and assignment of lands in the village of Kuladipanāyakapura were, by the corporate consent of the Śāliya-merchants, permanently engraved on the walls of the temple.
442	On two detached stones fixed into the same wall.	....	....	....	Do.	Gift of land (*tirunāmattukkāṇi*) in the village of Vēmbikkuḍi which was a *dēvadāna* of the temple of Tiruchchōṟṟ[u]ttuṟai-Uḍaiyār, by a certain Kāvēri-vallavaṉ.
443	On the south base of the central shrine in the Koḷuṇḍīśvara temple at **Kottur**.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III?).	17th year ..	Do.	Incomplete; stone missing at the right end. Gift of money for a lamp to the temple of Mūlasthāṉam-Uḍaiyār at Kōṭṭūr in Neṉmali-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu, by a certain Marudiṟpiṟāṉ of Śellūr in Paraṇḍaiyūr-nāḍu, a sub-division of Rājarāja-vaḷanāḍu.
444	On the same base	Do. ..	Tribhu[vanachakravartin] Rājadhirājadēva (II).	Lost	Do.	Much damaged. Gift of money (?) for a lamp.
445	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva (III).	2nd year ..	Do.	Much damaged. Gift of money for a lamp by Śēkkiḷāṉ Pāḷavāyaṉ Kaḷappāḷarāyar of Kuṉṟattūr in Kuṉṟattūr-nāḍu, a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
446	On the north base of the same shrine ..	Do. ..	Do. do.	3rd ,, ..	Do.	Much damaged. Gift of money for a lamp by the *maṭhapati* Tirumāḷigaippichchar, a native of Tiruttuṟaipūṇḍi in Vaṇḍāḷaivēḷūr-kūṟṟam, a sub-division of Rājēndraśōḷa-vaḷanāḍu.
447	On the same base	Do. ..	[Tribhuvanachakravartin Rāja]rājadēva (III).	10th ,, ..	Do.	Much damaged and incomplete. Gift by a certain Villavarājar.
448	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	[Tribhuvana]chakravartin Rājarājadēva (III).	18th ,, ..	Do.	Built in at the beginning. Seems to record a grant of land to the shrine of Tirujñāṉa[mperṟa]-Āḷuḍaiya-Piḷḷaiyār which was set up in the temple of [Koḷu]ndāṇḍār.
449	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva (II), 'who was pleased to take Madhurai (Madura) and Īḻam (Ceylon).'	13th year, Karkaṭaka, *su. di.* 6, Tuesday, Aṉiḻam.	Do.	Gift of money for a lamp to the temple of Koḷuṇḍāṇḍār at Kōṭṭūr by a native of Śuḷḷaṅguḍi, a village in Āvūr-kūṟṟam which was a sub-division of Nittavinōda-vaḷanāḍu.
450	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva (III).	8 + 1st year	Do. ..	Gift of money by the trustees to the shrine of Tirujñāṉamperṟa-Piḷḷaiyār set up in the temple of Koḷuṇḍāṇḍār, by a certain Nāgamaṅgalamuḍaiyaṉ Ambalaṅkōyilkoṇḍaṉ. Also records a gift of land to the same shrine by a Brāhmaṇa lady.
451	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II), 'who was pleased to take Madhurai (Madura) and Īḻam (Ceylon).'	13th year, Karkaṭaka, *su. di.* 7, Saturday, Śōdi (= Sat. 26th July 1175).	Do.	Unfinished. Mentions the temple of Mūlasthāṉam-Uḍaiyār *alias* Koḷuṇḍāṇḍār.
452	Do.	Do. ..	Tribhuvanachakravartin Rājādhi[rājadēva] (II), 'who was pleased to take Madhurai (Madura) and Īḻam (Ceylon).'	13th year ..	Do.	Gift of money for a lamp by Rājēndraśiṅgappaḷ-ḷavarayaṉ of Kiḻiyūr-nāḍu, a sub-division of Pāṇḍikulāśaṉi-vaḷanāḍu

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
453	On the same wall	Chōḷa	Tribhuvanachakravartin Rājādhirājadēva (II), 'who was pleased to take Madhurai (Madura) and Īḻam (Ceylon)'.	1[4]th year ..	Tamil	Unfinished. Supplies only the name of the king and his regnal year.
454	On the north base of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga-Chōḷa III).	3rd year, Tulā, *ba. di.* 9, Sunday, Āyilēyam.	Do.	Registers that a water-trough in the temple was to be filled with water in the morning every day and that for this purpose a grant of money was made by a merchant living in the quarter Dharaṇichintāmaṇi-perunderuvu at Gaṅgaikoṇḍaśōḻapuram, to a certain *ugachchaṉ* of Kōṭṭūr.
455	On a pillar of the same *maṇḍapa*	Do.	Kulōttuṅga-Chōḷadēva (III), 'who took [Madurai (Madura)] and was pleased to take the crowned head of the Pāṇḍya.'	1[4]th year ..	Do.	Mutilated and incomplete. Refers to the worshippers in the temple of Vaikundattāḻvār at Kōṭṭūr.
456	On another pillar of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	27th ,, ..	Do.	Damaged. Seems to record a grant of paddy to the temple of Pūdi-Viṇṇagar-Āḻvāṉ at Kōṭṭūr in Neṉmali-nāḍu, a sub-division of Arumoḻidēva-vaḷanāḍu, by Śivandiram who was a native of Taṉṉīrkuṉṟam.
457	On detached slabs built into the main *gōpura* of the same temple.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva (I).	26th ,, ..	Do.	Stones missing at the end. Begins with the historical introduction *pugaḻ-mādu* etc. of Kulōttuṅga I.
458	Do. do.	Do.	[Rāja]kēsarivarman *alias* Rājarājadēva (I)..	[2]1st ,, ..	Do.	Fragment. Mentions Neṉmali-nāḍu, a sub-division of Arumoḻidēva-vaḷanāḍu.
459	Do. do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	50th year, [Ādi] 3, Saturday, Pañchami, Śadayam.	Do.	Fragment. Mentions Neṉmali-nāḍu, a sub-division of Rājēndraśōḻa-vaḷanāḍu.
460	Do. do	Do.	Do. do.	41st year ..	Do.	Do. do.
461	Do. do.	Do.	Parakēsarivarman	10th ,, ..	Do.	Fragment. Mentions Neṉmali-nāḍu.
462	On a slab set up in a field in the same village.	....	....	Vṛisha ..	Do.	Gift of land to the temple of Koḷundīśvarasvāmin for the merit of the Mahārāja-Śāhēb (evidently the Mahraṭha king of Tanjore).
463	On a slab set up in a second field in the same village.	....	. ..	Śubhakṛit ..	Do.	Gift of land to the same temple during the rule of Daḷavāy Ānandarāyar Śāhēb.
464	On a third slab set up in a grove in the same village.	....	....	....	Do.	Gift of a grove of *iluppai*-trees to the same temple for the purpose of providing the sacred bath to the image.
465	On the fourth slab set up in another grove of the same village.	....	....	Siddhārthi ..	Do. ..	Gift of 10 *vēlis* of land by Raghunātha-Nāyaka (of Tanjore ?).
466	On the north wall of the *maṇḍapa* in front of the central shrine of the Marundīśvara temple at **Tirutturaipundi.**	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	11th year, Rishabha, *ba. di.* 14, Saturday, Kārttigai.	Do.	Registers the grant of a land and a tank called Murukkaṅguḷam by the residents of the *dēvadāna* village Śāttamaṅgalam and those living in the *Paḷḷichchandam* portion of the same village. The land was to be utilised as a flower garden for the god at Tirutturaipūṇḍi in Vaṇḍaḷaivēḷūr-kūṟṟam, a sub-division of Rājēndraśōḻa-vaḷanāḍu. Mentions also the temple of Kulōttuṅgaśōḻīśvaram-Uḍaiyār at Śāttamaṅgalam.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
467	On the same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	1[2]th year, Tulā, *su. di.* 7, Monday, Uttirāḍam (= Monday, 18th October 1227).	Tamil	Registers that a tank for the temple of Tiruttuṟaipūṇḍi-Uḍaiyār was dug at Sōḷaṉmārutinallūr which was a hamlet of Śuttavalli-chaturvēdimaṅgalam a *brahmadēya* in Puṟaṅgaṟambai-nāḍu, which was a sub-division of Rājēndraśōḷa-vaḷanāḍu, by a merchant of Kulōttuṅgaśōḷa-paṭṭaṇa. The same merchant also granted land for a *maṇḍapa*. Mentions the members of the village assembly who were doing executive work in the village, for that year.
468	Do.	Do.	Do. do.	28th year ..	Do.	Gift of money for two lamps.
469	Do.	....	....	20th year and 178th day.	Do.	Gift of money for a lamp by the accountant of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam, a village in Puṟaṅgaṟambai-nāḍu.
470	Do.	Chōḷa	Tribhuvanchakravartin Rājarājadēva (III)	26th year ..	Do.	Gift of money for a lamp by a lady of Iraiyāmaṅgalam for the merit of her sons.
471	Do.	Do. .. .	Do. do.	2nd ,, ..	Do.	Partly damaged. Registers that a *guhai* was constructed for a Śaiva teacher called Tiruchchiṟṟambalamuḍaiya-Muḍaliyār at Tiruttuṟaipūṇḍi and land granted for feeding strangers that might visit the *guhai*. The teacher is stated to have died in the 24th year of Periyadēvar.
472	Do.	Do. . ..	Do. do.	16 + 1st ,,	Do.	Gift of land for offerings to the temple of Tiruttuṟai-Nāyaṇār, by the members of the assembly who were doing 'the year's work (*saṁvatsara-grāmakārya*) of that village'.
473	Do.	Do.	Do. do.	16 + 1st year, Rishabha, *ba. di.* 5, Saturday, Uttirāḍam and 316th day.	Do.	Gift of land for offerings by the *mahājanas* of Koṟṟamaṅgalam, a hamlet of Śuttavalli-chaturvēdimaṅgalam in Puṟaṅgaṟambai-nāḍu which was a sub-division of Rājēndraśōḷa-vaḷanāḍu.
474	On the north base of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Rājēndra-Chōḷadēva (III).	10th year ..	Do.	Gift of land by a native of Vīranārāyaṇa-chaturvēdimaṅgalam a *taṇiyūr* in Vaḍagarai-Viṟuḍarājabhayaṅkara-vaḷanāḍu, to an image of Śiva (?) which he had set up in the north verandah of the first *prākāra* of the temple.
475	On the south wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Rājarājadēva (III)	6 + 1st year, Karkaṭaka, *su. di.* 3, Monday, Āyilēyam.	Do.	Sale of land at Sōḷaṉmārutinallūr a hamlet of Śuttamalli-chaturvēdimaṅgalam, by the members of the *saṁvatsara-grāmakārya* of that village, for digging a sacred tank for the temple of Tiruttuṟaipūṇḍi-Uḍaiyār.
476	On the same wall	Do.	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ (Rājarāja III ?).	18th year and 157th day.	Do.	Registers that certain *dēvadāna* lands were made tax-free, in the village of Śāttaṉaṅgalam in Vaṇḍaḷaivēḷūr-kūṟṟam. The royal secretary (*tirumandiraōlai*) was Rājēndraśiṅga-Mūvēndavēḷāṉ.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva (III).	11th year ..	Tamil ..	Gift of land by purchase at Pūsalāṅguḍi in Ārvalakūrram, a sub-division of Rājēndraśōḷa-vaḷanāḍu for building a *maṭha* at Śelva-Tiruvārūr, by a Śaiva devotee of Tirutturaipūṇḍi called Pālarāvaṉ.
478	Do.	Do. ..	Do. do.	18th ,, ..	Do. ..	Gift of land at Uttamaśōḷapuram to the temple of Tirutturaipūṇḍi-uḍaiya-Nāyaṉār, by a certain Vaṇṭoṇḍa-Muḍaliyār.
479	On the west wall of the same *maṇḍapa* ..	Do. ..	Do. do.	19th ,, ..	Do. ..	Gift of land at Āriyaṉarrūr in Puraṅgarambai-nāḍu to the same temple, by a native of Kuṉṟalūr in Iḍaiyār-nāḍu, a sub-division of Rājēndraśōḷa-vaḷanāḍu.
480	On the same wall	Do. ..	Do. do.	[3]0th year, Kaṉṉi, *su. di.* 5, Sunday, Uttiraṭṭādi	Do ..	Gift of money for providing one rice offering (every day), in the same temple.
481	On the north wall of the Gaṇēśa shrine in the same temple.	Do. ..	Do. do.	29 + 1st year ..	Do. ..	Unfinished. Gift of money for lamps and rice offerings.
482	On the same wall	Do. ..	Do. do.	2nd year, Dhanus, *ba. di.* 11, Monday, Aṉiḻam.	Do. ..	Gift of money for a lamp.
483	Do.	Do. ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva (III).	3rd year ..	Do. ..	Gift of money for maintaining the festival Āḍippūram in the shrine of the goddess.
484	On the south wall of the Mahāgaṇapati shrine in the same temple.	Do. ..	Do. do.	Do. ..	Do. ..	Damaged. Gift of land for maintaining a cocoanut garden laid out in the third *prākāra* of the temple.
485	On the north and west bases of the Navagraha shrine in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.'	18th year, Vṛiśchika, *su. di.* 15, Saturday, Rōśaṇi.	Do. ..	Gift of land by the residents of Śāttamaṅgalam.
486	On the main *gōpura* of the same temple, right of entrance.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Śrīvallabhadēva.	22 + 1st year	Do. ..	Registers that certain fees which were being collected from the temple were granted to the same temple for maintaining a special service called Vāḻvāśikaṭṭiṉāṉ-śāndi.
487	On the same *gōpura*	Vijayanagara ..	Virapratāpa Dēvarāya-Mahārāya	Śaka 1392, Vikṛiti, Simha, *su. di.* 13, Saubhāgya-yōga, Thursday, Maghā.	Do. ..	Records that Palligoṇḍa-Perumāḷ Pratāpadēvarāya-Maḻavarāyar remitted all taxes on the lands owned by the temple. The several items of taxation are specified.
488	On the bronze pot *pañchamukhavādya* preserved in the same temple.	....	....	....	Do. ..	Records the gift of this pot-drum (*kuḍa-vāḻā*) by the chief artisan (*taṭṭār*) Malläṇḍar *alias* Sōḻakōṉār.
489	On the east wall of the *maṇḍapa* in front of the central shrine in the Siddharatnēśvara temple at **Uttattur.**	Chōḷa	Tribhuvanachakravartin Tribhuvanavi [radēva] (*i.e.* Kulōttuṅga III).	40th year .	Do. ..	Registers a compact drawn up by the *Śrutimāṉs* of Urrattūr, assembled in the *maṇḍapa* of the temple called *Uttamaśōḻaṉ*, for the community of *Iḍaṅgai* classes who consisted of 98 sub-sects.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the south wall of the same *maṇḍapa* ..	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	21st year	Tamil	Gift of land to the *Śrīpādantāṅgi*-servants of the temple. This land was originally the property of a Brāhmaṇa who had stolen the jewels of the goddess and was compelled in consequence to give up the land as a *dēvadāna* to the temple.
491	On the same wall	Do.	Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th ,, ..	Do. . ..	Gift of land to the temple of Tugumāmaṇiyaṇḍār of Ūṟṟattūr, a village in Vaḍagarai Tribhuvanamuluduḍai-vaḷanāḍu, by three residents of Karuvidaimaṅ[gaḷam], a *dēvadāna* village of Tiruvāḷandurai-uḍaiya-Mahādēva at Śiṟupaḷṉvūr.
492	On the south wall of the first *prākāra* of the same temple.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhi[rājadēva] (II).	Lost	Do.	Unfinished. Gift of land to the temple of Tugumāmaṇi-Nāyaṉār at Ūṟṟattūr in Ūṟṟattūr-nāḍu, a sub-division of Rājaraja-vāḷanāḍu.
493	On the same wall	Do. .. .	Tribhuvanachakravartin Rājarājadēva (III).	16 + 1st year, Kaṉṉi, *su. di.* 5. . .	Do. .. .	Sale of land by a certain Brahmādhirāya-Muttaraiyaṉ to one of his dependants (*aḍiyār*) named Śrutimāṉ Śōṟaṉ Śōṇḍaṉ *alias* Ilaṅkēśuradēvaṉ.
494	Do.	Do. .. .	[Tribhuvanachakra]vartin Rājādhirājadēva (II).	5th year, Mēsha, *su. di.* 3, Monday, Tiruvōṇam.	Do.	Incomplete. Gift of lands and houses by a Brāhmaṇa lady, to the temple at Tiruttōṟṟattūr in Ūṟṟattūr-nāḍu.
495	Do.	Do.	Tribhuvanachakravartin Rājarājadēva (III).	18th year, Karkaṭaka, *ba. di.* 1, Sunday, Aviṭṭam.	Do.	Sale of land by Mallaṉ Śīyaṉ *alias* Brahmādhirāya-Muttaraiyaṉ to one of the *agambaḍiyār* of Neṟkuḷam in Ūṟṟattūr-nāḍu, a sub-division of Vaḍagarai-Rājarāja-vaḷanāḍu.
496	Do.	Do.	Do. do.	18th year, Siṁha, *su. di.* 3, Wednesday, Attam (= Wednesday, 10th August 1233).	Do.	Sale of land in Neṟkuḷam by Śrutimaṉ Irāmaṉ Śōḷaṉ to Śrutimāṉ Śōṟaṉ Śōṇḍaṉ *alias* Ilaṅkēśuradēvaṉ.
497	Do.	Do	[Tribhuvanachakravartin] Rājarājadēva (III).	[1]6 + 1st year, Mēsha, *ba. di.* 11, Wednesday, Śadayam (=Wednesday, 6th April 1233).	Do.	Incomplete. Sale of land by four residents of Teṉ-Paḍāvūr to Śrutimaṉ Nāyaṉ Śōṟaṉ *alias* Iruṅgōḷaṉ of Neṟkuḷam.
498	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III).	5th year, Mīṉa, *su. di.* 13, Monday, Uttirāḍam.	Do.	Sale of land by Śrutimaṉ Mādiyaṇḍaṉ *alias* Śōṟaṉ Iruṅgōḷaṉ of Neṟkuḷam to Śrutimāṉ Dēvaṉ Pōrilmigāmaṉ *alias* Iruṅgōḷaṉ of Muṭṭam *alias* Naḍari-Pugaḻnallūr, the western hamlet of Tiruveḷḷarai.
499	On the west wall of the same *prākāra* ..	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III).	[1]6 + 1st year, Karkaṭaka, *su. di.* 3, Wednesday, Pūram.	Do.	Sale of land by Mallaṉ Śīyaṉ *alias* Brahmādhirāya Muttaraiyaṉ chief of Ūṟṟattūr-nāḍu to one of his *agambaḍiyār*, *viz.*, Śrutimāṉ Nāyaṉ Śōṟaṉ *alias* Iruṅgōḷaṉ who was a resident of Neṟkuḷam.
500	On the same wall	Do.	Do. do.	1[5] + 1st year, Mithuna, *su. di.* 11, Monday, Śōdi.	Do.	Sale of land at Vaḍa-Paḍāvūr by Śrutimāṉ Ūraṉ Nambi *alias* Vīramēdāvi Pēraiyaṉ and Mallaṉ Maṇavāḷaṉ *alias* Koṅgadaraiyaṉ, to the same individual.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
501	On the same wall	Chōḷa	Tirubhuvanachakravartin Rājarājadēva (III).	16 + 1st year, Karkaṭaka, *su. di.* 3, Wednesday, Pū[ṣ]am (=Wednesday, 21st July 1232).	Tamil	Sale of land at Vaḍa-Pāḍavūr by Mallaṉ Śīyaṉ *alias* Brahmādhirāya Muttaraiyaṉ to the same individual.
502	On the north wall of the same *prākāra* ..	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	[4]th year	Do.	Much damaged and incomplete. Seems to record a gift of land by purchase, for maintaining the festival called *Urōśaṇittirunāḷ* (in the temple), conducted by Śrutimāṉ Mūvāyirattoruvaṉ Jaṇanāthaṉ *alias* Ediriliśōḷaṉāḍāḷvāṉ.
503	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	16th year, Makara, *su. di.* 7, Friday, Rēvati.	Do.	Incomplete. Records an exchange of land given to a dancing girl of the temple of Togumāmaṇi-Nāyaṉār at Ūrrattūr, for the maintenance of a shrine for Umai-Īśvaramuḍaiya-Nāyaṉār which she had constructed in one of the *dēvadāna* villages.
504	On the south base of the Akhilāṇḍēśvari shrine in the same temple.	....	. .	. .	Do.	Records the consecration of the image of the goddess, the construction of the shrine and *prākāra* wall by Umaiyāḷvi *alias* Śivakāmasundari-Māṇikkam, one of the dancing girls of the temple of Togumāmaṇi-Nāyaṉār.
505	On the same base	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva, 'who was pleased to take Madurai (Madura)' (*i.e.* Kulōttuṅga-Chōḷa III).	Lost	Do.	Incomplete. Seems to record a gift to a Śiva-Brāhmaṇa attached to the goddess' shrine.
506	On the south wall of the Āṇḍavar shrine in the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	24th year, Mēsha, *su. di.* 4, Rōṣaṇi (=Friday, 29th March 1202).	Do.	Records a gift of land for maintaining worship of the images of Śaiva saints (Nāyaṉmār) in the temple of Togumāmaṇi-Nāyaṉār at Ūrrattūr by a maid-servant (*agambaḍi-ppeṇḍugaḷ*) of the temple at Ārgalūr, a village in Ārrūr-kūrram in Vaḍagarai-Rājarāja-vaḷanāḍu.
507	On the same wall	Do.	Tribhuvanachakravartin Tribhuvanavīradēva (*i.e.* Kulōttuṅga III).	36th year, Dhanus, *su. di.* 3, Monday, Tiruvōṇam.	Do.	Seems to register a sale of land (?).
508	On the base of the same shrine	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (I)	18th year, Tulā, *su. di.* 10, Monday, Śadaiyam.	Grantha and Tamil.	Begins *Sumasta-jagad* etc. Registers that the residents of Kuṉṟakkūrra-nāḍu, a sub-division of Uttuṅgatuṅga-vaḷanāḍu, assembled in the *maṇḍapa* called *Uttamaśōḷaṉ* within the temple of Togumāmaṇi-Nāyaṉār at Ūrrattūr and granted the two villages Iḍaimalai and Veṭṭuṇi to a certain Āyaṉ Kavikumaraṉ of Ūrrattūr.
509	On the west wall of the Yāga-*maṇḍapa* in the same temple.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year ..	Tamil .. .	Sale of a temple land for the benefit of a *maṭha* called *Kēraḷāṉtaka-maḍam*. The money realised from the sale was utilised for a plate called *Kēraḷāṉtaka-paṭṭam*.
510	On the same wall	Do.	[Parakēsarivarman] Vikrama-Chōḷadēva ..	14th , ..	Do.	Built in at the end. Gift of land by a resident of Ādamaṅgalam named Uttamaśōḷaṉ *alias* Virāṭarāyaṉ, for expenses of a festival held in the month of Śittirai.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the same wall	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	13th year ..	Tamil	Sale of land to the temple by a Brāhmaṇa of the *brahmadēya* village Nambikurichchi *alias* Śrīkaṇṭhachaturvēdimaṅgalam in Ūṟṟattūr-nāḍu which was a sub-division of Tribhuvaṇamuḻuduḍai-vaḷanāḍu.
512	Do.	Do.	Do. do.	Lost	Do.	Built in at the beginning. Registers that a Brāhmaṇa offended against the temple of Tugumāmaṇi-Āṇḍār at Ūṟṟattūr and was fined 20 *kāśu*. His land at Śrīkaṇṭha-chaturvēdimaṅgalam was old by the assembly of that village, for arrears of tax due on the land.
513	On the west base of the same *maṇḍapa* ..	Do.	Parakēsarivarman *alias* Rā[jādhi]rājadēva (I), '[who destroyed] the ships at Śālai and took the crowned head of the [Pā]ṇḍya'	28th year ..	Do.	Incomplete. The title Parakēsarivarman is apparently a mistake for Rājakēsarivarman. Sale of land to the temple of Ūṟṟattūr-Perumāṇaḍigaḷ.
514	On the same base	Do.	Rājarājadēva (I)	24th ,, ..	Do.	Incomplete.
515	Do.	Do.	Parakēsarivarman Rājēndra-Chōḷa (I) ..	3rd ,, ..	Do.	Incomplete and damaged. Seems to refer to the death of a certain Śrutimāṉ Nakkaṉ Chandiraṉ *alias* Rājamala Muttaraiyaṉ on the occasion when, in a fight with Satyāśraya, he was ordered by the king to pierce the (enemy's) elephant. A gift was made on his behalf to the temple of Mahādēva at Ūṟṟattūr.
516	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadē[va], 'who took the head of Vīra-Pāṇḍya and destroyed the ships at Kāndaḷūr-śālai.'	Lost	Do.	Stones missing at the end. Records the gift of a lamp to the temple of Mahādēva at Ūṟṟattūr, for the merit of a lady residing at Tiraṇi.
517	On the second *gōpura* of the same temple, right of entrance.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	18th year	Do	Gift of four cows for a lamp to the temple by Tiruvenkāḍuḍaiyāṉ *alias* [Abhi]māṉaṉēru Koṟṟakkuḍaikōṉ, a resident of Viśalūr.
518	On the same *gōpura*	Do.	Kulōttuṅga-Chōḷadēva (III)	7th ,, ..	Do.	Gift of cows for a lamp.
519	Do.	Hoysaḷa ..	Niśśaṅka-Pratāpachakravartin Vīra-Sōmēśvaradēva.	27th ,, ..	Grantha and Tamil.	Gift of paddy by the king to the temple of Togumāmaṇi-Nāyaṉār at Ūṟṟattūr, a village in Ūṟṟattūr-nāḍu which was a sub-division of Rājarāja-vaḷanāḍu, for the merit of his grandson Viśvanāthadēva.
520	Do.	Vijayanagara ..	Vīra-Dēvarāya-Mahārāya	Śaka 1343, Śārvarin.	Tamil	Unfinished. Mentions Aṇṇāmalaināthar, son of the *mahāpradhāni* Śilupayaraśar.
521	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	21st year, Kumbha, *ba. di.* 10, Thursday, Viśākha.	Do	Registers that the *nāḍu* and *nagara* of Ūṟṟattūr-nāḍu assembled in the *Uttamaśōḻa-*[*maṇḍapa*] within the temple of Togumāmaṇi-Nāyaṉār and granted (?) the village Veṇmaṇippāḍi in Kīḻvaḷḷuvappāḍi-nāḍu converting it into the mercantile town called Tāyilu-Nallapuram, for the merit of Kulōttuṅga-śōḻa-Vāṇakōvaraiyar.
522	On the same *gōpura*, left of entrance ..	Do.	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga-Chōḷa III).	5th year ..	Do.	Gift of gold jewels by a dancing girl of the temple.
523	In the same place	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	8th ,, ..	Do.	Begins with the introduction *pūmaṇṇu padumam* etc. Gift of land to the image of Kshētrapāla-Piḷḷaiyār at Vaḍaśērinattam by a certain Aṇukkanambi.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	In the same place	Vijayanagara ..	Vīrapratāpa Achyutayyadēva-Mahārāya ..	Śaka 1463, Sārvarin, Kaṉṉi, *su. di.* 10, Friday, Pūśam.	Tamil	The king has Śāḷuva birudas. Gift of money by a feudatory of the king for maintaining the car festival in the temple of Tuyyamāmaṇi-Nayiṉār at Ūṟṟattūr.
525	On the main *gōpura*, right of entrance ..	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ	33rd year and 315th day.	Do.	Registers the order of the king to collect *vāram* and *varišai* from the residents of Ūṟṟattūr-nāḍu.
526	In the same place	....	....	27th year ..	Do.	Records an order of king Vatsarāya stating that the village Tiraṇi was given as a *kāṇi* to the *Ārīyas* (*i.e.* Brahmans?) of that village.
527	On the same *gōpura*, left of entrance ..	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	17th ,,	Do.	Fixes the rate of tax on cattle levied in all the 8 sub-divisions which formed the district of Ūṟṟattūr-nāḍu; but remits the same on the cattle belonging to the temple of Togumāmaṇi-Nāyaṉār.
528	In the same place	....	....	Saumya ..	Do.	In modern characters. Seems to record the settlement of a dispute, which arose on the death of the temple accountant, by paying some money to the man who set up his claim for that place.
529	Do.	....	....	Ānanda ..	Do.	In modern characters. Registers the gift of the door and of the paved floor by Eṟama-Peddi-Nāyaka, son of Nāraṇappa-Nāyaka.
530	On the south wall of the Chōḷēśvara temple in the same village, right of entrance.	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II) (Kōṉeriṉmaikoṇḍāṉ).	4th year and 226th day.	Do.	Gift of the village Uḷḷuttambāḍi in Kāṉakkiḻiyūr-nāḍu as a *dēvadāna* to the temple of Kulōttuṅgaśōḷa-Īśvaramuḍaiyār of Ūṟṟattūr. The secretary (*tirumandira-ōlai*) who wrote the grant was Rājāśraya-Pallavaraiyaṉ.
531	On the same wall, left of entrance ..	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	13th year and 124th day.	Do	Begins with the introduction *pūmaṉṉu-padumam* etc. Records that the temple was constructed by a certain Vāṇavichchādira-nāḍāḷvāṉ, the younger brother of Brahmādarāya-Muttaraiyar, and that the income from the village Śiṟuvaḷaippūr in Kāṉakkiḻiyūr-nāḍu was assigned to it.
532	On the east wall of the Nīrvaṇṇar shrine in the Raṅganatha-Perumāḷ temple at Tirunirmalai.	Do.	Tribhuvanachakra[vartin Rāja]rāja[dēva] (III).	Lost	Do.	Damaged. Gift of money (*paḷam kāśu*) for a lamp.
533	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva III)	7th year, Tula, [2] 6, *ba. di.* [2], Kārttigai, Sunday (=Sunday 23 Oct. 1222).	Do.	Gift of money for a lamp to the temple of Tirunirmalai-Emberumāṉ, [at Tirunirmalai] in Surattūr-nāḍu of Puliyūr-kōṭṭam, a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam, by Kaikaiyarāyaṉ Tiruvagattīśuramuḍaiyāṉ of Malayambākkam in Maṅgaḍunāḍu of the same division.
534	Do.	Do.	Do. do.	16th year and 40th day.	Do.	Gift of land for maintaining a service called Tiruvāḻiparappiṉāṉ-*śāndi*, in the temple of Tirunirmalai-Emberumāṉ by a certain Madurāntaka Pottappichchōḷaṉ Gaṇḍagōpāḷaṉ.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
535	On the same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	6th year, Mīṉa, Monday, Uṟōṣaṇi.	Tamil	Gift of two lamps to the same temple by Tiruchchūr-Kkaṇṇappaṉ Abayampukkāṉ Nīlagaṅgaraiyaṉ Kaḍakkaṉ Śōḷagaṅgadēvaṉ.
536	On the east and north walls of the same shrine.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	16th year ..	Do. . ..	Gift of 1460 *kuḻi* of land at Kōvūr in Māṅgāḍunāḍu to the same temple, by a certain Tirunalluḷāṉ Tirunaṯṯaperumāṉ Tyāgamēgaṉ of Maduraivāyil in Pēṟūr-nāḍu, a sub-division of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷamaṇḍalam.
537	On the north wall of the same shrine ..	Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III?)	17th year, Mīṉa, *su. di.* 5, Wednesday, Tiruvōṇam.	Do .. .	Gift of 6 *vēḷis* of land and of taxes collected from the *puṟakkaḷaṉai-kuḍimakkaḷ* living near the temple, by a certain Aruṇagiripperumāḷ *alias* Nīlagaṅgaraiyaṉ.
538	On the same wall	Do.	Jaṭāvarman *alias* Sundara-Pāṇḍyadēva ..	11th year ..	Do.	Unfinished.
539	On the west and south walls of the same shrine.	Chōḷa	Kulōttuṅga-Chōḷadēva (III)	30th ,, ..	Do.	Gift of money for a lamp. One of the tiers below this bears writing which is also continued on a corresponding tier of the south wall. This latter begins abruptly with the description of the land granted.
540	On the south wall of the same shrine .	Do.	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga-Chōḷa III)	12th year, Mēsha, *su. di.* 13, Monday, Puṇarpūśam.	Do ..	Gift of money (*māḍai*) for a lamp to the temple of Tirunīrmalai-Emberumāṉ, by a native of Pulippākam *alias* Śīlachintāmaṇi-chaturvēdimaṅgalam, in Āmūr-kōṭṭam.
541	On the same wall	Do.	Do. do.	Lost	Do.	Gift of money for a lamp.
542	Do.	Do.	Do. do.	4th year, Makara, *su. di.* 10, Monday, Aviṭṭam.	Do. . .	Gift of a lamp to Nīrvaṇṇaṉ of Tirunīrmalai by an oil-monger of Pūvirundamalli-nagaram (*i.e.* Poonamalee).
543	Do.	Do.	Tribhuvanachakravartin Rājarājadēva (III)	[6]th year ..	Do.	Gift of money for a lamp.
544	Do	Do.	Do. do.	16th year, Dhanus, *su. di.* 5, Sunday, Aviṭṭam (=Sunday 30 Nov. 1231).	Do.	Do.
545	Do.	Do.	[Tribhuvanachakravartin] Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga-Chōḷa III).	4th year, Mīṉa, *su. di.* 12, Sunday, Magam.	Do.	Damaged. Gift of 2 lamps to the shrine of Nīrvaṇṇaṉ, of Tirunīrmalai.
546	Do.	Do.	Do. do.	34th year, Mēsha, *su. di.* 5, Wednesday, Mṛigaśīrsha.	Do.	Damaged. Gift of money for a lamp by a certain Kaliyugameyyaṉ *alias* Nandipaṇmaṉ, one of the *agambaḍi-mudalis* of Nāyaṇār Śōḷagaṅgadēva, to the temple of Nīrvaṇṇa-Pperumāḷ at Tirunīrmalai in Śurattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷamaṇḍalam.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
547	On the same wall	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	24th year, Vṛiśchika, *ba. di.* 5, Wednesday, Pūśam (=Wednesday 1 Nov. 1273).	Tamil ..	Damaged. Gift of money for a lamp. Mentions Val[lamerijndāṉ Pañchanadivāṇaṉ.
548	Do.	Chōḷa	Tribhuvanachakravartin [Vīrarājjēndra-Chōḷadēva (*i.e.* Kulōttuṅga-Chōḷa III).	[10]th year, Makara, *su. di.* 5, Monday, Tiruvōṇam.	Do.	Damaged. Gift of a lamp by a native of Nelmali in Paḍuvūr-nāḍu, a district of Āmūr-kōṭṭam, to the same temple.
549	Do.	Do.	Tribhuvanachakravartin Rājarājadēva (III)	Dhanus, *su di.* 5, Sunday, Aviṭṭam.	Do. ..	The regnal year is lost. Gift of money for a lamp by Irappaḍaivenṟāṉ, one of the *agamuḍaiyār* of prince (*piḷḷaiyār*) Sōḷagaṅgadēva.
550	Do.	Do.	Do. do.	14th year, Rishabha, *su. di.* 10, Wednesday, Attam.	Do.	Gift of money for a lamp by Paṭṭāḷadēvaṉ-Palḷi-koṇḍaṉ, a native of Peruṅgaṇal-Vaṭṭambākkam.
551	Do	Do.	Tribhuvanachakravartin Vīrarājēndra-Chōḷa-dēva (*i.e.* Kulōttuṅga-Chōḷa III).	2[3]rd year, Simha. *su di.* 2. Friday, Attam.	Do.	Gift of 32 cows for a lamp.
552	Do.	Do.	Do. do.	6th year, Tulā 23, *su. di.* 13, Wednesday, Rēvati.	Do.	Damaged. Gift of one *Gaṇḍagōpāḷaṉ-ṟudu-māḍai* for a lamp, by a native of Naṇḍaṇapākkam.
553	Do.	....	....	....	Do.	A portion of the historical introduction of Vikrama-Chōḷa commencing with *pūmālai-miḍaindu* etc., is preserved.
554	On the north wall of the Chakravarti-Tirumagaṇ shrine in the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	1[6]th year ..	Do. ..	Provides for services and festivals in the temple of Pammanakka-Nāyaṇār, by a merchant of Pammal.
555	On the west wall of the same shrine ..	Do. ..	Māṟavarman Tribhuvanachakravartin Ku[la*] śēkharadēva I.	37th year, Karkaṭaka, *su. di.* 5, Wednesday, Uttiram.	Do.	Gift of the village Vaḍakkupaṭṭu surnamed Kumāra-gōpālanallūr to the temple of Pammanakka-Nāyaṇār at Pammal in Śurattūr-nāḍu, a district of Puliyūr-kōṭṭam *alias* Kulōttuṅgaśōḷa-valanāḍu which was a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam, by Pañchanadivāṇaṉ Tiruvēgambaṉ *alias* Nīlagaṅgaṉ, in order to celebrate a festival on the day of the asterism Hasta of the month Paṅguṇi, in which he was born. The village was purchased from the residents of Perumbākkam *alias* Rājarājanallūr in Kālpāy-nāḍu of the same division.
556	On the south wall	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga-Chōḷa III).	34th year, Rishabha, *su. di.* 3, Wednesday, Puṇarpūśam	Do.	Incomplete. Gift for another festival in the same temple by [Pañchanadi]vāṇaṉ Nallanāyaṉ *alias* Śōḷagaṅgadēvaṉ.
557	Do.	Do.	Do. do.	[3]3rd year, Karkaṭaka, *su. di.* 10, Rōśaṇi.	Do.	Stones out of order. Gift of land to the temple of Pammalnakka-Nāyaṇār by Pañchanadivāṇa-Nīlagaṅgaraiyaṉ Nallanāyaṉ *alias* Śōḷagaṅgadēvaṉ at Aṇaikkaraichchēri *alias* Śōḷagaṅgadēvanallūr.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
558	On the south wall	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga III).	34th year, Rishabha, *su. di.* 3, Wednesday, Puṇarpūśam.	Tamil	Unfinished.
559	On two detached slabs fixed into the main *gōpura* of the same temple, left of entrance.	....	....	. ..	Do.	Fragments. Record apparently a gift of land in Taṇṇiyālattūr, by Pañchanadivāṇa Nīlagaṅgaraiyaṉ to a Śiva temple at Paḷḷippaḍai-Agaram. Mentions the terms *pāḍi-kāval* and *ūr-kāval*.
560	On the west wall of the Nṛisiṁhasvāmin shrine in the Raṅganātha-Perumāḷ temple on the hill, in the same village.	Chōḷa	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva (*i.e.* Kulōttuṅga III).	3rd year, Siṁha, *su. di.* 10, Monday, Aviṭṭam.	Do.	Gift of one *Gaṇḍagōpālaṉ-māḍai* for a lamp to the temple of Śiṅgapperumāḷ at Tirunīrmalai, by an oil-monger named Āyiravaṇṇaṉ Āḷkoṇḍavilli *alias* Tirukkaṇchinambidāsaṉ of Pūvirundamallinagaram.
561	On the south wall of the same shrine ..	Do.	Tribhuvanachakravartin Rājarājadēva (III)	23rd year, Mithuna, *ba. di.* 10, Sunday, Aśvati.	Do.	Damaged. Gift of one *Gaṇḍagōpālaṉ-pudu-māḍai* for a lamp to the same temple by a native of Peruṅgaṇal Vaṭṭambākkam.
562	Do. ..	Do.	Do. do.	19th year, Mēsha, *su. di.* 12, Monday, Tiruvōṇam	Do. .. .	Damaged. Seems to record a gift of one *Gaṇḍagōpālaṉ-māḍai* for a lamp.
563	Do. ..	Do.	Tribhuvanachakravartin Rāja[rāja]dēva (III).	14th year, Ṛishabha, *su.di* 10, Thursday, [Attam].	Do.	Gift of money for a lamp by a native of Peruṅgaṇal Vaṭṭambākkam.
564	On the north wall of the *yāgaśālā* in the same temple.	[Vijayanagara]	Vīra-Veṅkaṭarāya	Śārvari (= A.D. 1600-01).	Do.	Much damaged. Mentions that while Tātāchārya was managing (*pārupatya*), some grants were made in favour of the temple of Aḷagiyaśiṅga at Tirunīrmalai.
565	On the south wall of the same *yāgaśālā* ..	....	....	Do.	Do.	Damaged. Mentions Tātāchārya.
566	On the plinths of two *balipīṭhas* recently excavated in the courtyard of the shore temple at **Mavalivaram**.	Pallava ..	Rājasiṁha (II) Atyantakāma . ..	....	Pallava-Grantha	Damaged. Registers four Sanskṛit verses in praise of the king.
567	On a tier of the south wall of the central shrine in the Śrīniv āsa-Perumāḷ temple at **Tirumala**.	....	....	Śaka 1453, Khara, Mīṇa, *su.di.* 5, Thursday, Aśvati.	Tamil ..	Gift of money (3,000 *paṇam*) for offerings, to the temple of Tiruvēṅgaḍam-Uḍaiyāṉ. Refers also to an earlier grant by Kṛishṇarāya-Mahārāya.
568	On 150 plates of copper preserved in the Tāḷḷapākaṁvāri-koṭṭu within the first circuit of the same temple.	....	....	....	Telugu	Register songs of various *Rāgas* and *Tāḷas* composed in praise of Veṅkaṭēśa, by a member of the Tāḷḷapākam family.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
569	On the east wall of the second *prākāra* in the Virabhadra temple at **Lēpākshi.**	....	....	Śaka 1459, Hēmaḷambi, Phālguṇa, *ba. di.* 2, Thursday (= Thursday, 21, Feb. A.D. 1538).	Sanskṛit and Kanarese.	Damaged. Records a gift to the shrines of Pāpavināśadēva, Raghunāthadēva and Vīrēśvaradēva, by the *mahājanas* of Nagaragere *alias* Kṛishṇarāya-samudra-agrahāra, a village in Roḍa-nāḍu which was a sub-division of Penugoṇḍe-rājya. The gift consisted of a *talaparigi*-channel below the tank of Nagaragere and of a tank called Gūliseṭikuṇṭe in Āḍabaṛahaḷḷi village. Mentions Vīrabhūpa the brother of Penugoṇḍe Vīrappaṇṇa who was the son of Nandi-Lakiseṭi of Lēpākshi.
570	Do. do.	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1456, Jaya, Vaiśākha, *su. di.* 15.	Do.	Gift of tolls collected by the merchants at the market held every Sunday in the hamlet of Vīrēśvara-dēvarapura belonging to Lēpākshi, of tolls raised in Haru-nāḍu and Hosūra-nāḍu and of other income, for oblations to be offered in the three shrines mentioned above. The grant was made at the instance of Vīraṇa-Nāyaka, brother of Vīrapaṇṇaya of Penugoṇḍe.
571	Do. do.	Do. ..	Vīrapratāpa Vīra-Achyutadēva-Mahārāya ..	Śaka 1459, Hēmaḷambi, Jyēshṭha, *ba. di.* 10, Monday.	Do.	Records a sale of land to the same three shrines by the *mahājanas* of the *Sarvamānya-agrahāra* village Kañchasamudra *alias* Pratāpadēvarāyapura which was given to them as a free gift by Pratāpadēva-Mahārāya when he made the great gifts named *kāmadhēnu, kalpavriksha* and *viśvachakra* in the presence of the god Virūpāksha on the banks of the Tuṅgabhadrā river. Lēpākṣha is stated to have been a village in Sādali-vēnṭe which belonged to Roda-nāḍu a sub-division of Penugoṇḍe-rājya.
572	Do. do.	Do.	Vīrapratāpa [A]chyutadēva-Mahārāya ..	Śaka 1459, Hēmaḷambi Kārttika, *su. di.* 12, Monday (Utthānadvādaśi).	Do.	Much damaged. Seems to refer to the grant of two villages to the temple of Vīrēśvara, made by the king in the presence of Viṭhalēśvara on the banks of the Tuṅgabhadrā river.
573	Do. do.	....	....	.. .	Do.	A preface to the inscriptions on the east wall which record gifts made to the shrines of Vīrabhadra, Pāpanāśēśvara and Rāma at Lēpākshi. It is stated that these were engraved by Basavaṇa-Sōmayājin of Chāṭakūru and Timmapa of Gōraṇṭla who was the *sēnabōva* (clerk) of Vīrapaṇṇayya, under orders from Vīrapaṇṇa.
574	Do. do.	Vijayanagara ..	Vīrapratāpa A[chyu]tadēva-Mahārāya ..	Śaka 1455, Vijaya, Kārttika, *su. di.* 12, Monday (Utthānadvādaśi).	Do.	Incomplete. The Sanskṛit portion at the beginning registers the grant of three villages named Hampaṇapalli, Kañchārlahaḷḷi and Timagoṇḍanahaḷḷi to the shrine of Vīrabhadra at Lēpākshi. The villages were all surnamed Veṅkaṭādrisamudra after prince Kumāra-Veṅkaṭādri.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the east wall of the second *prākāra* in the Vīrabhadra temple.	Vijayanagara..	Vīra-Achyutarāya	Śaka 1456, Manmatha.	Sanskrit and Kanarese.	Much damaged. Seems to register the gift of a village by the king for the worship of Vīrabhadra of Lēpākshi.
576	Do. do.	Do. ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1459, Hēmaḷambi, Āshāḍha, *su. di.* 12, Monday.	Do.	Gift by purchase from Bhaṇḍāra Timmapa, of the village Nandicherla *alias* Virūpākshapura, [near] Kārakalike in Buruḍakuṇṭe-rājya, to the god Vīrēśa who had bestowed favours on Vīrapaṇṇa, by the chief Achyutarāya Mallapaṇṇa devotee of Mallikārjuna. The village was originally granted in Śaka 1389, Sarvajit, Pushya, *su. di.* 2, Monday, Makara-Saṁkrānti, to Timmapa's grandfather Vīramarsa by Virūpākshadēva-Mahārāya son of Praudhapratāpa-Dēvamahārāya.
577	Do. do.	Do. ..	Vīrapratāpa Vīra-Achyutadēva-Mahārāya..	Śaka 1459, Hēmaḷambi, Āśvija, *ba. di.* 5, Monday (= Monday 24 Sep. A.D. 1537).	Do.	Registers the gift of lands at Kalanūra-agrahāra, which were purchased by Vīrapaṇṇa for the temple of Vīrabhadra at Lēpākshi.
578	On the rocky floor of the same *prākāra* ..	Do. ..	Vīrapratāpa Vīra-A[chyu]tarāya-Mahārāya	Khara ..	Kanarese ..	Damaged. Gift of the village of Chaluvinḍla surnamed Komāra-Veṅkaṭādriyapura, to the temple of Pāpavināśanadēva at Lēpāksha.
579	In the same place	Do. ..	Achyuta	Śaka 145[5], Khara.	Sanskrit (Kanarese).	Much damaged. Gives the usual long genealogy commencing with the Moon.
580	On the north wall of the same *prākāra* ..	Do. ..	Do.	....	Do.	The record begins with a Kanarese sentence and states that what follows is a copy of the copper-plate document of Vīrēśvaradēva. After the long *praśasti* which is identically the same as that of the Ūnamañjēri plates it is recorded that the king weighed himself against pearls at Kañchī in the Śaka year 1455, Nandana and that he made the gift called *Kāñchanamēru* in Śaka 145 [6], Vijaya.
581	On the east wall, right of entrance into the Īśvara temple at **Old Lepakshi** near the same village.	....	....	Śaka 160[3], Durmati, Vaiśākha, *su. di.* 3, Monday, solar eclipse, (= Monday 9 May A.D. 1681).	Telugu ..	Gift of tolls by the merchants of all countries headed by Prithviśeṭṭi Rāyana-Bhāskara, to the temple of Śānta-Naṁjuṁḍēśvara at Lēpākshi.
582	On the same wall, left of entrance ..	....	Hajaratu Sulutānu Abdula Hasānu Alamgi-[ru]Pannāha (*i.e.*, Hazarat Sultan Abdul Hasan Ālamgbyr Padshah)	Śaka 160[2], Raudri, Vaiśākha, *su. di.* 3, Monday.	Do. ..	Gift of fields and gardens to the temple of Śānta-Naṁjuṁḍēśvara, by the Reḍḍis and Karnams of Old Lēpākshi, for the merit of the king.
583	On the *nāgulabaṇḍa* rock near the *Peddacheruvu* tank in the same village.	Vijayanagara	Vīrapratāpa Sadāśiva-[Mahārāya]	Śaka 1471, Kīlaka, Bhādrapada, *su. di.* 1.	Kanarese .	Damaged and unfinished. Records a gift (not specified) for the merit of the *mahāmaṇḍalēśvara* Rāmarāja-Viṭhaladēva.
584	On a pillar in the compound of the Sub-Collector's office at **Penukonda**.	....	....	Śaka 1339 ..	Do. ..	A portion of the pillar on the right side has been apparently cut off. Seems to record the gift of this lamp-pillar. Mentions [Penuko]ṇḍa.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
585	On a stone set up in front of the Āñjanēya temple **Chauluru**.	....	....	Śaka 1471, Saumya, Nija-Vaiśākha, *ba. di.* 6, Friday (= Friday 17 May A.D.1549).	Kanarese ..	Registers that a certain [Ja]kkarasa son of Kuppa-Nāya[ka] of the Haragu-*modalēri* (*i.e.*, Mudaliyārs of Parigi) family, constructed a *maṇḍapa* in front of the temple of Hanumantadēva at Chauḷūru and made some grants to it.
586	On a second stone set up near the same temple.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Nala, Āśvīja, *su. di.* 2.	Telugu ..	Damaged. Seems to record a gift to the *mahājanas* of Chauḷūru by a number of *Vipravinōdins* who belonged to various *śākhas* and *sūtras*.
587	On a stone set up in a field below the tank-bund at **Hindupur**.	Noḷamba (Pallava).	Dilīpayya Iṟivanoḷamba	....	Kanarese ..	Gift of land to a certain Duggaśeṭṭi a member of the Pasuṇḍi-Bōva (community ?), by the 300 great men of Kagūru.
588	On a stone set up near the Āñjanēya temple below the same tank-bund,	Western Gaṅga	Eragaṅga Permanaḍi	Śaka 775 ..	Do. ..	Broken at the bottom. Seems to refer to the Noḷamba who ruled the country extending up to Kañchī.
589	On a stone set up near the Āñjanēya temple at **Bichaganipalle**.	....	....	Plava ..	Do. ..	Registers the exemption of fishing (?) taxes granted to the Besta-bōva (*i.e. fishermen*) community of Ūṭukūru by Mummaḍi-Raḍḍi, the agent of Pedi-rājaya, and the *gauḍa* and *sēnabōva* of Ūṭukūru.
590	On a stone set up in front of the Chauḍēśvari temple at **Kotnuru**.	Vijayanagara ..	Vīrapratāpa [Vī]ra-Sadāśiva-Mahārāya ..	Sādhāraṇa ..	Do. ..	Much damaged. Seems to register a gift to the temple of Chauḍēśvari, for the merit of Daḷavāy Kṛishṇa-ma-Nāya[ka].
591	On a stone set up in a field near the ruined Īśvara temple at **Kirikera**.	....	....	....	Do. .	In archaic characters. Registers that four *gāvuṇḍas* mentioned by name, undertook to protect certain privileges (?) pertaining to Eraḍukere in the presence of Bīrayya.
592	On a stone lying near the Īśvara temple in the bed of the tank at **Manepalle**.	Noḷamba (Pallava).	Ayyapadēva	....	Do. ..	Registers that Chōrayya, son of Śrīpurusayya and other *gāmuṇḍas* of Eraḍumūru obtained certain privileges (?).
593	On a stone set up near the Īśvara temple at **Gollagunta**.	....	....	....	Do. ..	Records the death of two individuals (father and son) of Kottanūru when that village was besieged (*ūraḷiu*) by enemies. The figures on the stone were caused to be made by Dhanapati-Āchāri.
594	On the south wall of the Śiva Dēvalē No. 2, at **Polonnaruwa**.	Chōḷa	[Parakēsariva]rman *alias* Adhirājēndradēva	3rd year ..	Tamil	Gift of money for a lamp to the temple of Vāṇavaṉmādēvi-Īśuramuḍaiyār at Jananāthamaṅgala; see also page 9, paragraph 8 of the *Annual Report* on Epigraphy for 1909-10.
595	On the south wall of the same temple ..	Do.	[Rājēndra-Chōḷa I]	Lost	Do.	Fragmentary and damaged. Begins with the introduction *tirumaṇṇi vaḷara*, etc., of Rājēndra-Chōḷa I, and refers to a shrine of Paḷḷikoṇḍar within the temple of [Vāṇavaṉmā]dēvi-Īśuramuḍaiyār; see the same page and paragraph.
596	On the moulding of the same temple ..	Do.	[Parakē]sarivarman *alias* Adhirājēndra-[dēva].	....	Do.	Incomplete. Seems to record the gift of a lamp-stand.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
597	On four pillars of the Śiva Dēvālē No. 5 adjoining (?) the same temple.	....	....	....	Tamil	Mentions the name Mōgaṇūrudaiyāṉ Tiruppūvaṇadēvaṉ (5); Karpakam, daughter of Mukari-Naḍāḷvāṉ (6); Tillaikkaraśu Tyāgachintāmaṇi Mūvēndavēḷāṉ (7); Nallūrudaiyāṉ Pañchanadivāṇaṉ (8). These individuals were evidently the donors of the pillars on which their names appear; see page 9, paragraph 8, of the *Annual Report* on Epigraphy for 1909-10.
598	On a slab in the pavement of Waṭadāgē in the same village.	Chōḷa	[Rājēndra-Chōḷa I]	Lost	Do.	Fragment. Contains portions of the historical introduction with which the records of Rājēndra-Chōḷa I. begin.
599	On the flight of steps in the balustrade at Waṭadāgē.	....	....	....	Do.	Fragment. Seems to record the gift of cows for supplying ghee to maintain a lamp and also the gift of a lamp-stand.
600	On a slab near Daḷadamāligāwa, in the same village.	Singhalese ..	Saṅgabōdhivarman *alias* Chakravartin Vijayabāhudēva.	....	Grantha and Tamil.	Records that the shrine of Daḷadāyapperumbaḷḷi at Pulinari *alias* Vijayarājapura was to be under the protection of the Vēḷaikkāra forces; see below, Part II, paragraph 27.
601	On a pillar preserved in the Archæological Survey premises in the same village.	Do.	Gajabāhudēva Laṅkēśvara	....	Tamil	Registers that under orders of the king this stone was planted by Vijayasēnaviruttar of Laṅkā, as the eastern boundary of the field granted to (?) a certain Abhimānarāmaṉ of Kiḷivai.
602	On a pillar in a jungle near Gal Oya in the same village.	....	....	....	Do.	One of the written faces of the pillar states that this (pillar) was the gift of Adhikaraṇa Sa[ma]ṇaṉ *alias* Mūṉṟukai-tiru-Vēḷaikkāraṉ.
603	On one of the steps to Vihārē No. 1 at Pankuliya, **Anuradhapura**.	....	....	....	Grantha ..	....
604	On a pillar of the same Vihārē	....	....	....	Tamil	Registers that this was the charity (*pichchai*) of Kēsari-arāśi. It is followed by the usual imprecation.
605	On the Dāgaba platform, in the same Vihārē.	....	....	....	Grantha ..	[Signature of] Śānta[ma]ti.
606	On a slab at Ruwanveli Seya in the same village.	....	....	....	Tamil	Records that this (shrine ?) was named "Jagadobbagaṇḍaṉ-Perumbaḷḷi."
607	On a slab preserved in the Archæological Survey premises in the same village.	Singhalese ..	Śiri-Śaṅga[bōdi]mārāya	5th year ..	Do.	Records that 30 *Ḷakkāśu* were received on interest by the residents of Kumāragaṇattu-Pērūr, from Śēkkiḷaṉśēṭṭi Śaṅgaṉ and that a lamp and a [rice] offering were provided for.
608	Do. do.	Do. ..	Do.	7th ,, ..	Do.	Do. do.: but the donor in this case was Śēkkiḷaṉ Seṉṉai.
609	On another slab in the same premises ..	Do. ..	Sēnavarman	....	Tamil and Grantha (prose and verse).	Much damaged. Seems to record the construction of a Buddhist temple called Mākkōdaippaḷḷi, the funds being provided by the Tamiḷas of the four districts (*nāḍu*). Mākkōdai was perhaps a chief in the service of the king.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
610	On a pillar of the Moragahawela (vihārē) at **Kanadara Korale.**	Singhalese ..	Jēbāhudēva (*i.e.*, Jāyabāhu)	28th year ..	Tamil	Gift of one *vēli* of land to the temple of Buddha at Padalāya, by a certain Uḷakkaḷakkiṭṭaṉ.
611	On a rock near Kanadarāwa, in the same village.	Do. ..	Chakravartin Parā[kra]mabāhudēva ..	Lost	Do. ..	Much damaged. Mentions king Śiri-Saṅgabōdhi.
612	On a slab in Saṅgili-Kanadārawa, in the same village.	Chōḷa	Rājēndradēva	Doubtful ..	Do.	Much damaged. Mentions the general (*sēnāpati*) Jayamurinaḍaḷvār.
613	On a slab at Padaviya, in **Kunchuttu Korale.**	....	....	....	Do.	Seriously damaged.
614	On a pillar at Puliyan-Kuḷama, in **Uddiyankulama Korale.**	....	....	....	Do.	Seriously damaged. The name Buddhadēva appears on one of the faces.
615	On a pillar slab at Etākaḍa, in **Kalpe Korale.**	....	....	28th year ..	Do.	Registers the gift of three *vēlis* of land at Kallaiyil Teliyalpērru and of twenty cows for a lamp, to the temple of Uttamaśōḷa Īśvaramuḍaiya-Mādēva, by a certain Araṅgaṉ Irāmēśaṉ.
616	On a slab preserved in the Museum at **Colombo.**	....	....	....	Do.	Mutilated. Refers to the temple of Rājarāja-Īśvarattu-Mahādēva at Māndōṭṭam *alias* Rājarājapuram in Mummaḍiśōḷa-maṇḍalam and a gift of land to the same by a native of Śirukūrraṉallūr in Vēḷārnāḍu, a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu, which was a province in Chōḷa-maṇḍalam.
617	On another slab in the same place ..	....	....	.. ..	Tamil (verse) ..	In modern characters. Refers to a description of the women of Kaḷamba (*i.e.* Colombo) when they saw the lord of Siṅganagar.
618	On a pillar in the same place	Chōḷa .. .	[Rājēndra-Chōḷa I]	Lost	Tamil	Mutilated. The historical introduction beginning with *tirumaṇṇi-vaḷara*, etc. is incomplete. Seems to register gift of money for a lamp to the temple of Tiruvirāmīśvaramuḍaiya-Mahādēva at Māndōṭṭam *alias* Rājarājapuram, by a native of Śirukuḷattūr who was one of the officers (*perundanattu-paṇimagaṉ*) of Rājēndra-Chōḷa I.
619	On a stone at Ataragalla in **Eriyawa** ..	Do. ..	Do.	[4]th year ..	Do.	Seriously damaged.
620	On a stone at **Biliur**	Western Gaṅga.	Satyavākya - Koṅguṇivarmma - Dharmmamahārājādhirāja Permanaḍi.	Śaka 809 and 18th year.	Kanarese ..	Corresponds to Mr. Rice's No. 2 in his forthcoming volume on "Coorg inscriptions". Gift of Biliūr twelve (villages to Sarvaṇandidēva by the king, for the benefit of the Jaina temple of Satyavākya-Jinālaya at Peṇṇegaḍaṅga.
621	On a stone at **Kotur**	Do.	Do. do.	....	Do. ..	Do do. No. 3 Records that the king raised a son of Ereyaṅga-Gāvuṇḍa of Jaḍala, to the rank (*paṭṭa*) of Permāḍi and conferred certain privileges on him.
622	On a stone at **Peggur**	Do.	Rāchamalla Permanaḍi	Śaka 899, Īśvara	Do. ..	Do. do. No 4. Refers to Rakkasa ruling Beddore-gare and to the gift of the villages Pergaḍūr and Posavāḍaga to Anantavīryyayya a pupil of Goṇasēna-Paṇḍita-Bhaṭṭāraka who was the pupil of Bīrasēnasiddhāntadēva a resident of Belgoḷa.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place and inscription.	Dynasty.	King.	Date.	Lanuage and alphabet.	Remarks.
623	On a stone set up in the Central School at **Mercara**.	....	....	Śaka 9[22], Śārvari.	Kanarese ..	Corresponds to Mr. Rice' No. 5. Damaged. Refers to a private person who dug a channel from the tank Kuṇiṇḍēri and mentions the villages Bōkanahaḷḷi in Muḷḷūr-nāḍu, Gorahaḷḷi and Kūḍalūru.
624	On a stone in the Mahāliṅgēśvara temple at **Palur**.	....	....	....	Grantha and Tamil.	Do. do. No. 8. Registers a settlement made in the temple of Mahādēva at Palayūr by Bōdharūpa-Bhagavar pupil of Avidyāmṛityu-Bhaṭṭāraka who belonged to the school (*parshad*) of Śrīpurushōttama. It consisted in the Śrī-Vaishṇavar of the eighteen countries, the Vaḷañjiyar of the eighteen countries, the Brāhmaṇas of the eighteen districts and others being requested to protect the temple (?) and regulate its accounts.
625	On a stone near the Bhagaṇḍēśvara temple at **Bhagamandala**.	....	....	....	Do.	Do. do. No 9. Records a similar settlement made by the same Bōdharūpa-Bhagavar in Bhagaṇḍāśrama, while the district was being governed by Kunniyarasa of Mēlpūṇḍi. The details of expense are registered.
626	On a stone at **Anjanagiri**	....	....	Śaka 1466, Krōdhi.	Kanarese ..	Do. do. No. 10. Registers that Śāntikīrtidēva a contemporary of Abhinava-Chārukīrtipaṇḍitadēva of Belugula built of stone the wooden *basadi* which had been constructed on the top of the Añjanagiri hill for the saints Śāntitīrthēśvara and Anantanātha.
627	On a stone at **Niduta**	....	....	Śaka 120 [1] Bahudhānya.	Do. ..	Do. do. No. 32. Damaged. The object of the grant is not clear.
628	On a stone at **Nandigunda**	Koṅgaḷva ..	Mahāmaṇḍalēśvara Vīra-Chōḷa-Koṅgaḷuva-dēva.	Manmatha .	Do. ..	Do. do. No. 33. Fixes the tolls either collected or remitted, in the district of Muḷḷu-nāḍ seventy.
629	On a stone west of the Pārśvanātha-basti at **Mullur**.	....	....	Śaka 986, Krōdhi.	Do. ..	Do. do. No. 34. Mentions the death of Guṇasēna-Paṇḍitadēva.
630	On a second stone at the same place ..	Koṅgaḷva ..	Rājēndra-Koṅgaḷva	Śaka 980, Viḷambi.	Do. ..	Do. do. No. 35. Gift of land by the king in different villages, to a *basadi* built by his father.
631	On a stone near the Chandranātha-basti in the same village.	....	....	Śaka 1313, Pramōdūta (*i.e.* Pramōda.)	Do. ..	Do. do. No. 39. Damaged. Refers to the renovation of this *basadi* by the teacher Bāhubalidēva. The temple had perhaps originally been built by Rājadhirāja-Koṅgaḷva. In the body of the inscription mention is made of the Vijayanagara king Harihara (II).
632	On a *vīragal* in Vīrarāja-gauḍa's threshing floor, in the same village	....	Hariharadēva-Chōḷadēva	Durmukhi ..	Do. ..	Do. do. No. 45. Records the death of a hero on the occasion when Muḷḷūra-kōṭe was besieged by the inhabitants of some specified districts.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On a stone at **Malambi**	Chōḷa	Rājakēsarivarma Permānaḍi [*i.e.* Rājarāja I].	....	Kanarese ..	Corresponds to Mr. Rice's No. 46. Registers that Mēṇija having displayed heroism in the battle of Panāsoge, the king ordered his general Pañchavaṉ-Māraya, to raise the hero to the rank of Kshatriya-śikhāmaṇi-Koṅgāḷvaṉ and to present him the village Mālavvi.
634	On a second stone in the same village ..	....	....	Dhātṛi	Do. ..	Do. do. No. 47. Fixes 12 *varāhas* as the *kandāya* payable by Kache-Gauḍa of Mālambi, by the chief Veṅkaṭādri-Nāyaka Krishṇappa-Nāyaka
635	On a stone at **Hosahalli**	Koṅgāḷva ..	Rājendra-Pṛithuvī-Koṅgāḷva	Śaka 993, Sādhāraṇa.	Do. ..	Do. do. No. 49. Gift of land to the temple of Siddhēśvaraḍēva at Hosavaḷḷi, by the king and also of 40 *gadyāṇas* by a merchant for (repairing?) a tank.
636	On a stone at **Yadur**	....	.. .	Śaka 10[1]7, Yuva.	Do. ..	Do. do No. 57. Registers that Duḍḍharasa, son of Hiṭṭeyarasa, and Jumjaladēvi acquired the whole kingdom by his prowess, performed many charitable deeds and died. His brother Jūjarasa caused this stone to be set up.

C.—Stone inscriptions copied in 1913.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the *gōpura* of the Vṛiddhāchalēśvara temple at **Venganur**, right of entrance.	Vijayanagara ..	Veṅkaṭapatidēva-Mahārāya (II	Śaka 1545, Rudhirōdgārin, Vaiyāsi 3, Rishabha *su. di.* 12, Attam, Thursday (= Thursday, 1st May A.D.1623)	Tamil	Records that a Reḍḍi of the Paṇṭakula race, consecrated the shrines of Paḷamalaināthasvāmi and Periyammai-Nāchchi at Vṛiddhāchalam *alias* Veṅgaṉūr, presented images, constructed *maṇḍapas* and *gōpuras* and also made provision for worship and oblations. Mentions Śeñji in Vēṇbar-nāḍu which was a sub-division of Karikālakaṇṇavaḷanāḍu in Magada-maṇḍalam.
2	On the same *gōpura*	Do. ..	Śrīraṅgadēva-Mahārāya	Śaka 1591, Saumya, Sittirai 18, Daśami, Śadayam, Thursday (= Thursday, 16th April A.D. 1669).	Do. .. .	Gift of land and certain specified fees to the same temple by the different communities living at Veṅgaṉūr, for the merit of one of the Reḍḍis of the same family.
3	On the south wall of the central shrine in the Kailāsanāthasvāmin temple at **Arumbavur**.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III).	16th year ..	Do.	Gift of land to the temple of Vaḍakayilāyamuḍaiya-Nāyaṉār at Arumbār, by a certain Malaiyaṉ Vāṇarāyaṉ.
4	On the south base of the same shrine ..	Do.	Do. do.	16th ,, ..	Do.	Damaged. Seems to record a grant of land to a private individual by a certain Vāṇakōvaraiyaṉ.
5	On the west wall of the same shrine ..	Do. .. .	Do. do.	11th ,, ..	Do.	Registers that all the *dēvadāna* lands of this temple and those of Tirukkaḷatti-uḍaiya-Nāyaṉār, Durga, Piḍāri and Ayyaṉ situated in this village and at Rājarājanallūr and Kiraippāḍi, were made tax-free by the chief Vāṇakōvaraiyaṉ.
6	On the north base of the same shrine ..	Do.	Do. do.	28th ,, ..	Do.	The community of priests living in the districts of Vēmbār-nāḍu, Perambalūr-nāḍu and Mūlai-nāḍu granted the taxes due to them from the *dēvadāna* villages, for repairs in the temples of Vaḍakayilāyamuḍaiya-Nāyaṉār and Kulōttuṅga-Viṇṇagar-Emberumāṉ at Arumbār.
7	On the same base	Do. . ..	Do. do.	23rd ,, ..	Do .. .	Specifies the extent of the *dēvadāna* lands below (the tanks) Śirṟēri and Periyēri at Arumbār, as fixed by Toṇḍaimāṉ Perumāḷpiḷḷai *alias* Śēdirāyadēvaṉ. Mentions the measuring rod *Magadēśaṉ*.
8	On the south wall of the central shrine in the Madanagōpālasvāmin temple at **Perambalur**.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ.	9th ,, ..	Do . ..	States that the residents of Vēmbār-nāḍu were ordered to collect *vāram* from the *vāraparṟu*-villages and *kaḍamai* from the *kaḍamaiparṟu*-villages. The amount realised by this arrangement was to be spent in making friendly terms with and meeting the expenses of, the followers of Sundara-Pāṇḍyadēva.
9	On the same wall	.. .	. . .	10th ,, .	Do. ..	Registers an order to the inhabitants of Mēlkūṟṟunāḍu in Vēmbār-nāḍu stating that the village Noohchiyam which was once a tax-free village of the temple of Gōpālakūttar-Viṇṇagar-Emberumāṉ at Perumbalūr, was assessed at some later period but was again made tax-free, by Kaḍalaḍaitta-Perumāḷ *alias* Sundara-Pāṇḍya-Viḷupparaiyar, a native of Iḷaṅkuḍi in Pāṇḍi-maṇḍalam.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south base of the same shrine ..	....	....	Vyaya	Tamil	Remission of *jōḍi* on the village of Nochchiyam by an agent of Kṛishṇappa-Nāyaka and the residents of Vēṇbār-śīrmai. The village is stated to have been owned by the temple of Perumāḷ Gōpāla-kūttar at Perumbaḷūr since the time of Dharma-putra ! Mentions Śūrappa-Nāyaka in whose time a small amount of *jōḍi* used to be collected from that village.
11	On the north wall of the same shrine ..	Pāṇḍya ..	Perumāḷ Sundara-Pāṇḍyadēva	17 + 1st year..	Do.	Damaged. Registers that the residents of Perum-baḷūr made a gift of land for celebrating a special festival in the temple on the day of Bharaṇi which was the asterism under which, evidently, the queen Teṉṉavaṉaimuḷudumuḍaiyāḷ was born.
12	On the same wall	....	....	18th „ ..	Do.	Gift of land for maintaining the festival of Akkaṉ-tirunāḷ which happened on Bharaṇi, in the same temple. The document is signed by Sundara-Paṇḍya Viḷupparaiyaṉ. Evidently this gift is connected with what has been recorded in No. 11, above.
13	Do.	Pāṇḍya ..	Sundara-Pāṇḍya, 'who conquered all countries.'	17 + 1st „ ..	Do.	Refers to the gift registered in No. 11, *viz.* of 12 *vēḷi* of land south of Perumbaḷūr, which had been lying waste for many years, by the residents of that village for conducting the festival of Bharaṇi in honour of the birthday of the queen Teṉṉa-vaṉaimuḷudumuḍaiyāḷ.
14	On the north and west bases of the same shrine.	....	....	Śaka 1432, Pra-bhava (wrong by two years), Makara, Amāvāsyā, Pūrāḍam, solar eclipse.	Do.	Gift of land for offerings to the *navagrahas* in the same temple by Timmiyapppa-Nāyakkar Nūkki-Raḍḍiyār agent of Tulukkaṇa-Nāyakkar of Eṟamāñchi.
15	On the south wall of the central shrine in the Aparādhakshamēśvara temple at Adutural.	Chōḷa	Kulōttuṅga-Chōḷadēva (I)	35th year ..	Do.	Built in, in the middle. Seems to record a gift of land to the temple of Tirukkuraṅgāḍuṭuṟai-uḍaiya-Mahādēva.
16	On the south wall of the same shrine .	Do.	Vikrama Chōḷadēva	12th „ ..	Do.	Gift of paddy for offerings and for oil to anoint the images every Saturday, in the temple of Tirukkur-aṅgāḍuṭuṟai-Mahādēva at Iṟayāṉpuñjai, a *brahmadēya* in Tēṉūrvāṭkai Uḷḷaḷūr-kūṟṟam, a sub-division of Vaḍagarai Muḍiśōḷa-vaḷanāḍu, by a native of Ambar in Ambar-nāḍu.
17	On the west wall of the same shrine ..	Do.	Do.	Doubtful ..	Do. .. .	Damaged. Gift of paddy for offerings to the temple of Tirukkuraṅgāḍuṭuṟai-Nāyaṉār at Iraiyāṉ-puñjai.
18	On the north wall of the same shrine ..	....	..	....	Tamil (verse) ..	Gift of land by a certain Ayyāṟaṉ of Kuḷumūr, to the god at Tirukkuraṅgāḍuṭuṟai.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north base of the same shrine ..	Chōḷa	Tribhuvanachakravartin Rā[ja]dhirājadēva (II).	5th year, Tulā, 15, Viśākhā, Monday.	Tamil ..	Gift of cows for a lamp to the temple of Mahādēva at Iraiyāṉpuñjai Tirukkuraṅgāḍuṟai, a *brahmadēya* in Ūgaḷūr-kūṟṟam, which was a sub-division of Muḍigoṇḍaśōḷa-vaḷanāḍu.
20	On the same base	Do. ..	Tribhuvanachakravartin Rājādhirā[ja] dēva (II).	6th year ..	Do.	Gift of money for providing betel-leaves and nuts (during the *palliyarai-śandi*) in the shrine of the goddess, by a certain Kāmadēvavēḷāṉ of Ārkaḷūr in Āṟṟūr-kūṟṟam which was a sub-division of Malāḍu *alias* Jananātha-vaḷanāḍu.
21	Do.	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	4th ,, ..	Do.	Gift of land for offerings. The document is signed by Villavarāyaṉ.
22	On the north and west walls of the same shrine.	Chōḷa	Parakēsarivarmar *alias* Tribhuvanachakravartin Rājarājadēva (II).	8th ,, ..	Do.	Gift of money on which interest was paid in paddy and provision was made for offerings.
23	On the north and west bases of the same shrine.	Do. .. .	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	4th ,, ..	Do.	Damaged. Begins with the introduction *pūmēvu vaḷar*, etc. Gift of land.
24	On the south wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya	Kōṉermēlkoṇḍaṉ Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	2nd year .. Vṛischika, *la. di.* 3, Friday, Puṇarpūśam.	Do	Gift of the village Parākramapāṇḍyanallūr in Kiḻkūṟṟu, a sub-division of Vēṃbar-nāḍu, to the temple of Kuṟṟamporuttaruḷiya-Nāyaṇār at Iraiyāṉpuñjai Tirukkuraṅgāḍuṭuṟai, a *brahmadēya* in Ugaḷūr-kūṟṟam which was a sub-division of Vaḍagarai Rājasiṁha-vaḷanāḍu, for celebrating a festival on the asterism Pūrāḍam (*i.e.* Pūrvāshāḍha) in the month of Puraṭṭā[śi], which coincided with the birth day of the king.
25	On the same wall	Vijayanagara ..	Vīra-Bukkarāya, son of Vīra-Harihara ..	Śaka 1327, Pārthiva, Kaṉṉi, *la. di.* Wednesday, Uttiraṭṭādi.	Do.	Assignment of certain taxes in some specified districts of Rājasiṁha-vaḷanāḍu, to the same temple, for offerings and worship.
26	Do.	Do ..	Vīrapratāparāya Dēvaraya-Mahārāya (II), 'the king (who instituted) the elephant hunt'.	Śaka 1361, [Siddhārthin], Makara *la. di.* Monday, Śōdi, Śivarātri.	Do. ..	Damaged. Gift of a village (?) in Uttuṅgatuṅga-vaḷanāḍu to the temple of Kuṟṟamporuttaruḷiya-Nāyaṇār at Tirukkuraṅgāḍuṭuṟai, a village in Ugaḷūr-kūṟṟam of Viṭṭa-paṟṟu in Vaḍagarai-Rājasiṁha-vaḷanāḍu, by a certain Dēvaṇa-Nāyaka, for the merit of Lakkaṇṇa-Deṇṇāyakka---Uḍaiyar 'Lord of the Southern Ocean.'
27	On the south base of the same *maṇḍapa*	Do. ..	Mallikārjunarāya, son of Vīrapratāpa Dēvarāya- Mahārāya.	Śaka 1381, Vikrama, Karkaṭaka, *su. di.* 9, Monday, Pūśam.	Do. .. .	Registers that the residents of Veṇbā-nāḍu remitted certain taxes in favour of the temple, in the village of Kaḷaṉivāśal of Kiḻ-kūṟṟu (in Veṇbā-nāḍu) for maintaining worship and constructing a *gōpura*.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
28	On the same base	....	....	Śōbhakṛit ..	Tamil	Seems to record that the residents of the eighteen divisions (*parṟu*) met together under the presidency of Ēkāmbaranāthar, son of Nayiṉār, and seeing that there was a deficiency in the total area of Uga!ūr-parṟu in Viṭṭapparṟu-śīrmai, they rectified it and had the alteration engraved on the temple at Kuraṅgāduṟai.
29	Do.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva (II).	19th year, Tulā, *su. di.* 13, [Friday].	Do.	Stones missing (at the end). Seems to record the gift of the village Abhaṅgarāhuttarāyanallūr for maintaining a special worship, in the temple, called *Abhaṅgarāhuttarāyaṉ-śandi* in the name of the king and also for celebrating a festival on his birth-day.
30	Do.	Vijayanagara ..	Vi[rapratāpa Dēvaraya-Mahārāya] (II), son of Vīra-Vijayarāya.	Śaka 135[1*], Saumya, Makara, *su. di.* Friday, Pūraṭṭādi.	Do.	Stones missing in the beginning. Gift of the village of Adiśūdamaṅgalam with all its income, for worship and repairs in the same temple, by the residents of Viṭṭapparṟu and the community of *tandirimār*.
31	On the west wall of the same *maṇḍapa* ..	Pāṇḍya ..	Perumaḷ Śrīvalladēva	4th year ..	Do.	Gift of the village Talaiyāmaṅgalam *alias* Āṭkoṇḍa-nallūr in Teṉkarai-nāḍu which was a sub-division of Magadai-maṇḍalam, for providing offerings in the shrine of the goddess called Eḷilvārkuḻaliyār in the temple of Kuṟṟamporuttaruliya-Nāyaṉār at Iṟaivāṉpuñjai Tirukkuraṅgāduṟai under orders of the king and Nāyaṉār Ulagaṅgātta-Vāṇakōvar-aiyar.
32	On the north wall of the same *maṇḍapa* ..	Chōḻa	Tribhuvanachakravartin [Rāja]rājadēva (III).	[3] 3rd ,, ..	Do.	Refers to the sale of the village Adiśū'amaṅgalam *alias* Śembiyaṉkaḷattūr by several parties, to the temple of Kuṟṟamporutta-Nāyaṉār at Tirukkuraṅgāduṟai. The 27th and 28th years of the king are also quoted.
33	On the east wall of the same *maṇḍapa* ..	Pāṇḍya ..	Perumaḷ Parākrama-Pāṇḍyadēva	2nd ,, ..	Do.	Registers that the *dēvadāna* village Kaḷaṇivāy (or Kaḷaṇivāśal) in Kīḻ-kūṟṟu of Vēmbar-nāḍu was granted tax-free, in obedience to the orders of the king, by the residents of that *nāḍu*.
34	On the east base of the same *maṇḍapa* ..	....	....	Saumya ..	Do.	Built in at the bottom. Seems to record an agreement, among themselves, by the *Valaṅgai* 98 classes, and the *Iḍaṅgai* 98 classes of Vaḷudalambaṭṭu-uśāvaḍi as against the Brāhmaṇas and the Veḷḷaḷaṉs, who held proprietary rights (*kāṇi*) over the lands of that district.
35	On the same base	Pāṇḍya ..	Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	4th year ..	Do.	Refers to some events connected with the temple which happened in the 4th year of Vikrama-Chōḻa and in the reign of Kulōttuṅga-Chōḻa (II) and states that the residents of various divisions met together at Uga!ūr and agreed to conduct the worship in the temple as had been done before, by their ancestors.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
36	On the second *gōpura* of the same temple, right of entrance.	....	....	Durmukhi ..	Tamil	Registers that the tenants (*kuḍi*) in 12 villages of Ūgaḷūr-Kuṟumbarvāy-śīrmai had abandoned them owing perhaps to heavy taxation and consequently an agent of Vīramarasar, regulated the taxes at 5 *paṇam* for the first year and 10, from the following year on each *plough* of dry land and at 8 *paṇam* on every 100 *kuḻi* of wet land.
37	On the east wall of the *maṇḍapa* in front of the central shrine in the Kailāsanāthasvāmin temple at **Kargudi.**	....	....	Virōdhi ..	Do.	Kāśi-Bōḍināyaka set up the image of Bhairava and provided for its worship.
38	On the south wall of the same *maṇḍapa* ..	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	22nd year, Vṛiśchika, *su. di.* 5, Monday, Uttirāḍam.	Do.	Refers to Perumāḷ Kulaśēkharadēva and to Vijayālayadēva. Gift of the village of Ūṟṟakkarai *alias* Aḷagiyakūttanallūr in Vaḍagarai Karikālaśōḻavaḷanāḍu, to the temple of Kaiyilāsamuḍaiya-Nāyaṉār at Tirukkārikuḍi *alias* Vikramaśōḻapuram, by the residents of that district for the purpose of providing offerings during the festival called Śittirai-tirunāḷ.
39	On the same wall	....	....	....	Do.	States that (the temple at) Tirukkārikuḍi came into existence on the day of the asterism Rēvati.
40	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	11th year, Mīṉa, *su.di.* 3, Wednesday, Aśvati.	Do. ..	Registers the sale of the village Uṟandai *alias* Vīrasundaranallūr in Vaḍagarai Karikālakaṇṇavaḷanāḍu, to the priests of the temple of Kayilāsamuḍaiya-Nāyaṉār at Tirukkārikuḍi *alias* Vikramaśōḻapuram, by Śīrāman Chakravarti, an agent of the chief minister *Pakkadikkāra* Sōmayya-Deṇṇāyakkar.
41	Do.	....	....	Śaka 154[1], Siddhārthin.	Do. .. .	Gift of land (?) by a certain Immaḍi Rāmachandra-Nāyaka to the priests of the same temple.
42	On the north wall of the central shrine in the Tiruvēḷiśvara temple at **Nanjai Edaiyar.**	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	7th year ..	Do.	Damaged and fragmentary. Seems to record a grant of land to the temple of Śrī-Kailāsam *alias* Tiruveyilvāyiluḍaiya-Paramēśvara, by the assembly of Rājēndrasiṁha-chaturvēdimaṅgalam. Mentions Iḍaiyāṟu in Rājaśraya-vaḷanāḍu.
43	On a stone lying to the south of the Kuṉṟiśvara temple at **Kunnamalai.**	Do.	Vīrarājēndradēva (*i.e.*, Kulōttuṅga-Chōḷa III).	24th ,, .	Do.	Registers the name of a *gāmiṇḍa* (*i.e.* gauṇḍaṉ) who was one of the Veḷḷāḷas of Valipuram in Maḻai-nāḍu. Perhaps the stone was presented by him.
44	On the south wall of the *maṇḍapa* in front of the central shrine in the Śivapuriśvara temple at **Sivayam.**	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	15th ,, ..	Do.	Fragment. Gift of land to the priests of the temple of Tirumāṇikkamalai-uḍaiya-Nāyaṉār at Śivapādaśēkharapuram in Kuṟunagar-nāḍu, by the trustees and the merchants (*nagarattār*) of that village.
45	On the same wall	Chōḷa . ..	Tribhuvanachakravartin Rājēndra-[Chōḷa]-dēva (III).	7th year, Kaṉṉi, *su.di.* 10, ... Puṇarpūśam.	Do.	Damaged. Gift of land to a *maṭha* within the premises of the temple, by the merchant Nāvalūruḍaiyaṉ Tiruchchiṟṟambalamuḍaiyaṉ Gaṅgaikoṇḍa-Piḷḷai.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same wall	....	....	....	Tamil	The beginning is missing. Seems to record the lease of land to a merchant by the priests of the temple of Tirumāṇikkamalai-uḍaiya-Nāyaṇār.
47	On the north wall of the kitchen in the same temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	19th year, Tulā, *ba. di.* 7, Tuesday, Puṇarpūśam.	Do.	A copy of an earlier inscription Gift of two *kaḷañju* of gold (*tulai-urai-śemboṉ*) for providing betel-leaf and nuts, to the temple of Tiruvāliśvaramuḍaiya-Nāyaṇār at Śivapādaśēkharapuram in Kuṟunagarnāḍu, a sub-division of Rājagambhīra-valanāḍu, by the merchant Nāvalūruḍaiyāṉ Kaḷitadaṉ Tiruchchiṟṟambalamuḍaiyāṉ Kulōttuṅgaśōḷa Uṟandaiyarāyar.
48	On three pillars of the *maṇḍapa* in front of the same shrine.	....	..	..	Do.	Registers that the pillars were the gift of Muppēruḍaiyāṉ Iruṉedikubēra-chchamaiyachakravarti, a merchant of Śōḷapāṇḍiyapuram.
49	On the second *gōpura* of the same temple, left and right of entrance.	Chōḷa	Tribhuvanachakravartin Rājēndra-Chōḷadēva (III).	4th year, Dhanus, *su. di.* 3, Thursday, Tiruvōṇam.	Do.	Damaged. Seems to record an enquiry into the affairs of the temple of Tirumāṇikkamalai-uḍaiya-Nāyaṇār in Kuṟukkai-nāḍu, a sub-division of Rājagambhīra-valanāḍu. The committee of enquiry included the great minister *Aḷiya*-Sōmaya-Daṇḍanāyaka, Śēvaya-Daṇḍanāyaka and Sōmanatha-Viṭṭaya who was a servant in the palace of Sōmīśvaradēva.
50	On the Śuṇḍakkā-pāṟai rock in the same village.	....	....	....	Do.	Registers the names Viramallaṉ and Śiyamittiraṉ in archaic characters. In another place is engraved yā-karaḍu also in ancient alphabet. The rock has a row of five beds cut into it.
51	On the north wall of the central shrine in the Uttarāpatiśvara temple at Tiruchchengattangudi.	Vijayanagara ..	Vīra-Viruppaṇṇa-Uḍaiyar, son of Vīra-Ariyarāya (Harihara II)	Śaka 1306, Raktakshi.	Do.	Unfinished. Seems to record a gift of land to the shrines of Gaṇapatiśuramuḍaiyār-Nāyiṉār (and) Uttarāpati-Nāyaka at Tiruchcheṅgāṭṭaṅguḍi in Marugal-nāḍu which was a sub-division of Gōyamāṇikka-valanāḍu, by the chief Sōmaya-Daṇṇāyakkar.
52	On the wall to the left of the *dvārapāla* images in front of the same shrine.	Do. ..	Vīra-Bhūpatirāya-Uḍaiyar	Śaka 1332, Khara.	Do.	Gift of a lamp to the temple of Uttarāpati-Nāyaka at Tiruchcheṅgāṭṭaṅguḍi, by a native of Pālaiyūr *alias* Malaikiḻāṇvaḷam in Uṟṟukkāṭṭu-kōṭṭam, a district of Toṇḍai-maṇḍalam.
53	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	Viśvāvasu ..	Do.	Damaged. Registers a gift of land and houses to certain merchants connected with the treasury of Uttarāpati-Nāyakar, on their having presented a throne to the temple.
54	On the west wall of the same *maṇḍapa* ..	.. ..	....	Plavaṅga ..	Do.	Damaged. Seems to provide for a festival in the same temple by the merchants of the Chōḷa country.

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C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the west wall of the Gaṇapatīśvara shrine in the same temple.	Chōḷa ..	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva (I).	32nd year ..	Tamil	Gift of land to the temple of Gaṇa[pa]tīśuram-uḍaiya-Mahādēva at Tiruchcheṅgāṭṭaṅguḍi by the assembly of the village Tirukkaṇṇapuram a *brahmadēya* in Marugal-nāḍu which was a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu. The assembly is stated to have met together in the temple of Piramīśvaramuḍaiya-Mahādēva of their village.
56	On the same wall	Do	Rājakēsarivarman Rājarājadēva (I) ..	3rd ,, ..	Do. ..	Gift of land for two lamps to the shrine of Śīrāḷadēva at Tiruchcheṅgāṭṭukkuḍi by a certain Veḷḷāḷaṉ Ulagaṉ Śirriyaṉ *alias* Tappillā-Mūvēndavēḷāṉ.
57	Do.	Do.	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva (I).	19th ,, ..	Do. ..	Gift of land for feeding the devotees attending the festival of Śittirai-Tiruvādirai when the god Śirāḷadēvar of Tiruchcheṅgāṭṭukkuḍi in Marugal-nāḍu, a sub-division of Mummuḍiśōḷa-vaḷanāḍu, was taken in procession to the *maṇḍapa* of Śiruttoṇḍa-Nambi (in that temple).
58	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Rājēndra-Chōḷadēva (I).	3rd ,, .	Do .	Gift of land at Ikkāḍu *alias* Perumūr to the temple of Gaṇapatīśvaram-Uḍaiyār of Tiruchcheṅgāṭṭaṅguḍi, by a certain Tāyaṉ Tiruchchirrambalamuḍaiyāṉ, for maintaining the same festival.
59	On the north wall of the same shrine ..	Do.	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva (I).	19th ,,	Do.	Gift of land for the festival (*tiruvilā*) of Śiruttoṇḍa-Nambi who was a devotee of Śirāḷadēva of Tiruchcheṅgāṭṭaṅguḍi, by two residents of Marugal. Refers to the 'Revenue Survey' made in the 17th year of Rājarāja.
60	On the same wall	Do. .. .	Parakēsarivarman	5th ,, .	Do.	Gift of land by purchase, to the temple of Paramēśvara at Tiruchcheṅgāṭṭaṅguḍi by the assembly of Marugal, in order to provide for two lamps in that temple.
61	Do.	Do. . ..	[Rājadhirāja I]..	.. .	Do. .. .	Fragment containing portions of the historical introduction beginning with *tiṅgaḷēr taru*.
62	Do.	Do.	Parakēsarivarman	11th year ..	Do.	Sale of land for a lamp by the assembly of Marugal.
63	On the west base of the *maṇḍapa* in front of the same shrine.	Do.	Tribhuvanachakravartin Rājarājadēva (III)	3rd year, Karkaṭaka, *su. di.* 11, Monday, Attam.	Do.	Built in, at the right end. Gift of land to the shrines of Uttarāpati-Nāyaka and Śiruttoṇḍadēva in the temple of Uttarāpati-Nāyaka, by two residents of Maruṅgūr *alias* Rājanārāyaṇa-[chaturvēdimaṅgalam].
64	On the north wall of the same *maṇḍapa*..	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	45th year ..	Do.	Gift of land for providing garlands of red lilies to the two shrines of Gaṇapatīśvaram-Uḍaiyār and Uttarāpati-Nāyaka by the residents of Tiruchcheṅgāṭṭaṅguḍi a village in Marugal-nāḍu which was a sub-division of Gēyaṟaṇikka-vaḷanāḍu.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
65	On the same wall	Chōḷa	Parakēsarivaraman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.'	[1]1th year and 175th day, Vṛiśchika, *ba. di.* 14, Friday, Aṉiḻam.	Tamil	Registers that a document connected with the temple of Tiruvirāmapaṇḍiśvaram-Uḍaiyār at Tirukkaṇṇapuram a *brahmadēya* village of Marugal-nāḍu in Gēyamāṇikka-vaḷanāḍu, was engraved on the walls of the temple at Tiruchcheṅgāṭṭaṅguḍi, as the former was evidently not constructed of stone. The record refers to the 5th and 10th years of Periyadēvar Kulōttuṅga-Chōḷadēva in whose time the Tirukkaṇṇapuram temple came into existence.
66	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya'	18th year and 330th day.	Do.	Gift of land by purchase, for laying out a road, to carry in procession Śīrāḷapiḷḷaiyār from the *maṇḍapa* of Śiṟuttoṇḍadēvar at Tiruchcheṅgāṭṭaṅguḍi to the village of Tiru-Marugal. Refers to the land survey made in the 16th year of Kulōttuṅga-Chōḷadēva, 'who abolished tolls.'
67	Do.	Do.	Do. do.	Do.	Do.	Registers the remission of taxes in favour of the temple, for maintaining the worship of Śīrāḷapiḷḷaiyār. Refers also to the 11th year of Kulōttuṅga-Chōḷadēva, 'who abolished tolls.'
68	Do.	....	....	....	Do.	Records that the grants registered in Nos. 66 and 67 were caused to be made by Savaṇṇachakravartin of Veḷichchēri, by the lady devotee Alliyaṅgōdai-ammai and Āṇḍār Viḷaṅguḍaiyār Śiṟuttoṇḍar.
69	On the north base of the same *maṇḍapa* ..	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III)	24th year, Simha, *ba.di.* 13, Saturday, Pūśam.	Do.	Gift of land by Araśūruḍaiyāṉ Tiruchchiṟṟambala-muḍaiyāṉ *alias* Tiruchchiṟṟambala-Pallavaraiyaṉ for providing offerings in the *maṇḍapa* called Tirumuttuvāṉēṟi, to the god Uttarāpati-Nāyaka on the occasion when he was to give salvation (to his devotee) during the festival of Śittirai-Baraṇi.
70	On the same base	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), 'who was pleased to take Madurai (Madura).'	10th year and 123rd day	Do.	Built in at the beginning. The king is called Tribhuvanachakravartin Kōṉēṟiṇmaikoṇḍāṉ. Seems to record the grant of landed property to a certain Rājēndraśōḷa-Āchāriyaṉ, who was perhaps the temple architect. The Royal Secretary (*tirumandira-ōlai*) was Rājēndraśiṅga-Mūvēndavēḷāṉ.
71	Do.	Do.	Tribhuvanachakravartin	Lost	Do.	Unfinished. Seems to record a gift of land in the villages Tiruvēṭṭaikaṭṭaḷai and Diṇachintāmaṇi-chaturvēdimaṅgalam, for providing offerings on every day of Bharaṇi to the god Uttarāpati-Nāyaka within the *maṇḍapa* of Śiṟuttoṇḍa-Nāyaṉār.
72	On the east, north and west walls of the Vātāpi-Gaṇapati shrine in the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III), 'who was pleased to take Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	22nd year and 130th day	Do.	Much damaged. Seems to register a number of lands acquired for constructing the third *prākāra* of the temple and a street round it. Reference is also frequently made to the reign of Kulōttuṅga-Chōḷa I, 'who was pleased to abolish tolls' and to the temple of Vikrama-Chōḷīśvara.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the east wall of the same shrine ..	....	....	....	Tamil	This (wall?) is the gift of Vaṭṭavārśaḍaiyaṇ Rājasūriyappallavaraiyaṇ of Puḍuvūr.
74	On the second *gōpura* of the same temple, right of entrance.	....	Paṭṭukkaṭṭāri Kōnēriḍēva-Mahārāja ..	Ānanda ..	Do.	Gift of taxes to the temple of Uttarāpati-Nāyaka at the request of Māḷuvachakravartin, for maintaining certain festivals.
75	In the same place	Vijayanagara	Viruppaṇṇa-Uḍaiyar, son of Vīra-Ariyappa-Uḍaiyar (Harihara II).	Śaka 1306, Raktākshi, Kumbha, *ba. di.* 10, Sunday, Mūla.	Do.	Much damaged. Seems to record a gift of land.
76	In the same place, left of entrance ..	Pāṇḍya ..	Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	7th year ..	Do.	Gift of two *vēlis* of land at Maruṅgūr for repairs in the temple of Uttarāpati-Nāyaka. Refers to the Śirāḷaṇ-Siṟuttoṇḍaṇ-*maḍam* in the temple of Gaṇapatiśuramuḍaiya-Nāyaṇār.
77	In the same place	Chōḷa	Parakēsarivarman *alias* Rājādhirājanarapati Rājēṉdra-Chōḷa (III), 'who cut off the heads of two Pāṇḍya kings.'	...	Grantha and Tamil.	Damaged. Supplies a long list of the Sanskṛit *birudas* of the king. Seems to record a gift of land to the god Uttarāpati-Nāyaka in the temple of Gaṇapatīśvaram-Uḍaiyār, for the purpose of the Baraṇi-festival in the months of Śittirai and Aṟpaśi.
78	Do.	Vijayanagara ..	Vīra-Viruppaṇṇa-Uḍaiyar	Śaka 132[2], Pramādi, Mēsha, *ba. di.* 12, Friday, Uttiraṭṭādi.	Tamil	Damaged and unfinished. Seems to provide for certain festivals in the temple of Uttarāpati-Nāyaka.
7	Do.	....	....	Śaka 1394, Nandana, Siṁha, *su. di.* Monday, Attam.	Do.	Fragment. Seems to record a gift of land by purchase at Pāḷūr in Vaḍagal-Marugal-nāḍu which was a sub-division of Gēyamāṇikka-vaḷanāḍu, for offerings to the temple of Uttarāpati-Nāyaka, by a native of Nandīśvaram in Toṇḍai-maṇḍalam.
80	On the west wall of the *maṇḍapa* in front of the Chūḷikāmbā shrine in the same temple.	Chōḷa	Rājādhirājadēva (II), 'who was pleased to take [Madu]rai (Madura) and Īḻam (Ceylon).'	13th year, Siṁha, *ba. di.* 9, Wednesday.	Do.	Some stones are missing. Seems to record the sale of four women as *dēvaraḍiyār* to the temple of [Tiruvā]laṅgāḍuḍaiya-Nāyaṇār, for 700 *kāśu*.
81	On the main *gōpura* of the same temple, right of entrance.	....	....	Prajāpati ..	Do.	Damaged. Seems to record the fees on looms *etc.* fixed by an agent of Vīra-[Naraśiṁ]garāya-Ayyaṇ.
82	On the same *gōpura*, left of entrance ..	Chōḷa	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva (II).	Lost .. .	Do.	Fragment. Begins with the introduction *kaḍal-śūḻnda etc.* Refers to a certain Kaḍuvaṇguḍaiyaṇ Aṟaiyaṇ Āṭkoṇḍa-Nāyakaṉ who was perhaps the donor.
83	On a slab set up in the court-yard of the Śaṁkarēśvaraswāmin temple at Eraḍukera	Western Chaḷukya ..	Jagadēkamalla (II)	Śaka 105[1], Siddhārthi, Mārgaśira, *su. di.* 5, Sunday, Uttarāyaṇa-saṁkramaṇa.	Kanarese ..	Registers gifts of land and of taxes by a certain Kētanaverggaya who was the *mahāpradhāna* and military officer of the [Chōḷa] chief Iruṅgōḷa-Chōḷa, ruling at Goydavāḍi, to the temple of Śaṁkaradēva at Eraḍukere a village in Suḷiyanūr Seventy which was a district of Sir-nāḍu.
84	On another slab in the same place ..	....	Rōḍadamalla Mallidēvarasa	Śārvari	Do. ..	Records a gift of oil for lamps by the mercantile community of Eraḍukere, to the same temple.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On another slab in the same place ..	....	[I]ruṅgoṇa-Chōḷa-Mahārāja	Śaka 1065, Dundubhi.	Kanarese ..	Registers the death of a certain Gaṅgaṇavergaḍe and his follower in a *dhāḷi*.
86	On a broken slab in the same place ..	....	....	....	Do. .	This is a *vīragal* which states that [Vaidumba?] -Chūḍāmaṇi captured the cows of the 96,000 (people?) of Bōvinabiḍu.
87	On a slab set up near a well at **Mulakāledu**	....	....	Śaka 1574, Nandana.	Do. .	Mentions a Muhammadan chief whose name is not clear and refers to Kundurpi-durga.
88	On a fallen pillar lying down in front of the Kāḷi-Amma temple in the same village	....	....	Virōdhi .. .	Do. ..	Gift of land to a merchant of Mulukalēḍu by an agent of [A]yyaparasayya.
89	On a pillar in the inner court-yard of the Mallikārjuna temple at **Kambaduru**	..	Iruṅgōḷadēva-Chōḷa-Mahārāja (II), ruling at Niḍugallu	Śaka 1171, Kīlaka, Chaitra, *ba. di.* 13, Tuesday, Uttarāyaṇa-Vishusaṁkramaṇa.	Sanskṛit and Kanarese .	Gift of land to the tempe of Mallikārjunadēva at Kambadahoḷa, after repairing it.
90	On the same pillar	.. .	....	Sarvadhāri, Māgha, *ba. di.* [1]4, Monday.	Kanarese ..	Gift of land to the same temple by the crown prince, the son of Iruguṇadēva (*i.e.* Iruṅgōḷadēva).
91	On another pillar in the same place ..	Noḷamba (Pallava).	Noḷambarāja-Mahēndra Tribhuvanadhīra ..	Śaka 805 ..	Do. ..	Mutilated. Records a gift of land and paddy by the *gāmuṇḍas* and *pārvas* (Brahmans) of Beddugoṇḍe to a temple of the Sun (Ādityagṛiha).
92	On the same pillar	....	Iruṅgō[ḷa]dēva..	....	Do. ..	Much mutilated. Mentions the repairs made to the temple of Mallikārjunadēva.
93	On the third pillar lying in the same place.	Noḷamba (Pallava).	Iṛiva-Noḷambādhirāja	Śaka 8[8]7, Krōdhana, Phālguṇa, Amāvāsyā, Sunday, solar eclipse.	Do. ..	Registers a gift of land for maintaining a tank, by prince Poḷaḷchōra, a grandson of the king and 'the lord of Kāñchī'. The pillar was set up by Chāvuṇḍayya of the Śrīvatsa-*gōtra*, the favourite minister of Poḷaḷchōra.
94	On a slab set up in the same place .	Vijayanagara ..	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1478, Naḷa	Do. ..	Gift of 50 *varāhas* (till now appropriated by the overseers of temple affairs) to the temple of Mallikārjunadēva at Kambhadūru, by Virupaṇa-Nāyaka, for the merit of his father Tammapa-Nāyaka.
95	On a pillar built into the floor, at the entrance into the same temple.	....	.. .	Lost	Do. ..	Seriously damaged. Seems to be a Vijayanagara record and registers the gift of the village Tenegalapura surnamed Mallāpura, made for the merit of Achyutadēva-Mahārāya on the auspicious occasion of Mahā-Viśākha.
96	On a pillar lying in the outer *prākāra* wall of the same temple.	Vijayanagara ..	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1434, Āṅgirasa, Kārttika, *su. di.* 12.	Do. ..	Gift of land by Rāyasta Koṇḍamarasay[y]a to the temple of Mallikārjunadēva at Kambhadūru, for the merit of the king. The land was situated below the tank of Kambhadūru in Kundurupiya-śīme which was the *jāghir* of the chief.
97	On the same pillar	Do. .	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1447, Pārthiva.	Do. ..	Gift of the village Jālavaṭi to the same temple by Rāyasta Ayyaparasayya 'in order that Rāyasta Koṇḍamarasayya may dwell in heaven.'

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	On a pillar in a field to the east of the same temple.	Noḷamba (Pallava).	Nombadhirāja	....	Kanarese ..	Registers that while the tank of Beddugoṇḍe was constructed, a temple for Mahādēva was also built and pinnacles were placed over it (for the merit of) Siṅgapōta, Ponnēṟa and Dharmamahādēvi.
99	On a slab set up in a field to the west of the same temple.	Vijayanagara ..	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1458, Durmukhi, Jyēshṭha, *ba. di.* 30, Sunday.	Do. ..	Records the villages and lands owned by the temple of Mallikārjunadēva at Kambhadūru in Kundurupiya-sime which was the fief (*nāyakatana*) of Bayyapa-Nāyaka.
100	On a slab set up in front of the Akkataṅgēru-guḍi in the same village.	Western Chāḷukya.	Doubtful	Śaka 1108, Viśvāvasu, Chaitra, Paurṇami, Monday, lunar eclipse.	Do. ..	Much damaged. Gift of land to the temple of Atte-[ra]dēva at Ku[dar]pi-durga.
101	On a boulder in a field in the same village.	....	....	Nāla	Do. ..	Registers a gift of land granted by Timmaṇa-Nāyaka of Kundrupe, to a certain Vīrayya of his own caste(?).

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D.—List of photographs taken during 1912–13.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
[illegible]	Tiruvoṟṟiyūr ..	Ekapāda Trimūrti (Ēkapādaśiva), behind the Naṭarāja shrine, Ādhipurīśvara temple.	Half plate.
183	Do. ..	Chaṇḍēśvara, in the same temple	Do.
184	Do. ..	Sahasra-*liṅga*, do.	Do.
185	Do. ..	Image of Śaṁkarāchārya, do.	Do.
186	Do. ..	Stone Nāga with *liṅga*, do.	Do.
187	Do. ..	Subrahmaṇya on the peacock vehicle, do. ..	Do.
188	Do. ..	Gauḷīśvara with Śaṁkarāchārya (Gauḷīśaṁkar), in a shrine do.	Full plate.
189	Do. ..	Bronze images of Kalyāṇasundara and Pārvatī do. ..	Do.
190	Do. ..	Dvārapālaka image in front of the central shrine do.	Do.
191	Do. ..	Dakshiṇāmūrti, do.	Do.
192	Do. ..	A lion pillar, do.	Quarter plate.
193	Tiruveḷavāyil ..	Group of Jyēshṭhā and her attendants, in the village..	Half plate.
194	Paramēśvara-maṅgalam.	Broken image of Pichchāṇḍār (Bhikshāṭanamūrti), in the Śiva temple.	Full plate.
195	Do.	Shaṇmukha (Skanda) on the peacock vehicle, in the same temple.	Do.
196	Do.	Dakshiṇāmūrti, do. ..	Half plate.
197	Do.	Liṅgōdhbhava, do. ..	Do.
198	Do.	Vishṇu and his two consorts, in a ruined Vishṇu temple	Do.
199	Śivaṇkūḍal ..	Group of bronze images of Gaṇēśa, Ambikā, Sōmāskanda and Śivakāmi-Ammaṇ in the Śiva temple.	Full plate.
200	Do. ..	Group of Appar, Vaḷḷiyammai, Chandraśēkhara, Dēvayānā and Chaṇḍēśvara images, in the same temple.	Do.
201	Do. ..	Sōmāskanda of group No. 199	Half plate.
202	Kuraṅgaṇimuṭṭam.	Front view of the rock-cut temple	Full plate.
203	Māvalivaram ..	Sculptures in the rock-cut temple of Ādivarāha-Perumāḷ— Śiva.	Do.
204	Do. ..	Do. do. Brahmā ..	Do.
205	Do. ..	Do. do. A (Pallava?) king and his two queens.	Do.
206	Do. ..	Do. do. Ādivarāha-Perumāḷ.	Do.
207	Do. ..	Outlines of an image of Mahishāsura cut in a rock near the Shore Temple.	Do.
208	Tirunīrmalai ..	Image of Bhairava, lying in the village	Half plate.
209	Tirumala ..	Copper statues of Kṛishṇarāya and his two queens, in the Śrīnivāsa-Perumāḷ temple.	Full plate.
210	Do. ..	Copper statue of Veṅkaṭapatirāya in the same temple	Do.
211	Do. ..	Stone statues of another king and his queen ..	Do.
212	Do. ..	View of the central shrine	Do.
213	Do. ..	View of the second *gōpura*, the central shrine and the *dhvajastambha*.	Do.
214	Do. ..	View of a portion of the covered verandah (north) round the central shrine.	Half plate.
215	Do. ..	View of the pillars of the Tirumalarāya-*maṇḍapa* ..	Do.
216	Do. ..	Metallic ornamental lamp-stand (not used)	Do.
217	Do. ..	Metallic vase for burning incense and camphor ..	Do.
218	Do. ..	Copper statue of Lālā Khēmarām (Todar Mull) ..	Do
219	Do. ..	Copper statue of his queen Pītā Bībī	Do.
220	Do. ..	View of the ruined *gōpura* at the foot of the hill ..	Full plate.
221	Tirupati (lower)	Front view of the main *gōpura* of the Gōvindarāja-Perumāḷ temple.	Do.
222	Do.	View of the Kalyāṇa-*maṇḍapa* in the same temple ..	Do.
223	Do.	Image of Toṇḍamāṉ Chakravarti in the same temple..	Quarter plate.
224	Do.	Sudarśana, near the Narasiṁhaguṇṭa tank, front view.	Full plate.

D.—List of photographs taken during 1912–13—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
225	Tirupati (lower)	Sudarśana, near the Narasiṁhaguṇṭa tank, back view.	Full plate.
226	Do.	Image of Kṛishṇa (without feet) in the same place ..	Half plate.
227	Do.	Nāga (called Subrahmaṇya), do. ..	Do.
228	Do.	Image of a Vaishṇava worshipper in front of the same Nāga.	Do.
229	Do.	Image of a *dvārapālaka* in the same place	Do.
230	Do.	Image of a goddess placed on the road to Tiruchchānūr.	Do.
231	Āriyambākkam	Kalyāṇavarada (Vishṇu) and his two consorts	Full plate.
232	Tiruttuṟaipūṇḍi	Āṇaiyurittōṉ (a form of Śiva) in the temple of Marundīśvara.	Do.
233	Trichinopoly ..	Tāṇḍavamūrti (a form of Naṭarāja) in the upper rock-cut cave.	Do.
234	Ūṭṭattūr ..	Metallic image of Naṭarāja in the Śiva temple ..	Do.
235	Do. ..	Pūja-utensils in the same temple	Do.
236	Do. ..	Metallic image of Pichchāṇḍār (Bhikshāṭanamūrti) in the same temple.	Half plate.
237	Veṅgaṇūr ..	An ornamental pillared niche in the south wall of the central shrine, Śiva temple.	Full plate.
238	Do. ..	Do. in the north wall ..	Do.
239	Do. ..	View of a portion of the Periyanāyaki shrine in the same temple.	Do.
240	Do. ..	An artistic pillar of the same temple	Do.
241	Arumbāvūr ..	Image of Tāṇḍava-Gaṇapati in the Śiva temple ..	Half plate.
242	Do. ..	Do. Dakshiṇāmūrti do. ..	Do.
243	Śivāyam ..	Front view of the main *gōpura*..	Full plate.
244	Do. ..	*Suṇḍakkā-pāṟai* rock near the same village	Do.
245	Do. ..	Jaina images on *Suṇḍakkā-pāṟai*	Half plate.
246	Tiruchcheṅgāṭṭāṅguḍi.	North-east view of the main *gōpura*, from the back ..	Full plate.
247	Do.	Details of the same *gōpura*	Do.
248	....	Copper seal of the Eastern Chāḷukya king Guṇaga-Vijayāditya III.	Half plate.
249	....	Three Western Chāḷukya copper-plates strung on a ring, with seal.	Do.

E.—List of drawings prepared during 1912-13.

Number (continued from the last report).	Locality.	Description.
19	Tiruvoṟṟiyūr ..	Gauḷīśvara in the Ādhipurīśvara temple.
20	Do. ..	Ēkapāda-Trimūrti (Ēkapāda-Śiva) in the same temple.
21	Do. ..	Marble image of Gaṇēśa in the same temple.
22	Do. ..	Durgā, on the north wall of the central shrine, in the same temple.
23	Paramēśvara-maṅgalam.	A sculptured panel in the Śiva temple.
24	Neḍumaram ..	A slab with Jyēshṭhā and her attendants near the tank of the same village.
25	Kuraṅgaṇi-muṭṭam.	Sculptures on the back wall of the rock-cut temple.
26	Atti ..	A Chōḷa pillar.
27	Māvalivaram ..	A (Pallava ?) king and his two queens in the rock-cut temple of Ādivarāha-Perumāḷ.
28	Dc. ..	Gaja-Lakshmī and her attendants on a wall of the same temple.
29	Do. ..	Durgā and her attendants do.
30	Do. ..	Broken part of an image (perhaps Śiva) near the Arjuna-Ratha
31 (*a*)	Tirumala ..	Head of Pītā Bībī, wife of Todar Mull.
(*b*)		Do. Mātā Mōhanadēvī, do.
(*c*)		Do. Lālā Khēmarām (Todar Mull ?).
32	Do. ..	Yōga-Narasiṁha in a shrine of the Śrīnivāsa-Perumāḷ temple.
33	Tiruttuṟaipūṇḍi	Big metallic pot, called Pañchamukha-vādya, with five faces.
34	Ūṭṭattūr ..	Naṭarāja, in a shrine of the Aparādhakshamēśvara temple.
35	Do. ..	Adhikāranandi in the same temple.
36	Do. ..	A Chōḷa pillar.
37	Veṅgaṇūr ..	A pillared niche in the north wall of the central shrine, in the Śiva temple.
38	Do. ..	A pillared niche in the north wall of the Periyanāyaki shrine, in the same temple.
39	Perambalūr ..	Gōpālakṛishṇa and his two consorts in a shrine of the Madanagōpāla-svāmin temple.
40	Āḍuturai ..	A highly sculptured pillar in the main *gōpura* of the Śiva temple.
41.	Nañjai Eḍayār	Shaṇmukha (Skanda) on the peacock vehicle and his two consorts in the Śiva temple.
42	Do.	Gaṇēsa in the same temple.
43	Śivāyam ..	Jaina image on the *Suṇḍakkāpāṟai* rock.
44	Tiruchcheṅ-gāṭṭāṅguḍi.	Naṭarāja in the verandah of the Uttarāpatīśvara temple.
45	Do.	Naramukha-Vināyaka in the same temple.

PART II.

General Remarks.

About four miles south of the Kulittalai Railway Station, in the Trichinopoly district, is *Śuṇḍakkāpāṟai*, a unique boulder nearly 30 feet high which bears on one of its sides a square entablature representing a Jaina Tīrthaṁkara (?) and his attendants (Nos. 244 and 245 of Appendix D). It is conserved as a protected monument under orders of Government. On the rock, at its bottom, are found five of the usual stone beds known as *Pāṇḍavar-paḍukkai* and close to these are three inscriptions in archaic Tamil characters (No. 50 of Appendix C) which disclose the names Śīyamittiraṉ (Siṁhamitra) and Vīramallaṉ. These appear to be either Buddhist or Jaina names and, if so, lend support to the theory that rocky resorts such as these were mostly sought by mendicants of those communities for purposes of penitence (Report for 1908–1909, p. 71, paragraph 9). About 10 yards further south, we have still another set of five beds which are, however, much exposed to sun and rain and are, in consequence, completely damaged.

Pañcha-Pāṇḍava beds.

2. At Kuraṅganimuṭṭam in the North Arcot district, where a monkey (*kuraṅgu*), a squirrel (*aṇil*) and a crow (*muṭṭam*) are supposed to have worshipped Śiva and obtained salvation, is a rock-cut cave which resembles to a certain extent the caves at Māmaṇḍūr and Pallāvaram. The cave is quite in the centre of the village and measures 28′ 4″ × 14′ × 8′ 4″. The verandah in front consists of four free octagonal pillars (arranged in two rows) and four half-pillars cut into the walls at either end of the verandah. The back side of the cave contains three cells with two *dvārapāla* images standing at the right and left sides of the entrance into each of them. At right angles to these on the side walls are cells or niches which enshrine no images at present, though within each, is a square hole which was probably intended to receive one. On one of the half pillars of the verandah is engraved No. 295 of Appendix B which is dated in the 25th year of the Rāshṭrakūṭa king Kṛishṇa III., and records a gift of land to the shrine of Kalmaḍaikāttāḷvār (*i.e.* the lord who resides in the stone cavity) at Pallavapuram, the name of one of the hamlets still attached to Kuraṅgaṇimuṭṭam. Koyyāmalar-śūḍi is the name of the god at Kuraṅgaṇimuṭṭam as sung in the hymns of the *Dēvāram*. Strangely enough the temple answering to this name in the village has only one inscription of the time of the Vijayanagara king Kṛishṇarāya, which supplies the name Koyyāmalar-śūḍuvār (No. 294 of Appendix B) to the god of that temple. Four other records of the later Chōḷa period from the same temple refer, only in general terms, to the god Kuraṅgaṇimuṭṭam-uḍaiyār. An old temple of the *Dēvāram* fame ought certainly to have been the repository of more ancient records, unless there is evidence to prove that these had been destroyed during subsequent repairs. No such evidence is forthcoming; and it may, therefore, be reasonably doubted if the Koyyāmalar-śūḍi of *Dēvāram* has not to be identified with Kalmaḍai-kāttāḷvār of the Rāshṭrakūṭa record under reference, which is decidedly older of the two temples at Kuraṅgaṇimuṭṭam. But the names are different and there is also the possibility of the cave temple having been a Vaishṇava shrine. With the scanty information available on the point, it is difficult, at present, to reconcile the conflicting facts.

Cave temple at Kuraṅgaṇimuṭṭam.

The origin of cave temples in Southern India is generally attributed to the Pallava kings of Conjeeveram of whom Mahēndravarman I. was the famous *Chaityakārin*, the temple builder. Pallavapuram where the Kuraṅgaṇimuṭṭam cave is situated and to which the inhabitants of that village made a grant of land, was evidently also founded by the Pallava kings who excavated the cave. The absence, however, of Pallava records, added to the poor and almost prosaic sculptures preserved on the back walls of the cave, points to a later origin than the time of Mahēndravarman I. but prior, it may be, to the advent of the Rāshṭrakūṭa invader Kṛishṇa III.

Its Pallava origin.

3. It has been noted that during the year under review, 614 inscriptions were copied. Of these, 1 is Pallava, 5 belong to the Bāṇas, 7 to the Noḷambas, 7 to Western Gaṅgas, 12 to Gaṅga-Pallavas, 5 to Rāshṭrakūṭas, 283 to the Chōḷas, 19 to the Pāṇḍyas, 7 to the Western Chāḷukyas and their subordinates, 4 to Hoysaḷas,

103 to the kings of the Vijayanagara dynasties including Sāḷuvas, 1 to the Mahrāṭhā kings of Tanjore and 3 to Koṅgāḷvas. The remaining 157, classed as miscellaneous, cannot be brought under any particular dynasty. The Tamil records from Ceylon (Nos. 594 to 619 of Appendix B) which are not included in the total number 614 given above, contain among them a few Chōḷa and Singhalese inscriptions of much historical interest and are noticed in their proper places below.

Distribution under different dynasties, of the inscriptions copied during the year.

4. Before attempting to give an account of the more important epigraphs, it must be stated that, as usual with stone inscriptions, a large number of the collection are either damaged seriously, fragmentary (in the case of records from temples which have been recently rebuilt), incomplete or unfinished. Some are written in quite modern characters and are utterly devoid of historical information. The subject matter of the majority of the well-preserved inscriptions is, a gift made to a temple either of land or of money, for maintaining daily worship, special festivals, lamps, flower gardens and repairs; for feeding Brāhmaṇas and providing jewels; or, it may be for supplying ghee of sheep and cows, to burn perpetual lamps in the temple. Lands were presented or, sometimes, sold to the temple by private persons and village communities. In the latter case, the sale amount was recovered from the temple treasury through the god Chaṇḍēśvara (the supposed manager of Śiva temples) and through temple trustees (*sthānattār*) (in the case of Vishṇu temples). All land-gifts, whether sold or presented (as in No. 58 of Appendix C), were made entirely tax-free, the parties selling them invariably agreeing to meet the *iṟai* due on such lands from their own pocket. Lands thus owned by the temple (*dēvadāna*) were in turn leased out to be permanently enjoyed as *kāṇi*, to select tenants or to the donors themselves (if cultivators), in consideration of a fixed amount of coin paid, or grain measured at the temple treasury, regularly, every year. Money gifts made to the temple were deposited with village assemblies and private individuals on permanent interest (*nilai-poliyūṭṭu*) from which alone the temple had to meet the expenses specified by the donor. If the interest was not paid in any one year, the depositories agreed to pay it with the amount due for the following year together with a fine (*daṇḍam*) fixed for the default period by the officer (*dharmāsana* or *dharmāsanabhaṭṭa*) who was one of the members of the temple establishment. A curious condition was that the man who came to collect the arrears thus due was to be fed *twice* every day till, perhaps, the amount was fully paid up. Sheep and cows granted to a temple for maintaining lamps were received by the shepherds (*maṇṟāḍis*) and the prescribed measure or measures of ghee supplied without fail. The cattle were, it may be noted, considered 'never to die or never to grow old,' for the apparent reason that they multiplied and increased in number. A very small percentage of the inscriptions treat of subjects other than the gifts specified above. Sale or exchange of land among private parties, inquiries into temple management made by officers (*adhikāri*) appointed by the king with a view to collect the outstanding arrears of a temple, assignment of taxes by kings or of tolls by merchants for the benefit of a temple, dedication of hereditary servants (men or women), settlements of disputes, specification of caste or communal privileges, memorials to heroes who died either in cattle-raids or on battle fields and other public charities, such as the construction of a tank, the planting of a grove, the gift of a water-trough, etc., are also, sometimes, permanently recorded on stone.

Their subject-matter.

5. Of the Śaiva places visited during the field-season (besides Kuraṅgaṇimuṭṭam mentioned above, in paragraph 2) four have been referred to in the *Dēvāram* and one Vaishṇava place (*viz.* Tirunīrmalai) is sung in the *Nālāyiraprabandham*. These must, therefore, be expected to supply us with their early history from inscriptions. Āḍuturai, Kōṭṭūr and Tirunīrmalai, which contain only Chōḷa and Pāṇḍya records of a later date, may have undergone much change, since the time they were commemorated in the sacred hymns, either by way of additions or of alterations. Tiruvoṟṟiyūr and Tiruchchenġāṭṭāṅguḍi are intact, at least so far as their epigraphs are considered and preserve much of the tradition that has been handed down by posterity.

Śaiva and Vaishṇava temples mentioned in the *Dēvāram* and the *Nālāyiraprabandham*.

6. Of these two last-mentioned temples I have dealt with the former briefly in my previous report. It remains to add, from an examination of the inscriptions copied this year, that Chaturānana-Paṇḍita, the pupil of Nirañjana-guravar, who flourished about the 9th century A.D., substantially improved the temple. Under his direct supervision and with the patronage of king Rājēndra-Chōḷa I. (A.D. 1012 to at least 1042), was built the now-existing central shrine (*vimāna*) of the temple (No. 126 of Appendix B). The following subordinate shrines are referred to in the inscriptions: (1) Piḷḷai Subrahmaṇyar (Kumārasvāmidēva); (2) Tiruvaṭṭapirai-Piḍāriyār; (3) Kārāṇai-Viṭaṅkadēva; (4) Paḍampakkadēva; (5) Kshētrapāladēva; (6) Sūrya; (7) Ariñjīśvaramuḍaiyār; (8) Kampīśvaramuḍaiyār; (9) Viḍēlviḍugīśvara; (10) Durgaiyār and (11) Aṇukka-Piḷḷaiyār. Of these, Nos. (2) and (10) are perhaps the same and may be identical with the present Vaṭṭapirai-Ammaṇ situated within the temple in the northern verandah round the central shrine. No. 4 is evidently identical with Gauḷīśvara; for, an inscription on that shrine states that this building for Paḍampakkadēva was constructed in the 5th year of Vīrarājēndradēva I. (*i.e.*, in A.D. 1067–68). Kārāṇai-Viṭaṅka (No. 3), like Tañjai-Viṭaṅka of the Tanjore records, may have been the name given to the chief deity of the temple. In this case, Kārāṇai would be an earlier name of Tiruvoṟṟiyūr, itself. Perhaps, the place was the home of the Śaiva sect of Lakuḷīśa-Pāśupatas and was believed by them to be as sacred as the Kārōhaṇa of the north where Lakuḷīśa, the founder of the sect, is supposed to have incarnated (*A.S.R.* for 1906–7, p. 180). For this reason also, the place may have been called Kārāṇai which is an apparent corruption of Kārōhaṇa (Kārvāṇ) in the Bombay Presidency. Nos. 7, 8 and 9 were called after the kings of the Chōḷa and the Pallava dynasties. In the Tiruvoṟṟiyūr temple were residing Kāpālikas and Pāśupatas (sub-sects of Śaiva Puritans), persons who explained *Śiva-dharma* 'the Śaiva-creed,' and the *Sōma-Siddhānta*, men who recited the eulogy of the king and the glory of the god, women who danced and sang the hymns *Tiruvembāvai* and *Tiruppadiyam*, officers who held, as deputies of the king, periodical enquiries into temple affairs and a host of other servants. Several charity institutions, such as Rājēndraśōḷaṉ-*maṭha* and Kulōttuṅgaśōḷaṉ-*maṭha*, called apparently after the Chōḷa kings Rājēndra-Chōḷa I. and Kulōttuṅga-Chōḷa I., were situated within the temple. The former was built by a certain Āriyammai, wife of Prabhākara-bhaṭṭa who came from Mērgaḷāpura in the Ārya-dēśa (perhaps, the northern country?) and dwelt at Tiruvoṟṟiyūr as a devotee of the temple. In the latter were fed fifty Śaiva devotees every day. Tirujñāna-sambandha-*maḍam* is mentioned in No. 238 of Appendix B and Nandikēśvara-*maṭha* in No. 239. In the time of the Vijayanagara king Harihara II, there was still another institution of this same kind named Aṅgarāyaṉ-*maḍam*. Further, the existence of open pavilions (*maṇḍapas*) such as Vakkāṇikkum-*maṇḍapa*, 'the hall where discussions were held' and Vyākaraṇadāna-vyākhyāna-*maṇḍapa*, 'the hall where Grammar was presented (to Pāṇini) and was commented upon' is eloquent testimony to the impetus that was being given to literary culture through the agency of this temple. In a later Chōḷa record we find that the god of the temple (*i.e.* Śiva) himself received the name Vyākaraṇadāna-Perumāḷ, consistently perhaps, with the tradition that the first 14 aphorisms of Pāṇini's Grammar were produced from the kettle-drum of Śiva. Names of other *maṇḍapas* such as *Maṇṇai-koṇḍa-śōḷaṉ*, *Rājarājaṉ* and *Rājēndraśōḷaṉ*, clearly indicate the origin of these pavilions which were built under the patronage of the Chōḷa kings who bore those titles and proper names. The temple was very richly endowed and owned a large number of *dēvadāna* villages. A special man owned the hereditary right of watching the precincts of the temple (*tiruvellai-kāval*) (No. 100 of Appendix B). The items required for festive days generally comprised rice, vegetables, curds, ghee, plantain fruits, pepper, mustard, areca-nuts, betel leaves, unguents, camphor, red paint, scented dust, sandal, flower-garlands, oil, sesamum, etc. On all special occasions new cloths (*pariśaṭṭam*) were presented to the servants of the temple who, according to inscription No. 131 of Appendix B, numbered 139. Kings, ministers, military officers, merchants, peasants and Brāhmaṇas were alike its devotees and made valuable gifts. The Śaiva saint Sundara-mūrti-Nāyaṇār is stated, in the *Periyapurāṇam*, to have fallen in love with a female devotee who was residing in the Tiruvoṟṟiyur temple (having come from

Tiruvoṟṟiyūr.

the north), and to have eventually married her with the connivance of the god himself. Its halcyon days must soon have been rudely disturbed as in the case of so many other human institutions; for, about the end of the thirteenth century A.D., the Mussalmans are stated to have occupied the surrounding country and to have robbed the temple of its treasures.

7. The village Tiruchcheṅgāṭṭāṅguḍi in the Tanjore district is intimately associated with Śiṟuttoṇḍa-Nāyaṇār, one of the 63 devotees of Śiva. The Tamil work *Periyapurāṇam* describes in detail the life history of this saint, and states that in his early days Śiṟuttoṇḍa-Nāyaṇār was a military officer (named Parañjōḍi), who fought a successful battle for his Kāḍava (Pallava) master at Vātāpi in the northern country and became later in life a devotee of the temple of Gaṇapatīch-charam at Tiruchcheṅgāṭṭāṅguḍi. He is believed to have offered the cooked flesh of his son Śīrāḷadēva to Śiva who came disguised as a follower of the Bhairava (Kāpālika?) sect to test his devotee's constancy. Before the horrible repast, however, was to be partaken, Śiva restored the child to life and appeared in his divine glory to give salvation to Śiṟuttoṇḍa, his wife and the young Śīrāḷadēva.

Tiruchcheṅgāṭṭāṅguḍi.

With the supernatural elements eliminated, there is reason to believe that the incidents in the life of the saint as described in the *Periyapurāṇam*, largely admit of epigraphical verification. On the strength of the statements that Śiṟuttoṇḍa-Nāyāṇār met Tiruñāṇaśambandar personally and took part in the capture of Vātāpi (*i.e.*, Bādāmi in the Bombay Presidency), Mr. Venkayya has shown that the two devotees must have been contemporaries of the Pallava king Narasiṁhapōtavarman I., who 'reduced to dust the city of Vātāpi' and flourished in the first half of the seventh century A.D. Epigraphical reference to Śiṟuttoṇḍar, known so far, occurs in an inscription of Rājēndra-Chōḷa I. from the Rājarājēśvara temple at Tanjore (*South-Ind. Inscrs.*, Vol. II, p. 172). This record registers the setting up of copper-images of Śiṟuttoṇḍa-Nambi, his wife Tiruveṇgāṭṭu-Naṅgai and their son Śīrāḷadēva. No. 65 of Appendix C, found on the west wall of the Gaṇapatīśvara shrine in the Uttarā-patīśvara temple at Tiruchcheṅgāṭṭāṅguḍi, is dated in the third year of an unspecified Rājakēsarivarman and records a grant of land for two perpetual lamps to Śīrāḷadēva. It is not possible to say who this Rājakēsarivarman may have been. The record has on palœograpical grounds, to be ascribed to the time of Rājarāja I., who, in his earlier records, invariably appears under the name Rājarāja-Rājakēsarivarman. Two other epigraphs from the same place (Nos. 57 and 59 of Appendix C), both dated in the 19th year of Rājarāja I., add further information about Śīrāḷa. The former registers a grant of land for feeding in the *maṇḍapa* of Śiṟuttoṇḍa-Nambi, all the Śaiva devotees who gathered to witness the Śittirai-festival of Śīrāḷadēva. The latter provides for festivities in honour of Śiṟuttoṇḍa-Nambi who was rendering devotional services to the gods Mahādēva-Śīrāḷadēva and to Vīrabhadra. From these it becomes plain that, in the temple at Tiruchcheṅgāṭṭāṅguḍi, in the time of Rājarāja I., there was a shrine or *maṇḍapa* dedicated to or called after the devotee Śiṟuttoṇḍa-Nambi and that Śīrāḷadēva was the name of the god Mahādēva in the chief shrine of the temple. The two shrines in the temple at Tiruchcheṅgāṭṭāṅguḍi are now called Uttarāpatīśvara and Gaṇapatīśvara. The *maṇḍapa* of Śiṟuttoṇḍa, which must have been located inside the temple *prākāra*, is no longer pointed out,—the only modern structure answering to this name being situated outside the temple. Gaṇapatīśvara is a *liṅga*-shrine on which the early Chōḷa inscriptions of the temple, are engraved. Uttarāpatīśvara bears later Vijayanagara records and contains a metallic image of Bhairava, which possibly represents the Vīrabhadra-form of Śiva referred to in No. 59 quoted above. This figure Vīrabhadra is, perhaps, to be connected with the Kāpālika form, in which Śiva appeared to Śiṟuttoṇḍa-Nāyaṇār, as stated in the *Periyapurāṇam*. Uttarāpatīśvara must also have been a later name coined from the fact recorded in the story, *viz.* that the Śiva (Bhairava) who manifested himself before Śiṟuttoṇḍa came from the northern country (*Uttarāpatha*). According to Nos. 71 and 76 of Appendix C, Uttarāpati-Nāyaka received worship in the shrine (*tirumāḷigai*) of Śiṟuttoṇḍa-Nāyaṇār. Consequently, we may have to suppose also that the present shrine of Uttarāpatīśvara is identical with the original Śiṟuttoṇḍa-Nāyaṇār-tirumāḷigai and that Śīrāḷadēva, as stated already, was the name of Gaṇapatīśvara after whom the young Śīrāḷa of the *Periyapurāṇam* story was, evidently, named. It is, however, difficult to explain how Tirujñānaśambandar of the first half of the 7th century A.D. elected to call the place Gaṇapatīchcharam, while later records of the

10th and 11th centuries named it either Paramēśvara or Mahādēva-Śirāḷadēva of Tiruchcheṅgāṭṭāṅguḍi. The name Uttarāpati-Nāyaka appears for the first time in No. 64 of Appendix C, which is dated in the 45th year of Tribhuvanachakravatin Kulōttuṅga-Chōḷa. In the absence of the characteristic titles Rājakēsarivarman and Parakēsarivarman, this inscription will have to be referred either to Kulōttuṅga I. or Kulōttuṅga III. both of whom enjoyed long reigns. From palæography, however, we have to decide that the inscription refers to the 45th year of Kulōttuṅga III., though his latest date, from inscriptions examined so far, is 40. I have suggested in my last year's report (p. 67, paragraph 27) that Śēkkiḻar, the author of the *Periyapurāṇam*, must have been a contemporary of Kulōttuṅga II. Anapāya. It is therefore right to expect the name Uttarāpati-Nāyaka which is based upon the story of the *Periyapurāṇam*, to occur for the first time in an inscription of Kulōttuṅga III. Consequently there is full reason to suppose that the present Uttarāpatīsvara shrine at Tiruchcheṅgāṭṭāṅguḍi must have risen to prominence under that name in the latter part of the reign of Kulōttuṅga-Chōḷa III. *i.e.*, about the beginning of the 13th century A.D. It may be noted incidentally that, in the temple at Tiruchcheṅgāṭṭāṅguḍi, there is also a minor shrine dedicated to Vātāpi-Gaṇapati. The epithet Vātāpi reminds one of the military expedition of Paraṅjōdi (later on called Śiṟuttoṇḍar) against Vātāpi, as related in the *Periyapurāṇam*.

The Pallavas.

8. It has been doubted in some quarters whether or not the Shore Temple at Māvalivaram is a Pallava structure. In support of the latter it is pointed out that there is nothing in the architecture or in its inscriptions to show that it is distinctly Pallava. The few Tamil records from that temple published in *South-Indian Inscriptions* (Vol. I. pp. 63 to 69) were Chōḷa and referred to three different shrines in the temple, *viz.*, Jalaśayana *alias* Kshatriyasiṁha-Pallavēśvara, Paḷḷigoṇḍaruḷiyadēva and Rājasiṁha-Pallavēśvara. Although, from the names Kshatriyasiṁha and Rājasiṁha given to two of the presiding deities, a reasonable doubt could have been entertained that the temple was of Pallava origin, still, no direct evidence was forthcoming till, but a few years ago, a Pallava-Grantha inscription was discovered on the plinths of the two high platforms unearthed by the Archæological department during their excavations in the second court-yard of the temple, on its western side. These high platforms may have been intended to be the usual *bali-pīṭhas* adjoining the flag-staffs in a temple, or, platforms for the flag-staffs themselves, provided there have been found in them holes to receive such pillars. The two missing flag-staffs together with the monolithic *dhvajastambha* in the sea, may also be taken to indicate the existence of the three different shrines referred to in inscriptions. At present, we have the huge *liṅga* of Śiva facing the sea which is certainly the Jalaśayana Kshatriyasiṁha-Pallavēśvara, one of the two Śiva shrines, and the sleeping figure (*paḷḷigoṇḍāṉ*) of Vishṇu, situated south-west of the above. The exact position of the remaining Śiva shrine cannot be located inasmuch as the *liṅga* itself is now missing. That this Shore Temple which enshrines both a Śiva and a Vishṇu, must be identical with the historic Talaśayana of Kaḍalmallai described in the Vaishṇava scripture *Nālāyiraprabandham*, is evident from the description which is given of it by Tirumaṅgaiyāḻvār in that poem, where he says that 'Kaḍalmallai Talaśayanam was the place at which the god holding the glorious disc (*i.e.* Vishṇu) was living in the company of Śiva whose home is in burial grounds.' It may be observed that the Vaishṇava name Talaśayana given in the *Nālāyiraprabandham* to the god Paḷḷigoṇḍaruḷiyadēva, was clearly with reference to the Śiva Kshatriyasiṁha-Pallavēśvara who is directly facing the sea and, being even washed by it, appears to have received the name Jalaśayana.

The Shore Temple and its shrines.

9. The Pallava-Grantha inscription under reference (No. 566 of Appendix B) consists of a single line running round the plinths and comprises five (or six) Sanskṛit verses in the Vasantatilakā, Āryā and the Anushṭubh metres. Much of the stone is damaged and, consequently, the verses are not read completely. These seem to contain the eulogy of a Pallava king whose surnames and attributes were Atyantakāma, Aparājita, the sole monarch, the crest-jewel in the head of Śiva, Chaṇḍāśani (the formidable thunderbolt), (the hero whose prowess was) unbearable even by great kings, who pleased his subjects like the god of Love (incarnate), Apratima, Avanibhūshaṇa, the spotless moon on earth, the chastiser of his

enemies, the jewel of his race and a hero of incomparable strength whom the kings . . . . . Another verse which is identically the same as verse 12 of the Kāñchīpuram inscription (*South-Ind. Inscrs.* Vol. I. p. 13), invokes blessings upon Rājasiṁha, Raṇajaya, Śrībhara, Chitrakārmuka and Ēkavīra, and expresses the desire that he may rule the earth long. A third verse speaks of him as Śrīkārmuka, Kālakāla, Abhirāma, Raṇa-bhīma, Guṇālaya, Śrīvallabha, Atimāna and Raṇavīra. All the verses are unanimous in referring to this king as the ruling sovereign and leave no doubt that he must be identical with Rājasiṁha Narasiṁhavarman II., the builder of the Kailāsanātha temple at Kāñchī. From the Vāyalūr and the Tiruppōrūr pillar-inscriptions, noticed in the Annual Report for 1908–09, Part II, paragraphs 16 and 17, it is clear that this king was the son of Paramēśvaravarman I. and bore the surname Kshatriyasiṁha, which, together with his proper name Rājasiṁha, must have been the origin of Kshatriyasiṁha-Pallavēśvara and Rājasiṁha-Pallavēśvara—the two Śiva shrines of the Shore Temple. Consequently, it may now be possible to say that the Shore Temple came into existence about the end of the 7th century A.D. in the time of Narasiṁhavarman II. Rājasiṁha, whose epigraphs are also found on the Dharmarāja-Ratha and some of the monolithic caves at Māvalivaram. In his paper on the Pallava inscriptions of the Seven Pagodas (*Ep. Ind.* Vol. X. pp. 1 to 14). Professor Hultzsch holds the opinion that the Atyantakāma whose name is engraved on the Dharmarāja-Ratha is Paramēśvaravarman I., the father of Rājasiṁha.

A Pallava inscription of Rājasiṁha.

THE GAṄGA-PALLAVAS.

10. Three inscriptions of Kampavarman or Kōvijaya-Kampavarman come from Tiruvoṟṟiyūr, and are dated in the 7th and 9th years of his reign. The donors in two of them (Nos. 174 and 188 of Appendix B) belonged to the Chōḷa country and were evidently chiefs subordinate to the Gaṅga-Pallava rule. One of these bore the title Pallavadiyaraiyar (Pallavādhirāja) and the other was Viḍēlviḍugu Iḷaṅgōvēḷār, chief of Koḍumbāḷūr in Kō-nāḍu. The chiefs of Koḍumbāḷūr, we know, figure very largely in inscriptions as the powerful subordinates of the Chōḷa kings; but their connection with the Pallavas has been hitherto unknown. The epithet Viḍēlviḍugu is distinctly Pallava and was a distinguishing *biruda* of Teḷḷāṟṟeṟinda Nandippōttaraiyar, the hero of the *Nandikkalambagam* and of Kō-vijaya-Nandivikramavarman. The exact period when Teḷḷāṟṟeṟinda Nandippōttaraiyar flourished, is not yet known. We may, however, infer from No. 174 of Appendix B which mentions Viḍēlviḍugu Iḷaṅgōvēḷār and is dated in the reign of Kōvijaya-Kampavarman, that the Pallava who was victorious at Teḷḷāṟu, must have preceded Kampavarman. The same inference is perhaps also to be drawn from a record of Nṛipatuṅgavarman, from Tiruvoṟṟiyūr (No. 162 of Appendix B), in which the donor was Paḷiyapilli, one of the wives of Viḍēlviḍugu Pallavaraiyar of Umbaḷa-nāḍu.

Nandippōttaraiyar the victor at Teḷḷāṟu, must have preceded Kampavarman.

11. Kō-Vijaya-Nṛipatuṅgavarman is also represented in the collection by three inscriptions which come from Marudāḍu, Paramēśvaramaṅgalam and Tiruvoṟṟiyūr, situated in the North Arcot and Chingleput districts. The tank at Marudāḍu was strengthened and its sluice renovated in the 12th year of Nṛipatuṅga's reign. In his 16th year, a son of the chief Maṇṇaikuḍi-maṟam-aḍakki Viḻuppēraraiyar, made a grant of gold to the temple of Śailēśvarattu-Mahādēva at Paramēśvaramaṅgalam. Here, the title *Maṇṇaikuḍi-maṟam-aḍakki*, prefixed to Viḻuppēraraiyar, apparently, refers to the battle at Maṇṇaikuḍi in which, we know that a Pāṇḍya king was defeated by Udayachandra, the general of Nandivarman Pallavamalla (*South-Ind. Inscrs.* Vol. II. p. 364). Perhaps, one of the ancestors of Viḻuppēraraiyar had actually taken part in this battle and the title thenceforward became hereditary.

Nṛipatuṅgavarman.

12. Six inscriptions of Kōvijaya-Aparājitavarman (also called Kōvijaya-Aparājita-Vikramappōttaraiyar and Kōvijaya-Aparājitavarmappōttaraiyar) come from Tiruvoṟṟiyūr and are dated between the 4th and 12th years of his reign. His queen Mādēvi-Aḍigaḷ presented gold for maintaining a perpetual lamp in the

Aparājitavarman.

His queen Mādēvi-Aḍigaḷ.

temple of Tiruvoṟṟiyūr-Mahādēva. A feudatory chief, named Paitāṅgi-gaṇḍaṉ, who was a native of Kāṭṭūr in the Chōḷa country, contributed money for lamps and for a special service in the same temple in honour of his birth-day. The provision made was elaborate and comprised rice, ghee, plantains, sugar, vegetables, arecanuts, betel leaves, tender cocoanuts, the five purificatory products of the cow (*pañchagavya*), sandal paste and camphor. In two other records, *viz.*, Nos. 158 and 161 of Appendix B, one of the concubines (*bhōgi*) of Vayiramēgaṉ *alias* Vāṇakōvaraiyar was the donor of gold to the Tiruvoṟṟiyūr temple. In the former, Vayiramēgaṉ is called the son of Perunaṅgai, and in the second, the son of Śāmi-Akkaṉ. Perhaps Perunaṅgai and Śāmi-Akkaṉ were both identical; and, from the way in which they are introduced in the record, it appears as if the two names were borne by one of the concubines of the king. If this is probable, Vayiramēgaṉ would be a son of Aparājita. He was surnamed Vāṇakōvaraiyar, being perhaps placed in charge of the Bāṇa kingdom which was then still subordinate to the Gaṇga-Pallavas. It deserves to be noted that No. 180 of Appendix B from Tiruvoṟṟiyūr is written in Tamil poetry and refers to the 12th year of Aparājitavarman, *i.e.* to the last quarter of the 9th century A.D. Some remarks have been already made about poetry in Tamil inscriptions on p. 83 of my Report for 1909–10. The poetical record under reference evidently refers to a subordinate shrine in the Tiruvoṟṟiyūr temple called Śōḷamālīśvara-gṛiha, and indicates, again, the Gaṅga-Pallava connection with the Chōḷa country. We may, therefore, safely conclude from the Gaṅga-Pallava records examined during the year, that the influence of the Gaṅga-Pallavas was strongly felt in the Chōḷa country and that they (the Gaṅga-Pallavas) were recognised as the suzerain power from the time of Kōvijaya-Kampavarman. A few points of general interest derived from the inscriptions dealt with are, that the rate of interest on money was 3 *mañjaḍi* per annum on 1 *kaḻañju* of gold. One *kaḻañju* being equal to 20 *mañjaḍi*, this yields 15 per cent.—a rate of interest which hardly shows prosperous times. The village assemblies (*sabhā*), the Amṛita-gaṇattār and the Gaṇapperumakkaḷ (No. 257 of Appendix B) always took charge of the money-gifts made to the temple and agreed to pay the accruing interest, regularly, every year. Amṛita-gaṇattār and Gaṇapperumakkaḷ are terms not met with in the inscriptions examined so far. Perhaps, they have to be connected with Āḷum-gaṇattār who were the direct managing members of a village, distinct from the general members of the village assembly (*Ep. Ind.*, Vol. XI, p. 224).

Vayiramēgaṉ *alias* Vāṇakōvaraiyar perhaps, a son of Aparājita.

Amṛita-gaṇattār.

The Noḷamba-Pallavas.

13. Some important records of this dynasty have been secured during the year from the suburbs of Puṅganūr (Chittoor district) and from Hindupūr and Kambadūru (Anantapur district). The latter was included in the Noḷambavāḍi country which was the hereditary province of the Noḷambas, but the former was in Puli-nāḍu, the estate proper of the Bāṇas, and partly, perhaps, also of the Vaidumbas. According to No. 321 of Appendix B, from Karshaṇapalle, Puli-nāḍu in the time of Rājādhirāja I. was a district of the Chōḷa province Jayaṅgoṇḍaśōḷa-maṇḍalam. In one of the inscriptions from Būḍidepalle copied in 1906 (No. 571 of Appendix B), we were informed that Puli-nāḍu was raided by a Noḷamba in the reign of the Bāṇa king Bāṇavidyādhara; and in the Dharmapuri Noḷamba inscriptions (*Ep. Ind.* Vol. X. pp. 54 to 70) I have shown that this Noḷamba must be Mahēndra who, in his records, receives the title 'the destroyer of the Mahābali race (*i.e.* the Bāṇas)'. Mahēndra was, in fact, the most powerful of the Noḷambas and extended his conquests on all sides. In No. 91 of Appendix C, which comes from Kambadūru and is dated in Śaka 805 (= A. D. 883), he is called Tribhuvanadhīra 'the hero of the three worlds'. Mahēndra's invasion of Puli-nāḍu is confirmed by another record from Kaḷakaṭṭūr (No. 306 of Appendix B)which is not far from Palamnēr in the Chittoor district. Here, the invasion is referred to the time of Noḷambadiyarasa who was ruling the Gaṅgaṟusāsira district, as perhaps a subordinate of the Gaṅga king. Noḷambadiyarasa is a corruption of the Sanskṛit form Noḷambādhirāja and may refer either to Poḷalchōra Noḷambādhirāja, the father of Mahēndra, or to Mahēndra

Invasion of Puli-nāḍu in the time of Mahēndra.

himself, both of whom, were the subordinates of the Gaṅga kings, ruling, under their overlordship, the small district of Gaṅgaṟūsāsira. The Kaḷakaṭṭūr record, further states that, under orders of Permānaḍi (*i.e.* the Gaṅga king), Noḷambādhirāja started upon a conquest of Taḷakāḍu which was then evidently in the hands of a rival Gaṅga king and in the course of the campaign asked his chiefs Kāḍuvaṭṭi and Maḍuva to capture Puli-nāḍu. These, accordingly, took the town of Permāvi and burnt it. On hearing this, Vīra-Chūḷāmaṇi (*i.e.* the Bāṇa king Vijayādityaṇ Vīra-Chūḷāmaṇi Prabhumēru of No. 542 of the epigraphical collection for 1906 from Puṅganūr) started with his army, dispersed the enemy's forces and stabbed several chiefs in a tumultuous conflict. On this occasion a hero fell and a *kalnāḍu* (memorial) gift was presented. The Puṅganūr inscription just quoted, apparently, also confirms the invasion into Puli-nāḍu by the Noḷamba king when it states that in the time of Vīra-Chūḷāmaṇi, Kōyāṟṟūr, *i.e.*, Laddigam near Puṅganūr (*vide* Report for 1906–07, Part II. p. 79) was attacked by a certain Kāḍuvaṭṭi Muttarasa, who, in all probability, is identical with Kāḍuvaṭṭi, one of the two chiefs of Noḷambādhirāja that burnt Permāvi, as recorded in the Kaḷakaṭṭūr record. The conquest of Puli-nāḍu by the Noḷamba king under orders of the Gaṅga, the capture of Kōyāṟṟūr on that occasion and the evacuation of the district by its inhabitants are referred to again, in No. 318 of Appendix B, where, however, the subordinate Noḷamba, who actually led the campaign, is not mentioned by name and the Gaṅga king is called Koṅguṇi-arasar.

The causes that led to its invasion.

In No. 588 of Appendix B, which is a mutilated Gaṅga record, the Noḷamba subordinate of the king is stated to have 'ruled as far as Kāñchī (*i.e.* Conjeeveram)'. The record is dated, Śaka 775 (in words) (= A.D. 853) and leaves it, hence, doubtful whether this Noḷamba who was ruling as far as Kāñchī was Mahēndra himself whose earliest record, we know, is dated in A.D. 878, or his father Noḷambādhirāja Poḷalchōra. The possibility of the latter alternative is suggested by an undated inscription of Nombādhirāja (Noḷambādhirāja) at Kambadūru (No. 98 of Appendix C) which refers to the construction of a tank at Beddugoṇḍe and to some early Noḷamba (Pallava) names such as Siṅgapōta, Ponnēra (*i.e.* Chāru-Ponnēra) and Dharmma-Mahādēvi. If, thus, the dominion of Noḷambādhirāja Poḷalchōra was not strictly confined to the petty territorial division Gaṅgaṟusāsira in the Kōlār district, there is no reason why he should not have extended his sway as far as Kāñchī. This, however, requires further confirmation; for, as stated above the first Noḷamba king, hitherto known to have actually extended his dominion on all sides, was Mahēndra I. The two other Noḷamba kings represented in the collection are Ayyapadēva and Dilīpayya Iṟiva-Noḷamba, the son and grandson, respectively, of Mahēndra. Their records come from Mānēpalli and Hindupūr which were within the Noḷamba dominions.

A Noḷamba 'who ruled as far as Kāñchī'—perhaps the same as Noḷambādhirāja (Poḷalchōra).

14. A record from Karshaṇapalle belongs to the time of Vīra-Mahēndra Noḷambādhirāja (No. 325 of Appendix B). It gives a short genealogy of this king at the beginning and commences the line with Dilīpa Iṟiva-Noḷamba, the grandson of Mahēndra of the Dharmapuri inscriptions. Dilīpa's son was Nanni-Noḷamba, his son Poḷalchōra and the latter's son was Vīra-Mahēndra Noḷambādhirāja. It is also stated that this Vīra-Mahēndra on returning from his conquest of Chōḷ-nāḍu entered Noḷambavāḍi, encamped himself at Kōḷāla (*i.e.* Kōlār) in the Gaṅgaṟusāsira district and conferred on a private individual the rank of an officer together with a village in Puli-nāḍu as a personal gift. Vīra-Mahēndra, here mentioned as the conqueror of Chōḷ-nāḍu, was sixth in descent (*i.e.* was separated by about a century) from the famous Mahēndra I., who was the grandfather of Dilīpayya. The record is not dated but may be referred to the middle or the end of the 10th century A.D., and the characters, too, do not militate against this supposition. The statement that Vīra-Mahēndra had gone on a campaign against the Chōḷa country has, perhaps, to be accepted as a fact; and, if so, it would indicate that during the slack rule of the Chōḷa kings subsequent to the death of Parāntaka I. and the sweeping conquest of the Chōḷa country by the Rāshṭrakūṭa king Kṛishṇa III, 'who took Kachchi (Kāñchī) and Tañjai (Tanjore) and planted a pillar of victory at Rāmēśvaram,' the Noḷamba

Later Noḷambas.—Vīra-Mahēndra-Noḷambādhirāja and his father Poḷalchōra.

Reference to Vīra-Mahēndra's conquest of the Chōḷa country.

descendants of the great Mahēndra I. took service under the Rāshṭrakūṭas and perhaps also helped the latter in their invasion of the Chōḷa country. Poḷalchōra II., the father of Vīra-Mahēndra, also calls himself the lord of Kāñchī and makes a grant for the upkeep of the tank at Beḷpugunde in the Śaka year 887, Krōdhana, which corresponded to A.D. 965–66 (No. 93 of Appendix C). The genealogy supplied by this latter inscription from Kambadūru, also commences with Iṛiva-Noḷamba (*i.e.*, Dīlīpayya) but calls his eldest son Nanni-Noḷamba (of the Karshaṇapalle record), as Chaladaṅkakāṛa and perhaps also Pallava-Rāma. The date, A.D. 965–66 clearly falls into the time of Kṛishṇa III., and lends support to what has been suggested above. Future researches must establish the relation that existed between Vīra-Mahēndra and the Rāshṭrakūṭa king Kṛishṇa III. Chōḷ-nāḍu which is stated to have been invaded by him may not refer to Chōḷa proper, but only to the province Toṇḍai-maṇḍalam, which formed the northern portion of the Chōḷa country and was completely overrun by Kṛishṇa.

The Bāṇas.

15. Having spoken of the Noḷamba conquest of Puli-nāḍu, it is interesting to note what evidence we can derive in this connection from the Bāṇa records copied in that part of the country. Of the five Bāṇa inscriptions secured at Karashṇapalle and Chalamaṅgala, four are fragmentary and practically supply no information. No. 332 of Appendix B is, a *vīragal* which refers to the Puli-nāḍ sixty province and to the reign of Śembiyaṉ Mahāvali-Bāṇarasa. The first part of this latter name clearly indicates the Chōḷa supremacy at the period to which the record belongs, and is, as such, of no use for the present enquiry. It may, however, be noted that Śembiyaṉ Māvalivāṇarāyaṉ was a title bestowed by the Chōḷa king Parāntaka I., on his Gaṅga feudatory Pṛithivīpati II. Hastimalla, to whom he presented the Bāṇa kingdom in or before A.D. 915–16 (*Ep. Ind.*, Vol. XI., p. 238). No. 327 of Appendix B is an undated record of Mahāvali-Bāṇarasa who, from the body of the inscription, appears to have borne the name Vijayitta (*i.e.*, Vijayāditya). He had occupied the district Gaṅgaṛusāsira when Ballaha came with a force to exact tribute from Kāḍuvaṭṭi. The temporary occupation of Gaṅgaṛusāsira by the Bāṇa kings is established by a number of Bāṇa inscriptions in the Kōlār district, noticed by Mr. Rice in his *Epigraphia Carnatica* (Vol. X. Introduction, pp. v ff). Nowhere has it been explained under what circumstances Gaṅgaṛusāsira which was purely a sub-division of the Gaṅga country and was governed by the Noḷamba potentates, came to be in the hands of the Bāṇas.

Bāṇas occupying Gaṅgaṛusāsira, a district of the Western Gaṅga kingdom.

Bāṇavidyādhara, during whose reign Puli-nāḍu was raided by the Noḷamba chief, has been identified by Mr. Venkayya with Vikramāditya I. of the Ūdayēndiram plates and Vijayitta, with his son Vijayāditya II. entitled Vīra-Chūḷāmaṇi Prabhumēru. Perhaps, the temporary occupation of Gaṅgaṛusāsira by the Bāṇa kings Bāṇavidyādhara Vikramāditya I. and his son Prabhumēru Vijayāditya II. was in the form of a protest or a counter-invasion. The occasion for the conquest of Puli-nāḍu was already stated to be a campaign against Taḷakāḍu under orders of the Gaṅga king. In the first place, it appears as if Rājamalla, who must have been the ruling Gaṅga sovereign at the time, had been dispossessed of Taḷakāḍu by a collateral claimant to the Gaṅga throne and that, in the second place, the latter had a strong ally in the Bāṇa king. This was evidently also the reason why in attacking Taḷakāḍu which was directly to the south of Kōlār, the Gaṅga king ordered his Noḷamba feudatory to capture Puli-nāḍu which was south-east of Kōlār, in order, perhaps, to divert the ally from rendering any substantial aid to the enemy. In spite of this precaution, the result appears to have been quite the contrary of what was expected and Gaṅgaṛusāsira was occupied by the Bāṇas. At this time, also Ballaha is stated to have marched on the Gaṅga to collect tribute. This Ballaha (Vallabha) was evidently the Rāshṭrakūṭa king Gōvinda III., who is known to have interfered in the internal affairs of the Bāṇas and the Gaṅgas at the period under discussion.

The object of their occupation.

The Western Gaṅgas.

16. One record from Hindupūr, which is dated in Śaka 775 in the reign of Eṛeganga Permānaḍi, has already been referred to. Dr. Fleet's table of the Gaṅgas

given on p. 59 of *Ep. Ind.* Vol. VI., does not mention any king in the period to which the Hindupūr record belongs. Eṟaganga also, does not receive the *birudas* of sovereignty usually assumed by the Ganga kings, except perhaps the affix Permānaḍi. It is therefore likely that he is to be considered as a hitherto unknown prince of the family who had not actually succeeded to the throne. Future researches must decide who this Eṟaganga was and what position he occupied in the Ganga genealogy. Koṅguṇi-arasa of the Mōdugulapalle record (No. 318 of Appendix B) in whose time Puli-nāḍu was attacked (paragraph 13 above) must be Satyavākya Rājamalla I. of the Ganga genealogy. It is stated in this inscription that, during the conflict which ended in the capture of Kōyāṟṟūr, Gannarasa, brother of Dōsiyarasa, met with his death heroically. Piḷḷuvīpati, a younger brother of Durviniīta, is stated to be the ruling sovereign in No. 326 of Appendix B. He is evidently identical with Priduvayya of No. 337 and Pṛithivīpati of No. 334 both of which come from Karshaṇapalle. In the former, there is an apparent reference to a battle in which the Pāṇḍya was one of the contending parties. We are naturally led to infer that Priduvayya of this inscription is the same as Pṛithivīpati I. who sacrificed his life for the sake of his friend, the Gaṅga-Pallava king Aparājita, in the battle of Śrīpurambiyam near Kumbhakōṇam. That Piḷḷuvīpati was the brother of Durvinīta is a fact which is likely to be of much historical importance. Durvinīta is an old Gaṅga name which was probably also used as a surname by later Gaṅga princes. Kaṇṇaradēva Pṛithivī-Gaṅgaraiyar, mentioned in a damaged record from Śōḷapuram (No. 345 of Appendix B), must be identical with Pṛithvīpati II. who was first the subordinate of the Chōḷa king Parāntaka I. and subsequently of the Rāshṭrakūṭa Kṛishṇa III.

Eṟaganga Permānaḍi ruling in Śaka 775 (= A.D. 853).

The Rāshṭrakūṭas.

17. We know that in the latter part of Parāntaka's reign, Kaṇṇaradēva-Kṛishṇa III. of the Rāshṭrakūṭa dynasty invaded the Chōḷa dominions and, in consequence, assumed the grandiloquent title "the conqueror of Kachchi (Kāñchī) and Tañjai (Tañjāvūr)." No. 181 of Appendix B, which belongs to the 20th year of his reign, begins with a few prefatory Sanskṛit verses and records a gift of gold by Chaturānana-Paṇḍita Bhaṭāra to the temple of Tiruvoṟṟiyūr in order to maintain a special worship on the day of Dhanishṭhā—the asterism under which he was born. This Chaturānana is stated to have been presiding over a *maṭha* at Ādhipurī (*i.e.*, Tiruvoṟṟiyūr) by which it is evidently meant that he was the head of one of the charity-institutions located within that temple. *Maṭhapati*, in later records, represents an important functionary who invariably appears on temple councils. The Sanskṛit verses at the beginning of the inscription under reference supply an interesting account of Chaturānana-Paṇḍita. He was apparently of Kēraḷa origin and a favourite of the Rāshṭrakūṭa king Vallabha (*i.e.*, Kṛishṇa III.). Having acquired in his younger days sufficient knowledge of all sciences, he is stated to have come to the Chōḷa country and to have become an intimate friend and subordinate of king Rājāditya. Though he was always near that king, he did not, however, die with him on the battle-field. Aggrieved that he had thus 'done a deed inconsistent with the nature of his caste, family, father and master', Chaturānana resigned the world, bathed in the waters of the Ganges, entered the order of *saṁnyāsins* at Ādhigrāma (*i.e.*, Tiruvoṟṟiyūr) receiving initiation (*vrata*) at the hands of Nirañjanaguru and thereafter, becoming the chief of that *maṭha*, greatly improved the temple. This story in the life of Chaturānana, rightly interpreted, appears to be a reflection on the moral rectitude of the times and confirms our belief in the strategic attack on the life of Rājāditya supposed to have been made by the Rāshṭrakūṭa king Kṛishṇa III. with the dishonourable help given by Chaturānana-Paṇḍita—perhaps as his spy (?). The remorse for what he had done has, however, much in it to commend Chaturānana to the critics of his character. The statements that Chaturānana was a native of Kēraḷa and that he had eventually become the benefactor of the Tiruvoṟṟiyūr temple, account perhaps,

Chaturānana-Paṇḍita, originally a spy of the Vallabha king Kṛishṇa III.

His resignation of the world and initiation as a religious teacher.

Kṛishṇa III. and the death of Rājāditya.

for the still-existing practice of a Kēraḷa (Malabar) Brahman worshipping in that temple and of Śaṁkarāchārya (also a native of Malabar) receiving special honours. It is not even impossible that the image, now worshipped as Śaṁkarāchārya, may be one of Chaturānana-Paṇḍita himself.

Kṛishṇa III. must have brought a number of people with him into the Chōḷa country when he invaded it. This is distinctly referred to in his Karhāḍ plates (*Ep. Ind.* Vol. IV. p. 281). No. 177 of Appendix B from Tiruvoṟṟiyūr mentions a merchant of Mānyakhēṭa (Mālkhēḍ, the capital of the Rāshṭrakūṭas), who was attached to the royal camp and was much honoured by the king. This merchant, Naraśiṅgayyaṇ, placed 30 *kaḷañju* of pure gold (*ūrkaṟchemmai-poṉ*) in the hands of the residents of Śēṟṟuppaṭṭu (*i.e.* the modern Chetpet near Madras) in order to maintain a perpetual lamp in the temple of Tiruvoṟṟiyūr. Kṛishṇa's mother is called Pūlaichchirāṇi in No. 179 of Appendix B, while, the Karhāḍ grant mentions her as Kundakadēvi, the daughter of the Haihaya king Yuvarāja. She also made a gift of money to the Tiruvoṟṟiyūr temple and deposited the amount on permanent interest (*nilai-poliyūṭṭu*) of the usual 15 per cent., with the assembly of Kuraṭṭūr *alias* Parāntaka-chaturvēdimaṅgalam.

A merchant of Mālkhēḍ, the favourite of Kṛishṇa III. and Pūlaichchirāṇi, the mother of Kṛishṇa III. make donations to the Tiruvoṟṟiyūr temple.

The Chōḷas.

18. The first Chōḷa conqueror who subdued the Gaṅga-Pallavas and occupied Toṇḍai-maṇḍalam, was Rājakēsarivarman Āditya I. His records are found in some of the ancient temples of that country. It is not possible to explain why Tiruvoṟṟiyūr, in which so many Gaṅga-Pallava epigraphs have been discovered, should not contain any record belonging to the reign of Rājakēsarivarman. Perhaps, the northern corner of Toṇḍaimaṇḍalam in which Tiruvoṟṟiyūr is situated, had not yet been completely brought under subjection by him, and it was, consequently, left to Āditya's son Madiraikoṇḍa Parakēsarivarman to do this and also to extend his conquests as far north as Nellore, beyond the borders of Toṇḍai, as will be shown in the sequel. Eleven inscriptions at Tiruvoṟṟiyūr belong to the time of Madiraikoṇḍa Parakēsarivarman (Parāntaka I.) and range between the 20th and 38th years of his reign. In one of these (No. 164 of Appendix B) his eldest son (*mūtta-piḷḷai*) Kōdaṇḍarāma appears as the donor, and in another (No. 170 of the same Appendix), the prince Arindigai-Perumāṇār. The former was already known to us (though not as the eldest son of Śōḷa-Perumāṇaḍigaḷ (Parāntaka I.), from two inscriptions (Nos. 318 and 347 of 1904) copied at Kuḍumiyāmalai. The statement, made in No. 230 of 1903, that the temple of Kōdaṇḍarāmēśvara at Toṇḍamanāḍ (near Kāḷahasti), was also called Ādityēśvara, made Mr. Venkayya surmise (Report for 1904–5, page 50, para. 9) that Kōdaṇḍarāma may have been a surname either of the eldest son Rājāditya, or of the second son Gaṇḍarāditya. The inscription under reference from Tiruvoṟṟiyūr, by naming Kōdaṇḍarāmaṇ as the eldest son of Parāntaka, proves conclusively that he is identical with Rājāditya of the large Leyden plates. The subordinate shrine of Ariñjīśvara, referred to already as being situated within the temple of Tiruvoṟṟiyūr, may have come into existence subsequent to the visit of prince Arindigai-Perumāṇār, as perhaps, a memorial of the royal advent. Nos. 160 and 236 of Appendix B refer to a military officer of Parāntaka 'who defeated Śīṭpuli, destroyed Nellūr and, on returning from there, made a grant to the temple of Mahādēva at Tiruvoṟṟiyūr.' The former is dated in the 34th year of Madiraikoṇḍa Parakēsarivarman (Parāntaka I.) and the latter in the 38th year of Chakravartin—one of the many recognised *birudas* of Parāntaka (*A.S.R.* for 1905–6, p. 172). The military officer who fought the victorious battle at Nellore was Śembiyaṇ Śōḷiyavaraiyaṇ of Śiṟukuḷattūr. The importance of this event cannot be too highly estimated. Śīṭpuli, defeated by the Chōḷa general at Nellore, must have been an Eastern Chāḷukya king (who at this time was Chāḷukya-Bhīma II.) or one of the latter's powerful subordinates. Nellūr, where the battle was

Āditya's conquest of Toṇḍai completed by his son Parāntaka I.

His sons Kōdaṇḍarāma and Arindigai-Perumāṇār.

An officer of Parāntaka defeats Śīṭpuli and destroys Nellūr (Nellore).

fought, could be no other than the modern town of Nellore on the east coast, returning from which southward, one would naturally pass Tiruvoṟṟiyūr. It may be noted that in this very place was also fought a battle in the 8th century A.D. by Udayachandra, a general of Nandivarman Pallavamalla (*South-Ind. Inscrs.*, Vol. II. p. 364). From other inscriptions of Parāntaka I. copied during the year, we infer that he also bore the surnames Kuñjaramallaṉ (No. 167 of Appendix B), Śōḷaśikhāmaṇi (No. 168) and Śūraśūḷāmaṇi (No. 187). The fact that Parāntaka's political relations with the Chēras, as remarked in previous reports, were always friendly, is confirmed by No. 169 of Appendix B in which is recorded a gift to the Tiruvoṟṟiyūr temple made by Iravi Nīli, daughter of Vijayarāga[va*]dēva, 'king of the Chēras' (*Śēramāṉār*). This Vijayarāghavadēva can hardly be connected with the Kēraḷa king Vīra-Rāghava-Chakravartin whose Kōṭṭayam plates have been assigned by Mr. Venkayya (*Ep. Ind.* Vol. IV. p. 293) to a period later than the 14th Century A.D.

The Chēra Princess Iravi Nīli.

19. The identification of Madiraikoṇḍa Rājakēsarivarman whose inscriptions, found mostly in Toṇḍai-maṇḍalam, range from the 5th to the 17th year of his reign, has not yet been satisfactorily established. In my last report (p. 64, paragraph 17) I stated that, provisionally, he may be identified with Gaṇḍarāditya, the second son of Parāntaka I. on the supposition that Rājāditya, the eldest son, may have died without actually succeeding to the Chōḷa throne. This seems to receive support from No. 246 of Appendix B which refers to a visit paid by Uḍaiyār śrī-Uttama-Chōḷadēva, son of Gaṇḍarāditya, to the temple of Tiruvoṟṟiyūr in the 5th year of the reign of Madiraikoṇḍa Rājakēsarivarman. It may be possible to infer that the latter is identical with Gaṇḍarāditya, though, at the same time, a reasonable doubt may arise why, in this case, Uttama-Chōḷa is given the title of a ruling king and not that of a prince. Perhaps, he was the chosen successor of Gaṇḍarāditya at the time, but actually came to the Chōḷa throne only after one or two other kings had reigned, subsequent to his father's death. Two records of Uttamaśōḷa-Parakēsarivarman (Nos. 166 and 245 of Appendix B) also come from Tiruvoṟṟiyūr and belong to the 15th and 16th years of his reign. The former refers to an officer who was probably connected with *Śeṉṉiyeṟippaḍai*, *i.e.* the army which was victorious at Śeṉṉi.

Madiraikoṇḍa Rājakēsarivarman identical with Gaṇḍarāditya.

His son Uttama Chōḷadēva visits the Tiruvoṟṟiyūr temple.

His records.

20. Fifteen inscriptions in the collection, belong to the time of Rājarāja I. From his historical introductions, we learn that among other countries he conquered Kuḍamalai-nāḍu (*i.e.* Coorg). This is confirmed by an inscription copied at Mālambi, in that province. It bears no date but mentions Rājakēsarivarma Permmāṉaḍigaḷ who was 'the great king of the Chōḷa country befriended by the river Kāvērī (whose waters are) powerful enough in removing the sins of all people; who was, as it were, the supporting pillar and the celestial tree of the Solar race and who was the sun in the sky, *viz.* the Chōḷa family'. It registers the important fact of a battle having been fought at Panasoge (Hanasoge in the Eḍatore tāluka of the Mysore district), perhaps, against the local chiefs called Koṅgāḷvas (Mr. Rice's *Mysore and Coorg from inscriptions*, p. 144 f). The defeated enemy was graciously reinstated in his petty estate under the new title Kshatriyaśikhāmaṇi-Koṅgāḷvan and was presented with the village Mālavvi, perhaps, as a personal gift. The orders were carried out by the general Pañchavaṉ-Mārāya, who according to Mr. Rice was a *mahādaṇḍa-nāyaka*, that led an expedition throughout the western coast, on behalf of his master, seizing Tuḷuva, Koṅkaṇa and Malaya and putting to flight Chēramma, Teluga and Raṭṭiga. The title Kshatriyaśikhāmaṇi, with which the local chief was dubbed, is a well-known surname of Rājarāja I.

Rājarāja I.; and the battle of Panasoge.

His general Pañchavaṉ-Mārāya; the latter's conquests.

21. Rājarāja's conquest of Ceylon and his rule over the major portion of it are facts not new to the students of Chōḷa history. Two mutilated Tamil inscriptions, now preserved in the Colombo Museum, (Nos. 616 and 618 of Appendix B) both of

which perhaps have to be referred to the time of Rājēndra-Chōḷa I., mention the village Māndōṭṭam which was otherwise called Rājarājapuram and was situated in Īḻam (Ceylon) *alias* Mummuḍiśōḷa-maṇḍalam, so called after one of the well-known surnames of Rājarāja I. It requires no further evidence to prove that the whole of Īḻam must, at the time of Rājarāja, have been subject to Chōḷa supremacy (*vide* Report for 1894–95, p. 6, paragraph 15). It is interesting to note that at Māndōṭṭam (also Mātōṭṭam) there was a Śiva temple, called Rājarāja-Īśvarattu-Mahādēva. Mādōṭṭam is evidently identical with Mantōṭa, mentioned on p. 251 of Mr. Parker's *Ceylon* where, according to the author, 'there are some ancient remains, opposite the southern end of the island of Mannār including those of a celebrated Tamil temple dedicated to Tirukēśvara, *i.e.* Vishṇu.'

Rājarāja's sway over Ceylon, established.

The remaining inscriptions of Rājarāja, copied during the year under review, do not convey any fresh historical information. No. 59 of Appendix C which is dated in the 19th year, refers to 'the measuring of the earth,' *i.e.* the revenue survey conducted in the 17th year of the king's reign. The phrase மிகுதிக்குழை உளளடங்க, which occurs in this and some other inscriptions of about the same period dealing with land transactions, denotes the small errors in measurement which may have then, as even now, crept into the registers maintained by village authorities. Suicides, committed by private individuals for averting evil to their masters or for securing safety to communities and villages to which they belonged, were not uncommon (Rice's *Mysore and Coorg from the Inscriptions*, pp. 186–88). We know that in the 13th century A.D. a priest offered up his head for the benefit of a hero who was then engaged in fighting a battle (Report for 1908–9, p. 120). No. 411 of Appendix B from Marudāḍu, which belongs to the 8th year of Rājarāja I., registers that a certain Kalipperumāṉ lost his life in the act of affording protection against ruin, to his native village. Perhaps, he sacrificed his life voluntarily, or in defending the village against an invading enemy. The good residents of the district, in which Marudāḍu was situated, provided for a permanent lamp to burn in the temple of Perundirukkōyil-Āḻvār at that village in order to secure merit for the martyr.

Land survey conducted in the 17th year of the king.

Errors in measurement.

Suicide committed by a private individual, for the good of his village.

22. As many as 19 inscriptions of Parakēsarivarman Rājēndra-Chōḷa I. have been copied during the year under review. One point of special interest to be noted, is that the central shrine of the Tiruvoṟṟiyūr temple was built under the patronage of the king, as has already been referred to. It "was constructed of black granite without the least technical flaw, by the architect Ravi surnamed Vīra-Chōḷa-takshaṇ in three tiers decorated with *charaṇas*, *tōraṇas*, *kūṭas*, *kōshṭhas*, *nīvas* (big and small), lion faces and *nāsikas* (No. 126 of Appendix B)." An important festival, in the temple, which commenced with Ārdrā in the month of Mārgaḻi each year, was called Rājēndraśōḻan-tirunāḷ, either in honour of the king or on account of the coincidence of the asterism with that of his birth-day (No. 104 of Appendix B). An officer of the king named Rājēndraśiṅga-Mūvēndavēḷāṉ instituted enquiries into temple affairs at the Vakkāṇikkum-*maṇḍapa* of the temple and made provision for meeting the cost of some detailed items of worship from the fee *kuṟṟadaṇḍam* which he appears to have collected from the residents of all the *dēvadāna* villages, servants and the worshippers of the temple, and also from a discount in kind for errors in measuring, which he imposed on all paddy received into the temple treasury annually. These items of expense included ghee, camphor, food and cloths for garland-makers, food and cloths for Brahmans who recited the Vēdas, rice, sugar, dhall, vegetables, curds, pepper, nuts and betel-leaves. Such articles as were not indigenous were evidently paid for in gold, while others were purchased for paddy (No. 146 of Appendix B). In the 29th year of Rājēndra-Chōḷa I. (A.D. 1040), the interest charged on 1 *kaḻañju* of gold (*tuḷai-niṟai-poṉ*) was two *kalams* of paddy *per annum* as measured by the Rājakēsari-*marakkāl* and the interest on 1 *Madurāntakadēvaṉ-māḍai* was also two *kalams* of paddy

The central shrine of the Tiruvoṟṟiyūr temple constructed of stone in the reign of Rājēndra-Chōḷa I.

His birth-day coincided with Ārdrā in the month of Mārgaḻi.

(No. 140 of Appendix B). It, therefore, seems likely that this *Madurāntakadēvaṉ-māḍai* weighed exactly 1 *kaḻañju* of gold. The coin *Rājarājaṉ-kāśu* referred to in No. 141 of the same appendix appears to have been a gold issue of Rājarāja I, which must have been in weight and in value half of the *Madurāntakadēvaṉ-māḍai*; for, we are told that in the 29th year of Rājēndra-Chōḻa I., the interest on 1 *Rājarājaṉ-kāśu* was 1 *kalam* of paddy measured by the Rājakēsari-*marakkāl*. From No. 156 of Appendix B we also learn that 1 *Madurāntakadēvaṉ-māḍai* was the cost of 250 *kuḻis* of land. It may be noted that the coin *Madurāntakadēvaṉ-māḍai* may have been an issue of Rājēndra-Chōḻa I. who was also called Madhurāntaka, or may be identical with the two coins described on p. 11 of the Annual Report for 1903–4, which bear the legend *Uttama-Chōḻa* in Grantha and Nāgarī characters and belong to the time of Uttama-Chōḻa Madhurāntaka, the immediate predecessor of Rājarāja I.

The coins *Madurāntakadēvaṉ-māḍai* and *Rājarājaṉ-kāśu* current in the time of Rājēndra-Chōḻa I.

The title *Śiṟudanam-Perudanam*, applied in No. 141 of Appendix B to an officer of the king named Gaṅgaikoṇḍāṉ *alias* Uttamaśōḻa-Mārāyaṉ, is of frequent occurrence in Tanjore records; but its true significance has not been quite apparent. Professor Hultzsch explains the terms *Śiṟudanam* and *Perudanam* as the small treasury and the big treasury and persons so entitled, as officers of the treasury, small or big. The terms are also sometimes explained as referring to the followers of the king during his *minority* and *majority*. In all probability *Śiṟudanam* and *Perudanam* were purely honorary titles conferred on officers as well as private individuals according to the status held by them in official position or in society. The chief Gaṅgaikoṇḍāṉ Uttamaśōḻa-Mārāyaṉ is again mentioned in No. 138 of Appendix B, but not with the title *Śiṟudanam-Perudanam*. He is stated to have been the chief of Tiruvārūr. His military subordinate, who, according to No. 141 of Appendix B, was Kūttaṉ Gaṇavadi, receives in this record his full designation Gaṇavadi Iḍumbaṉ *alias* Viśaiyaṟaiyaṉ, 'the husband of the wives of his enemies'. Gaṇavadi stabbed himself and died, apparently, for securing safety to his master by his act of self-sacrifice. The master, who was thus saved from some unspecified evil, provided for a perpetual lamp in the temple of Tiruvoṟṟiyūr on behalf of his faithful friend and servant Gaṇavadi. A similar incident which occurred in the reign of Rājarāja I. has been noted above.

The honorary titles *Śiṟudanam* and *Perudanam*.

A military officer who committed suicide for the welfare of his master.

The gift by Nimbaladēvi, wife of Indaḷadēva of Talaigrāma in Virāṭadēśa, recorded in No. 138 of Appendix B, is worth noting in connection with the importance attached to Tiruvoṟṟiyūr by immigrants from the north. Virāṭadēśa has been identified with the country round Hāṅgal in the Dharwar district of the Bombay Presidency, inasmuch as Hāṅgal itself is called, in inscriptions, Virāṭanagarī or Virāṭaṇkōṭe. We have already noted how Āriyavammai of Mērkaḷāpura in Āryadēśa had settled at Tiruvoṟṟiyūr as a devotee of the temple. She made a gift of money and purchased and presented 4,000 *kuḻis* of land, from the produce of which was to be maintained a flower-garden for supplying four garlands every day to the temple (No. 155 of Appendix B). The land purchased included house-sites for the tenants who cultivated it; and it was also specified in the deed that the tenants were not liable to pay any kind of *iṟai* (*kuḍimai* of other inscriptions) such as *veṭṭi*, *amaṇji*, and *kūṟṟunel*.

Devotees of the Tiruvoṟṟiyūr temple from Virāṭadēśa and Āryadēśa.

No. 515 of 1912 from Ūṭṭattūr is a damaged record which confirms an important historical event, *viz.*, the battle which Rājēndra-Chōḻa, perhaps as a deputy of his father, is known to have fought with the Western Chāḷukya king Iṟivabeḍaṅga Satyāśraya. It states that a certain Śrutimāṉ Nakkaṉ Chandiraṉ *alias* Rājamala Muttaraiyaṉ of the elephant troop, who was a native of Ūṟṟattūr apparently fell while piercing at close quarters the elephant (of Satyāśraya?), under orders of the king. This must have happened on the occasion when, according to the Hoṭṭūr inscription (Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 433), Nūrmaḍi-Chōḻa

A native of Ūṭṭattūr died in a battle which Rājēndra-Chōḻa I. fought with Iṟivabeḍaṅga Satyāśraya.

Rājēndra (*i.e.* Rājēndra-Chōḷa I.) had "collected a force numbering nine hundred thousand, had pillaged the whole country, had slaughtered the women, the children and the Brāhmaṇas, and, taking the girls to wife, had destroyed their caste." The Hoṭṭūr record is dated in A.D. 1007–8 but the Ūṭṭattūr inscription belongs to the 3rd year (= 1013–14) of Rājēndra-Chōḷa. Perhaps the gift made on behalf of the dead hero was actually registered 5 or 6 years after the event had taken place.

Three classes of village assemblies.

23. Frequent references to village assemblies in the inscriptions copied during the year, particularly those from the Chingleput district, indicate three different classes of these assemblies. Those designated *sabhās* were generally to be found in *Brahmadēya* (*i.e.* Brāhmaṇa) villages and were almost entirely constituted of Brāhmaṇas. The rules, laid down in the Uttaramallūr inscriptions of the time of Parāntaka I. (*A.S.R.* for 1904–5 pp. 131 to 145), for membership on village committees apply purely to such Brāh'maṇical *sabhās*. A still earlier inscription at Māṇūr in the Tinnevelly district (No. 423 of 1906) which is dated in the 35th year of the reign of Māṟañjaḍaiyaṉ (*i.e.* about the 9th century A.D.), refers to similar rules for membership in the *sabhā*. These are interesting and deserve to be recorded here. It is stated that of the children of shareholders in the village, only one, who is well-behaved and has studied the *Mantra-Brāhmaṇa* and one *Dharma* (*i.e.* Code of Law) may be on the village assembly (*maṇṟu*) to represent the share held by him in the village and only one of similar qualifications may be on the assembly for a share purchased, received as present, or acquired by him as *strīdhana* (through his wife); (2) that (shares) purchased, presented, or acquired as *strīdhana* could entitle one, if at all, only to full membership in the assemblies; and in no case will quarter, half or three-quarter membership be recognised; (3) that those who purchase shares must elect only such men, to represent their shares on the assembly, as have critically studied a whole Vēda with its *pariśishṭas*; (4) that those who do not possess full membership as laid down by rule (2), cannot stand on any committee (*vāriyam*) (for the management of village affairs); (5) that those who satisfy the prescribed conditions should, in no case, persistently, oppose (the proceedings of the assembly) by saying 'nay, nay' to every proposal brought up before the assembly and (6) that those who do this together with their supporters will pay a fine of five *kāśu* on each item (in which they have so behaved) and still continue to submit to the same rules. The last two conditions, queer though they are, speak for themselves and explain why even village assemblies had to penalise the behaviour of refractory members. The two other classes of village assemblies appear to have consisted of all the residents of a village (*ūrōm*) including cultivators and professionals, and of merchants (*nagarattōm*). No rules regulating the management of these two classes of assemblies, have been discovered so far. It is not unlikely that all the conditions pertaining to membership in the Brāhmaṇical *sabhās* prevailed, except perhaps the knowledge of the Vēdas. Three inscriptions copied at Nattam, a hamlet of Paramēśvaramaṅgalam (otherwise called Nigariliśōḷa-chaturvēdimaṅgalam) in the Chingleput district, refer to the hall (*chatuśśālā*) known as Rajēndraśōḷaṉ, in the village where the assembly used to meet and mention the committee of 'annual supervision' (*saṁvatsara-vāriyam*) which was constituted to look after village affairs, from and after the month of Tulā in that year. The committee consisted of twelve members and formed a part of the great village assembly (*mahā-sabhā*). *Ūr-vāriyam* was the name of one of the village officers or of a committee of officers whose function, according to No. 269 of Appendix B, was, evidently, to see the lands of the village properly cultivated and to collect the produce. These facts confirm the statement contained in the Uttaramallūr inscriptions, *viz.*, that the 'members comprising the committees should change every year' and that a village assembly consisted of several subordinate committees. No. 269 of Appendix B records a grant made by a certain Vīrakōśamaṅgalamuḍaiyār Uḍaiyapirāṭṭiyār, to the temple at Paramēśvaramaṅgalam in order that queen Danti-Pirāṭṭiyār and Rājēndra-Chōḷa I. might prosper. She

Conditions for membership in Brāhmaṇical village assemblies, in the 9th century A.D.

The assemblies of residents (*ūrōm*) and of merchants (*nagarattōm*)

The committees *Saṁvatsara-vāriyam and Ūr-vāriyam.*

Danti-Pirāṭṭiyār queen (?) of Rājēndra-Chōḷa I.

ordered that all the villages, which had been till then granted for food-offerings to the temple, may be brought under cultivation, thereby implying that these had been neglected and were lying waste.

Rājādhirāja I.

24. Rājādhirāja I., who is stated to have 'acquired great fame under the title Jayaṅgoṇḍa-Śōḷa' is represented by about 19 inscriptions in the collection. The majority of these, as in the case of the records of other Chōḷa kings, come from Tiruvoṟṟiyūr. In the latter part of his reign Rājādhirāja assumed the title Vijayarājēndradēva, 'who cut off the head of Vīra-Pāṇḍya, captured the Śālā of Śēramāṉ (*i.e.* the Chēra king), Laṅkā (*i.e.* Ceylon) and Raṭṭapāḍi seven and a half lacs, and performed the anointment of heroes at Kalyāṇapura'. A fragmentary record from Ūṭṭattūr (No. 516 of Appendix B) substitutes for Śālā, the name Kāndaḷūr-Śālai 'on the borders of the western ocean' and thus makes it clear that the latter place has to be looked for on the west coast, in the Chēra country. In the 26th year of his reign, two officers named Vaḷavaṉ-Mūvēndavēḷāṉ and Vikkiramaśiṅga-Mūvēndavēḷāṉ held an enquiry into temple affairs in the Maṇṇaikoṇḍa-Śōḻaṉ pavilion at Tiruvoṟṟiyūr and sold the uncultivated waste lands of the temple to a military officer of the Chōḷa country. The latter had the lands brought under cultivation and provided the necessary paddy for offerings to the god Ādhipuranātha, on festive occasions. It may be noted that one class of these lands was settled to supply annually, as temple share, 28 *kalams* of paddy on each *vēli* of land, while another class (perhaps inferior) supplied only 19. The donor, it is stated, was the chief of Śattimaṅgalam of the rank of *Perundanam-Daṇḍanāyakam* and was named Śōḻaṉ Kumaraṉ Madurāntaka-Mārāyaṉ (No. 103 of Appendix B). The same chief again figures as the purchaser and donor of a land, in No. 102 of Appendix B, his full name here appearing as Śōḻaṉ Kumaraṉ Parāntaka-Mārāyaṉ *alias* Rājādhirāja-Nīlagaṅgaraiyar. *Perundanam* has been already explained as a title conferred by the king on officers and other private individuals of high social status.

An enquiry into temple affairs held at the Maṇṇaikoṇḍa-Śōḻaṉ pavilion in the Tiruvoṟṟiyūr temple.

Tiruttoṇḍattogai of Nambi Āṇḍār Nambi.

The stories of the 63 Śaiva saints which must have been extant almost from the very period in which the saints flourished, were compiled in an abbreviated form by Nambi Āṇḍār Nambi in the time of Rājarāja I. under the name *Tiruttoṇḍattogai*. The latter work is referred to in No. 137 of Appendix B where mention is also made of the images of the *bhaktas* (*i.e.* the 63 Śaiva devotees). The fact, recorded in No. 147 of Appendix B., *viz.* that the donor, a *dēvaraḍiyāḷ* or temple girl, was the wife (*agamuḍaiyāḷ*) of a certain person, makes it appear that that class of women were also married and lived like other family women.

Temple dancing girls were married.

25. One inscription from Basinikoṇḍa in the Chittoor district refers to mercantile guilds that apparently had their organisation from very early times and spread their influence over allied communities in distant parts of India (No. 342 of Appendix B). A similar record is No. 349 of 1912 from Vīralūr in the North Arcot district, which may belong to the time of Rājarāja I. It refers to a gift by a guild of *nānādēśi* (merchants). As the record is much damaged it is not possible to make out more of its contents. No. 256 of Appendix B which, by its palæography, has to be referred to the time of Rājēndra-Chōḷa I. gives a short eulogy of the guild of merchants under reference, and states that these were praised by 500 *vīra-śāsanas* (*i.e.* edicts ?) glorifying their deeds, were virtuous protectors of the Vīra-Vaḷañjika (or Vaḷañjiya) religion. that they were born of Vāsudēva, Kaṇḍaḷi and Vīrabhadra, were the devotees of Bhaṭṭārakī (*i.e.* the goddess Durgā ?) and consisted of various sub-divisions coming from the 1,000 (districts) of the four quarters, the 18 towns, the 32 *vēḷarpuram* and the 64 *ghaṭikā-sthāna*, *viz.*, *śeṭṭis*, *śeṭṭiputras* (*śeṭṭippiḷḷai*?), *kavares*, *kaṇḍaḷis*, *bhadrakas*, *gāvuṇḍa- svāmins*, *śiṅgam*, *śirupuli*, *vaḷattukkai* (*i.e. vaḷaṅgai*), *vāriyaṉ* and others. These *nānādēśis* met together at Mayilāṟpu (*i.e.* Mylapore) and decided to convert Kāṭṭūr which was originally *Ayyapuḷḷi* into a *Vīrapaṭṭiṇa* and thus exempted its inhabitants of all communal

Mercantile guilds and their records.

Their sub-divisions.

contributions, entitling them to receive twice what they used to get till then (in the matter of honorary privileges ?). They resolved also that, henceforward, the town was not to be inhabited by such members of the mercantile classes (1) as demanded taxes or tolls by threatening people with drawn swords or by capturing them (?) and (2) as wantonly deprived people of their food or otherwise afflicted them. They also declared that those who offended against this decision were placed outside the Vaḷañjiya-community (*i.e.* were excommunicated). The general name *nānādēśi* applied to merchants in these records, by itself indicates that they had dealings with various countries. A record from Baligāmi in the Mysore State, supplies also a very long eulogy of these merchants, and states, in addition to what has been already supplied by the Kāṭṭūr epigraph, that they were brave men (*vīras*) born to wander over many countries ever since the beginning of the Kṛita age, penetrating regions of the six continents by land and water routes and dealing in various articles such as horses, elephants, precious stones, perfumes and drugs either wholesale or in retail (*Ep. Carn.* Vol. VII. Sk. 118). This boast of the mercantile community is justified by the existence of stone records even in Ceylon and Burma which refer to their communal gifts in those countries. The Vaishṇava temple at Pagan in Upper Burma was built by the merchants (*nānādēśi*) of that town (*Ep. Ind.* Vol. VII. p. 197). The Basinikoṇḍa record states that the community consisted of *nāḍu*, *nagara* and *nānādēśi* and that the special congregation, which had met at Śirāvaḷḷi, consisted of 1,500 representatives of all *samayas* (religious denominations) coming from the four and eight quarters and also of their followers who comprised *Eṛi-vīras*, *Muṇai-vīras*, *Iḷañjiṅga-vīras*, *Koṅgavāḷas* and a host of other sects of various tenets, the *valaṅgai* weavers, etc. The object of the conference was to declare Śirāvaḷḷi a *Nānādēśīya-Duśamaḍi-Eṛivīrapaṭṭaṇa* and to confer some privileges on the residents of that town, perhaps, similar to those that were registered in the Kāṭṭūr inscription. The Karshaṇapalle stone (No. 321 of Appendix B) also refers to Muttukūru (which is at a mile's distance from Karshaṇapalle) as an Eṛivīrapaṭṭaṇa in the sense in which the others were. To the temple of Aṅgakkāra-Īśvaramuḍaiyār of this place, the revenue realised on oil-mills was granted by Śōḷakulakāraṇa-Mūvēndavēḷāṉ, the officer in charge of the revenue collection in that part of the country, 'in order to secure strength to the arms of the emperor.'

Vīrapaṭṭiṇa—what it meant.

A Baligāmi record which describes the mercantile community.

An inscription from Basinikoṇḍa near Madanapalle.

Śirāvaḷḷi and Muttukūru—Eṛivīrapaṭṭaṇas.

26. Of historical interest is the introductory eulogy (beginning with தெங்கலாகுலராஜ) bestowed on king Rājādhirāja I. in the Basinikoṇḍa inscription. Two records copied in previous years, which supply a similar introduction, come from Tirumalavāḍi (No. 75 of 1895) and Cape Comorin (No. 96 of 1896). These state, in brief, that Rājādhirāja I. inherited the kingdom of his father (Rājēndra-Chōḷa I.) "who had captured Gaṅga in the north, Laṅka in the south, Mahōdaya (*i.e.* Cranganore; *Ep. Ind.* Vol. VII. p. 197) in the west and Kiḍāram (Lower Burma) in the east"; that he cut off the head of the Pāṇḍya king, Mānābharaṇa, drove the king of Vēṇāḍu (*i.e.* Travancore) to Śēṇāḍu (*i.e.* the Chēra country), relieved the Kūpaka king of his subordination and destroyed the ships at Kāndaḷūr-Śālai. The only new facts worth noting from this introduction are: (1) the mention of Rājādhirāja's father whose extensive conquests are quite well known and (2) the liberty granted to the Kūpaka king. The second statement implies that the small principality of Kūpaka (*i.e.* Kūpadēśa), was evidently being oppressed by the Vēṇāḍu sovereign to whom it was subordinate and that Rājādhirāja driving the latter out of his country, restored to liberty the petty chief of Kūpaka (*Ep. Ind.* Vol. IX. p. 234, foot-note; also, Annual Report for 1895–96, p. 5, paragraph 18).

An unpublished historical introduction of Rājādhirāja I.

The chief of Kūpaka (in Travancore) restored to liberty.

27. The contemporaneous kings of Ceylon at his time were Vikkama-Pāṇḍu whom Rājādhirāja is stated to have deprived of his crown, and two others mentioned in

The contemporaneous kings of Ceylon.

the *Mahāwansa* (Ch. LVI). Jayamurinādāḷvār referred to in a record from Saṅgili Kanadarāwa (No. 612 of Appendix B), as a general of king Rājēndradēva appears again as a signatory in an inscription of the same king, from Karūr (*South-Ind. Inscrs*, Vol. III. p. 39). Rājēndradēva boasts in the historical introductions to his inscriptions of having taken two sons of the Ceylon king Mānābharaṇa, prisoners. It is therefore not surprising to find his general mentioned in a record of Ceylon. A powerful Singhalese king, who, about this period succeeded to the throne and once again established Singhalese rule in Ceylon driving back the Chōḷas from that island, was Vijayabāhu (I.) Siri-Saṅgabōdhi. Among the Tamil inscriptions kindly sent by Mr. Bell, No. 600 of Appendix B from Polannaruwa belongs to the reign of this king and has got a special historical importance. It registers that a chief named Dēvasēna had constructed a *dhātu-bhavana* (*dhātu-gabbha*) *i.e.* a relic temple, for the sacred tooth of Jina, in the city of Pulastī, at the command of king Vijayabāhu and invokes the members of the *Vēḷaikkāra* army to protect it. The eulogy bestowed on Saṅgabōdhivarman *alias* Chakravartin Vijayabāhu supplies the information that the latter conquered many enemy-kings who were born in the lineage of Ikshvāku of the Solar race and had settled down at Laṅkā and after triumphantly entering Anurādhapura, wore the crown with the approval of the *Saṁgha* in order to protect the Buddhist creed. He also invited the *Saṁgha* from Arumaṇa, had the three fraternities (*nikāya*) purified, and, performing three *tulābhāras* (*i.e.* weighing himself against gold) presented that gold to these three *nikāyas*. Vijayabāhu thereafter ruled the whole of Laṅkā as its sole monarch for 55 years and died at the age of 73. With this ends the preface to the inscription. We are next told in the grant proper, that, under orders (?) of Vijayabāhu, Dēvasēnavirattar (*i.e.* the chief Dēvasēna mentioned at the beginning of the paragraph) constructed at Pulanari *alias* Vijayarājapura, a shrine (*gandhakuṭi*) called Daḷadāyapperumbaḷḷi (now called Daḷadamāligāwa), for the beautiful stone image of Buddha, wherein also dwelt permanently Daḷadāpātradhātusvāmin of Uttoruḷmūlai, the foreface (*agravadana*) of the original (*mūlasthāna*) Abhayagiri-vihāra. The pious and the learned royal preceptor Vyāriṇimūla, the *mahāsthaviras* of Utturuḷmūlai (*i.e.* Uttoruḷmūlai), together with the king's ministers, called for a meeting of the members of the Mahātantra. These assembled together, bringing with them their leaders, the Vaḷañjiyar and the Nagarattār, denominated the shrine Mūṉṟukai-Vēḷaikkāraṉ Daḷadāyapperumbaḷḷi evidently after the three chief classes (*mūṉṟukai*) which constituted their community (see also No. 602 of Appendix B where *mūṉṟukai-tiruvēḷaikkāraṉ* appears as the surname of a certain Adhikaraṇa Sāmaṇaṉ and No. 610 where *mūṉṟukai* is referred to as the name by which a particular community was known) and took upon themselves the responsibility of maintaining the temple and protecting its property. By way of remuneration one *vēli* of land was assigned to each individual member (of the *Vēḷaikkāras*) and all agreed thus: "We protect the villages belonging to the temple (*paḷḷi*), its servants, property and devotees (*abhayampukkār*), even though, in doing this, we lose ourselves or otherwise suffer. We provide for all the requirements of the temple so long as our community continues to exist, repairing such parts of the temple as get dilapidated in course of time and we get this, our contract, which is attested by us, engraved on stone and copper so that it may last as long as the Moon and the Sun endure". We are further informed that the *Vēḷaikkāra* community consisted of the *Valaṅgai*, *Iḍaṅgai*, *Śirudanam*, *Piḷḷaigaḷ-danam*, *Vaḍugar*, *Malaiyāḷar*, *Parivārakkondam* and other working classes.

Vijayabāhu (I.) Siri-Saṅgabōdhi.

His record at Polannaruwa.

Its contents.

The *Vēḷaikkāras* of the Mahātantra; their leaders—the Vaḷañjiyar and the Nagarattār; appointed to protect the Daḷadāyapperumbaḷḷi—a relic temple.

The classes who constituted the *Vēḷaikkāras*.

28. Chakravartin Saṅgabōdhivarman Vijayabāhu mentioned above is identical with Vijayabāhu I. of the Singhalese chronicle *Mahāwansa*. His surname Saṅgabōdhi, his devotion to the cause of the Buddhist religion, his victorious rule for 55 years over the whole of Laṅkā with his capital at Pulatthi and the construction of a sanctuary under his orders for the Tooth-relic—all taken together, confirm that our

Vijayabāhu's victorious rule for 55 years.

Saṅgabōdhi could be no other than Vijayabāhu I., described in Chapters LVIII to LX of the Singhalese chronicle. The kings of the Ikshvāku race, whom Vijayabāhu conquered before occupying Anurādhapura, were evidently the Chōḷians, who according to the *Mahāwansa*, were waging a war with Vijayabāhu and had almost dispossessed him of the northern portion of Laṅkā. Pulasti (Pulatthi) or Pulanari is, of course, the modern Polannaruwa, whose other name Vijayarājapura was already noted on page 9, paragraph 8 of the Annual Report for 1910–1911.

29. The construction of a *dhātugabbha* or the Tooth-relic temple by the general Dēvasēna or Dēvasēnaviratta under orders of the king and its situation with reference to the Abhayagiri-vihāra, are specially worthy of note. The former is recorded also in the *Mahāwansa* (Ch. LX. 16) though there, Dēvasēna's name does not appear in this connection and the latter possibly clears up a doubt as to the relative position of the extensive monastery of Abhayagiri-vihāra.

The position of the Abhayagiri-vihāra with reference to Polannaruwa and Anurādhapura.

Daḷadāyapperumbaḷḷi which was evidently the name given to the shrine of the Tooth-relic (*dāya* or *dāṭha* in Pāḷi, being the equivalent of the Sanskṛit *danta*) contained within it an image of Buddha and was the abode of Daḷadāpātradhātusvāmin (*i.e.* perhaps, the relic '*dhātu*' itself ?) of Uttoruḷmūlai the fore-face (*agra-vadana*) of Abhayagiri. It is stated in the *Mahāwansa* that just before the time of the great Vijayabāhu I. when the country was in the hands of usurpers, a certain Māṇa crowned himself king at Anurādhapura, and after doing this, proceeded to the Abhayagiri-vihāra and there built, for the use of his elder brother, the great monastery Uttaroḷa. This fact, combined with what is stated in the Polannaruwa inscription, viz. that Uttoruḷmūlai (*i.e.* Uttaroḷa) where the *gandhakuṭi* Daḷadáyapperumbaḷḷi was built, was the fore-face of Abhayagiri-vihāra, proves that the latter monastery was situated outside Anurādhapura and extended necessarily southwards right up to Polannaruwa. This inference militates, however, against the conclusion arrived at by Mr. H. Parker in his *Ancient Ceylon*, pp. 301 and 302 where he says that the monastery Abhayagiri-vihāra was situated somewhere to the north of Anurādhapura.

30. The Vēḷaikkāra forces in the service of Vijayabāhu I. are stated to have rebelled in the 30th year of the king on being asked to go to war with the Chōḷas.

The *Vēḷaikkāras*.

It was, perhaps, after their rebellion was successfully quelled by Vijayabāhu, that the submissive *Vēḷaikkāras* entered into the contract registered in the inscription under review. This term *Vēḷaikkāra* which occurs so often in the Tanjore inscriptions of the Chōḷa kings, Rājarāja I. and Rājēndra-Chōḷa I. as a part of the name of the different regiments composing the Chōḷa army, is explained by Mr. Wijesinha, the translator of the *Mahāwansa*, to be 'a body of mercenaries employed by the Singhalese kings at this period' (Ch. LX. p. 110, note). That they were a community of working classes which included in it the *Valaṅgai*, *Iḍaṅgai*, *Śirudanam*, *Piḷḷaigaḷdanam*, *Vaḍugar*, *Malaiyāḷar Parivārakkondam* and others and that its leaders (*mūtādagaḷ*) were the Vaḷañjiyar and the Nagarattār, are facts which clearly define the position of the *Vēḷaikkāras* in Ceylon. The Vaḷañjiyar and the Nagarattār have been mentioned already as sub-sects of merchants who extended their trade all over the country. They apparently occupied a high position in social life as the leaders of the *Vēḷaikkāras*, and, are represented by the present *Baṇajiga* and *Nagartta* communities of the Kanarese country. It may also be remarked that at the time we are speaking of, they were considered, members of the *Mahātantra*, *i.e.* Buddhists (?). The *Baṇajigas* are now mostly *Liṅgāyat* Śaivas and the *Nagarttas* are generally Vaishṇavas. Whatever the *Vēḷaikkāras* may have been in their religious creed, it is clear from what is stated in the inscription that they included all working classes and were apparently of Indian origin who immigrated into Ceylon with the merchants whom they served.

They were working classes attached to the merchants Vaḷañjiyar and Nagarattār.

31. Two other records (Nos. 607 and 608 of Appendix B) which are dated in the 5th and 7th regnal years respectively, of an earlier king Siri-Saṅgabōdhi purport to register deposits of money by two private individuals Śēkkiḷāṉ-Seṭṭi Śaṅgaṉ and Śekkiḷāṉ Śeṉṉai, with the residents of Kumāragaṇappērūr for providing offerings

and lamps. No mention is made of the shrine which was to benefit by these offerings. Perhaps, the beneficiary was some *vihāra* at Anurādhapura where the inscriptions are found and Kumāraganappērūr has accordingly to be looked for, somewhere near that town. The writing employed in the records is sufficiently archaic to be referred to the time of Aggabōdhi III. who, according to the Ceylon chronicle *Mahāwansa*, was surnamed Siri-Saṅgabōdhi and ruled for 16 years at Anurādhapura, succeeding to the throne in A.D. 624. Other Ceylon kings represented in the collection of Mr. Bell are Gajabāhu II. and Parākramabāhu I. No. 610 is dated in the 28th year of king Jēbāhudēva (*i.e.* Jayabāhu). I have shown on a previous occasion (Report for 1910–11, p. 71, paragraph 25) that Jayabāhu must have ruled for a period much longer than one year as stated in the *Mahāwansa* or that his successor Vikramabāhu ruled in Jayabāhu's name till the latter's son Gajabāhu II. had well established himself on the Singhalese throne.

Two early inscriptions of Aggabōdhi III. Siri-Saṅgabōdhi, from a *vihāra* near Anurādhapura.

Other kings represented in the collection of Mr. Bell.

32. All the five inscriptions of Vīrarājēndradēva in the collection come from Tiruvoṟṟiyūr and record, again, further interesting details about the temple in which they are engraved. The shrine of Paḍampakkadēva was, according to No. 232 of Appendix B, built of stone in the 5th year of Vīrarājēndra by the officer (*adhikārin*) Rājēndra-Mūvēndavēḷār. In No. 228 of 1912 we are told that this same chief presented a flower-garden to Paḍampakka, which he called Vīrarājēndraṉ-tirunandavaṇam, after the king. The land,—four thousand *kuḷi*, 'measured by the rod of the royal foot'—was purchased from the waste of the *dēvadāna* village Maṇali *alias* Simhavishṇu-chaturvēdimaṅgalam. Still another grant made to the stone image of Paḍampakka-Nāyaka in the shrine of Paḍampakka-Nāyakadēva, by the same chief, is recorded in this inscription, and we gather from it that one *vēli* of land near Tiruvoṟṟiyūr yielded 30 *kalams* of paddy, perhaps, as the temple share. The stone image of Paḍampakkadēva is, apparently, the same as the present Gauḷīśvara. It cannot be explained why Paḍampakka came to be called Gauḷīsvara or what Paḍampakka actually meant. The suggestion made in my last report, that the name Paḍampakka and the popular belief that the god in the sanctuary of the Tiruvoṟṟiyūr temple is a probable ant-hill, may be connected with each other, appears no longer tenable. Gauḷīsvara is a four-handed image holding in one of its right hands a broken weapon (perhaps a *triśūla*) and in the upper left hand a bowl, the remaining two hands pointing the usual *Chinmudrā-posture*. It does not correspond to any of the forms of Śiva known to me so far and leaves it doubtful whether the image may not be one of Lakuḷīśa of Kārōhaṇa, with whom the temple of Tiruvoṟṟiyūr may have been intimately connected, as suggested already. From No. 217 of Appendix B we learn that the stone pedestal on which is placed the image of Naṭarāja in the Tiruvoṟṟiyūr temple, was called *Vīrarājēndraṉ* evidently after king Vīrarājēndra I. and was constructed by the chief Śivalōkanādaṉ of Tiruveṇkāḍu. From another record whose date is lost (No. 128 of Appendix B), we learn that 60 *vēlis* of waste land in Simhavishṇu-chaturvēdimaṅgalam were brought under cultivation and designated Vīrarājēndraviḷāgam; while, its income in paddy, gold and *kāśu*, was allotted under various items of expense 'for the health of *Chakravartin* Vīrarājēndradēva, for the increase of his race, for the prosperity of the marriage-badge (*tirumaṅgalyam*) of the queen and for the glorious health of their children'. The items of expense included (1) the pay of two priests who worshipped the god and of the musician who sang on the occasion of 'waking up the god from his sleep,' (2) the conducting of the festival Tiruvādirai-tirunāḷ, when the god Kārāṇai-Viṭaṅka

Vīrarājēndradēva I.; shrine of Paḍampakkadēva constructed in the 5th year of his reign (=A.D. 1068).

Paḍampakka identical with the present Gauḷīśvara.

Perhaps same as Lakuḷīśa of Kārōhaṇa (Kārvāṇ).

The purpose of a land-gift as recorded in one of the inscriptions at Tiruvoṟṟiyūr.

Details of temple establishment.

was taken out in procession and was made to hear the recital of *Tiruvembāvai*, (3) the maintenance of 22 *taḷiyilār* who danced and sang, of one dancing-master who taught them how to dance, of 16 temple-girls (*tēvaraḍiyār*) who recited the *Tiruppaḍiyam* in low pitch (*agamārgam*) and of four cooks. *Tiruvembāvai* is the name of a poetical piece composed by the famous Śaiva saint Māṇikkavāśagar and *Tiruppaḍiyam* is applied to any one of the sets of 'ten hymns' included in the *Dēvāram*. Vīrarājēndra's birth-day is stated in No. 136 of Appendix B to have coincided with the asterism Āślēshā. In order, therefore, to celebrate a festival on the Āślēshā day of each month, the Śāliya-nagarattār (*i.e.*, the weaver-merchants) and others of Tiruvoṟṟiyūr agreed to pay 120 *kāśu*, in presence of two officers who held an enquiry into temple affairs in the pavilion called Vakkāṇikkum-*maṇḍapa*, in the 2nd year of the king. The amount paid was the rent collected from the weavers who had settled in the quarter called Jayaśiṅgakulakālapperunderu at Tiruvoṟṟiyūr and the record itself was engraved at the instance of the officer Jayaśiṅga-kulakāla-Viḷupparaiyar. The prefix Jayaśiṅgakulakāla, in both of these names, is an evident reference to Vīrarājēndra himself, who was the opponent of the Western Chāḷukya king Jayasiṁha III. Two other quarters of Tiruvoṟṟiyūr mentioned in inscriptions, were Tribhuvanasundarapperunderu in which the shepherds (*maṇṟāḍi*) had settled and Nārpatteṇṇāyirapperunderu which was exclusively occupied by sculptors and artisans.

Vīrarājēndra's birth-day celebrated on the asterism Āślēshā of every month.

33. Rājakēsarivarman Kulōttuṅga-Chōḷa I., is represented in the collection by 29 inscriptions. The name of the king in the early years of his reign was Rājēndra-Chōḷa II. In two records (Nos. 131 and 133 of Appendix B) copied at Tiruvoṟṟiyūr, he is called Rājakēsarivarman *alias* Rājēndra-Chōḷadēva (II). Part of the former inscription has been published in *South-Indian Inscriptions*, Vol. III, p. 132. It is dated in his 2nd year and records that a military officer of the king named Paranṛiparākshasa *alias* Vīra-Chōḷa Iḷaṅgōvēḷār deposited in the temple treasury 240 *kāśu* which had been current at the time. From this amount 12 *vēlis* of land were purchased in five *dēvadāna* villages of the temple, *viz.*, Siṁhavishṇu-chaturvēdimaṅgalam which was another name of Maṇali, Ambilavāyil, Igaṇaiyūr, Vēḷśāṟu and Piraipākkam. The income, which was calculated at 576 *kalams* of paddy (or its equivalent, 144 *kāśu*), was spent on account of a special worship designated the *Tiruchchāndāḍal* of the god Kārāṇai-Viṭaṅkar in the Tiruvoṟṟiyūr temple. The various requirements and the cost of them are enumerated in detail. Some have been noted above in connection with my general remarks on the Tiruvoṟṟiyūr temple. It is gathered from the record under reference that one *vēli* (or 2,000 *kuḷis* of land as measured by the rod of 16 spans) was sold for 20 *kāśu* or in other words that 100 *kuḷis* cost 1 *kāśu*. The mention of *Vaḍugapperuvaḷi* among the boundaries is interesting. Literally translated it means "the high road to (or from) the Telugu country (*vaḍugu*)." *Vaḍugavaḷi-mēṟku* which occurs as the name of the province ruled over by the Bāṇas in inscriptions of the 9th and 10th centuries of the Christian Era, can now be explained definitely as the district situated west of the Telugu road (*vaḍuga-vaḷi*). This road must have extended from the Drāviḍa (Tamil country) along the east coast right up to the Telugu districts and passed quite close to Tiruvoṟṟiyūr. A similar high road mentioned in inscriptions is the Koṅgapperuvaḷi "the high-road to (or from) Koṅgu." The dues *antarāya* and *kuḍimai* payable on the lands mentioned above, *viz. pūppoṉ*, *pañchavāram*, *vēlikkāśu*, *nīrvilai* and *veṭṭi*, *muṭṭaiyāḷ*, *echchōṟṟu* and *kūṟṟunel* were borne by the villagers who sold the property to the temple—the purchase-money being stated to have included *vilaidravyam* (money paid for actual transfer of property) and *iṟai-dravyam* (money paid for making it free of encumbrances to the purchaser). The Uttaramallūr inscriptions which regulate the conduct of the village assemblies, mention a committee called *Pañchavāra-vāriyam*. On the strength of a copper-plate inscription from the Kistna district published in *Ep. Ind.* Vol. V. p. 137, the word *pañchavāra-vāriyam* was explained as denoting a supervising

Kulōttuṅga-Chōḷa I. called Rājēndra-Chōḷa II. in the early years of his reign.

The high road to (or from) the Telugu country from (or to) the Drāviḍa (Tamil).

The dues *antarāya* (or *antarāyapāṭṭam*) and *kuḍimai* specified.

Pañchavāra-vāriyam committee—its duties.

body which consisted of five committees (Annual Report on Epigraphy for 1899, p. 23). Inasmuch as the term *pañchavāra* appears, in the record under reference, among the taxes or dues payable on land by the tenants who cultivated them, it seems probable that *pañchavāra* has nothing to do with the 5 committees and that *pañchavāra-vāriyam* was perhaps a body appointed to collect the *pañchavāra* dues paid in kind, somewhat like the modern *mēlvāram*. No. 133 of Appendix B, which is dated in the 3rd year of Kulōttuṅga I., records a similar gift of land by purchase, by the officer Madurāntaka-Mūvēndavēḷāṉ. The same revenue terms are met with, and the average yield to the owner from one *vēli* of land is calculated to be about 35 *kalams*. It may be remarked that this poor yield bears no comparison to the rich lands irrigated by the Cauvery in the Tanjore district which produce between 100 to 200 *kalams* of paddy each year. One notable stipulation of the sale recorded in the inscription, is that the river-channels may be dammed up and water taken to irrigate the lands and that hand-*piccotas* and baskets may also be brought into play. An enquiry held in the 7th year of the king by Rājarāja-Mūvēndavēḷār at the pavilion Rājarājaṉ-*maṇḍapa*, disclosed some uncollected arrears, one of which was a tax due from the weavers living in the quarter Rājarājaṉ-perunderu (also called Śaṅkarappāḍi in No. 154 of Appendix B) of Tiruvoṟṟiyūr and another, the fee called *kālaḷavu-pāṭṭam* imposed upon the men who measured grain in the temple-granaries, evidently, on account of errors in measurement. A queen of Kulōttuṅga-Chōḷa I. not mentioned in inscriptions examined so far, was the donor of No. 111 of Appendix B. She is called Śōḻaṉśōṟuḍaiyāḷ *alias* Kāḍavaṉ-Mahādēviyār. No. 434 of Appendix B is dated in the 43rd year of the king's reign and begins with the historical introduction விசயமதுணையாகவும் which is generally found at the beginning of the inscriptions of Vīrarājēndra I. At the end of this introduction (which is abridged) is introduced the usual புகழ்மாதுவிளங்க found in the records of Kulōttuṅga-Chōḷa I. The significance of this combination is not quite clear. Perhaps, Kulōttuṅga claimed to be the immediate successor of Vīrarājēndra I., ignoring thus the short reign of Adhirājēndra, in the interval. This supposition appears to be very likely, for the latest year of Vīrarājēndra found from inscriptions is his 7th which roughly corresponds to A.D. 1069–70 and coincides with the initial date of Kulōttuṅga-Chōḷa I., *i.e.* A.D. 1070. We know also that Adhirājēndra who was the brother-in-law of the Western Chāḷukya king Vikramāditya VI. was killed by Kulōttuṅga, before the latter succeeded to the throne. The qualifying phrase கன்றமெரப்பெரப்பட்டாக்கும் added to Nittavinōda-vaḷanāḍu in this record, deserves to be noted. Nittavinōda-vaḷanāḍu was an old territorial division of the present Tanjore district and was so called after one of the surnames of Rājarāja I. The sense conveyed by the phrase, *viz.* that this district delighted all (who lived in it) was perhaps meant to indicate the rich fertility of its lands. We are also told that in a *dēvadāna* village, the collection of *antarāya-pāṭṭam* by the authorities, resulted in the worship at the temple of Tiruppālattuṟai being reduced to an extremity. It has been remarked already that *antarāya-pāṭṭam* was a tax generally remitted in the case of temple-lands. Kulōttuṅga I. is the famous sovereign who is known to have abolished tolls. No. 408 of Appendix B, which belongs to the 32nd year of his reign, mentions this title of the king and adds that he ruled the world 'dispelling darkness by his virtue.'

A special stipulation recorded in a land-sale.

A queen of Kulōttuṅga-Chōḷa I.

Kulōttuṅga, perhaps an immediate successor of Vīrarājēndra I.

Collection of *antarāya-pāṭṭam* in a *dēvadāna* village and the Tiruppālattuṟai temple.

The Tamil poem *Kaliṅgattuparaṇi* mentions that Gaṅgaikoṇḍaśōḻapuram was the capital of Kulōttuṅga-Chōḷa I. This is borne out by No. 200 of Appendix B which states that Kulōttuṅga in the 49th year of his reign was seated on the throne placed below the first floor of the pavilion called Gaṅgaikoṇḍaśōḻaṉ inside his palace at Gaṅgaikoṇḍaśōḻapuram, and issued orders so that free feeding may be provided for, in the alms-houses (*śālā*) situated in the province of Jayaṅgoṇḍaśōḻa-maṇḍalam. Accordingly, arrangements were made to feed 50 persons in the Kulōttuṅgaśōḻaṉ-*maḍam*, which as stated already had been established within the Tiruvoṟṟiyūr temple, in the name of the king.

Kulōttuṅga in his palace at Gaṅgaikoṇḍaśōḻapuram.

According to the Piṭhāpuram inscription of Mallapadēva (*Ep. Ind.* Vol. IV. p. 227), Kulōttuṅga I. reigned for 50 years. In confirmation of this statement, we have two records in the collection, one of which comes from Śivaṇkūḍal near Conjeeveram (No. 282 of Appendix B) and another from Kōṭṭūr in the Tanjore district (No. 459 of the same) both of which are dated in the 50th year of the king's reign. In the latter the surname Rājakēsarivarman is absent. Yet, as no other Chōḷa king of the name Kulōttuṅga ruled for such a long period as 50 years, we may safely identify him with Kulōttuṅga I. Besides, the astronomical details for calculation supplied by this record have been verified by Mr. Swamikkannu Pillai and found to be correct for Kulōttuṅga-Chōḷa I.

Two records of his 50th year.

Reference has been made in the course of my account to a number of officers who visited the Tiruvoṟṟiyūr temple frequently and held enquiries into its management. In No. 221 of Appendix B, it is stated that the lands originally enjoyed by the *taḷiyilār* (a class of dancing women ?) in the temple at Tiruvoṟṟiyūr had been resumed and that other lands were granted instead, under orders of the king and of his officers, Sundaraśōḷa-Mūvēndavēḷār and Gurukularājar (whose name as given in No. 145 of Appendix B was Āchchaṉ Tiruchchiṟṟambalamuḍaiyāṉ, chief of Poṉpaṟṟi). A Brāhmaṇa military officer of the king was Jñānamūrti-Paṇḍita *alias* Madurāntaka-Brahmādhirāya (No. 119 of Appendix B). This officer is again referred to in No. 121 of the same Appendix as having presented a lamp to the god at Ādhipuri (*i.e.* Tiruvoṟṟiyūr) in the 30th year of king Jayadhara (*i.e.* Kulōttuṅga-Chōḷa I.)

Three other officers of the king.

34. A dozen inscriptions of Vikrama-Chōḷa have been copied during the year under review and range between his 10th and 15th years. No. 285 of Appendix B from Śivaṇkūḍal registers a grant of land for conducting a festival in the temple to last for seven days from the day of the asterism Uttiraṭṭādi in the month of Āṉi in which the king Vikrama-Chōḷa was born. From No. 509 of Appendix B, dated in his 15th year, we gather that one *kāśu* weighed $\frac{3}{4}$ *kaḻañju* of gold and that four *vēlis* of land were sold for 90 such *kāśu*. Vikrama-Chōḷa is stated in No. 16 of Appendix C to have covered with gold the shrine (*tirumāḷigai*) and the *gōpura* of the lord at Chidambaram. In the *Kulōttuṅga-śōḷaṉ-ulā*, a Tamil poem composed in honour of Kulōttuṅga II., the act of covering the Śiva temple at Chidambaram with gold is attributed to that king. The *Rājarājaṉ-ulā*, another Tamil poem composed in honour of Rājarāja II., son of Kulōttuṅga II., also claims the act for its hero. The fact, therefore, appears to be that these two kings only claimed the title, while actually the act may have been done by Vikrama-Chōḷa, long before whom Parāntaka I., is known also to have performed the same meritorious deed. Two inscriptions copied at Ālaṅguḍi and Tirumalavāḍi in previous years (Nos. 165 of 1894 and 82 of 1895) also attribute the act to Vikrama-Chōḷa (Annual Report for 1899, page 19).

Vikrama-Chōḷa and his birthday asterism Uttiraṭṭādi.

He covered with gold the shrine at Chidambaram.

A Brāhmaṇa of Ūṭṭattūr, who committed some unspecified act of sin in the temple of Tugumāmaṇiyāṇḍār, was fined 20 *kāśu* (No. 512 of Appendix B). Not being able to pay the fine, he appears to have sold some land belonging to him at Śrīkaṇṭha-chaturvēdimaṅgalam a suburb of Ūṟṟattūr. A similar case of a Brāhmaṇa who had actually stolen the jewels of the goddess in the temple and was, therefore, compelled to give up his land as a *dēvadāna* to that temple, is recorded in No. 490 of Appendix B, of the time of Kulōttuṅga-Chōḷa III.

A Brahman fined for committing some unspecified offence in the temple at Ūṭṭattūr.

35. No. 23 of Appendix C from Āḍuturai has to be attributed to Rājakēsarivarman Kulōttuṅga-Chōḷa II. It is dated in the 4th year of his reign and begins with the historical introduction பூமேவு வளர், etc. If the record were one of Kulōttuṅga I., in spite of this unusual introduction, we must have expected the king calling himself Rājēndra-Chōḷa as is invariably the case in the inscriptions of Kulōttuṅga-Chōḷa I., which belong to the 2nd, 3rd and 4th years of his reign. It may be also noted in this connection that

Kulōttuṅga-Chōḷa II and the historical introduction beginning with *pūmēvu vaḷar*, etc.

No. 127 of 1896, which opens with the same introduction and is dated in the reign of Rājakēsarivarman Kulōttuṅga-Chōḷadēva, makes reference to the temple of Akaḷaṅkēśvara, evidently so called after Vikrama-Chōḷa who bore the surname Akaḷaṅka. It is evident, therefore, that Kulōttuṅga-Chōḷa here referred to is the second of that name and not the first. Again, Nos. 196 of 1902 and 303 of 1907 which begin with the identical introduction, quote the 7th and 4th years of Vikrama-Chōḷa respectively, and point to the same conclusion. These facts, taken together, make it apparent that No. 23 of Appendix C with the introduction பூமேவு வளர், etc., likewise belongs to Rājakēsarivarman Kulōttuṅga-Chōḷa II., who succeeded Vikrama-Chōḷa in A.D. 1133. It has been shown in my report for last year (Part II, paragraph 27) that another unidentified historical introduction in the Chōḷa files, *viz.* பூமன்னு பதுமம், etc., has also to be referred to Kulōttuṅga-Chōḷa II. No. 196 of 1901 beginning with this latter introduction supplies the name Tirunīṟṟu-Śōḷaṉ as a distinctive surname of Kulōttuṅga II. Four records of this king have been copied during the year. Two of these open with the introduction பூமேவு வளர், etc., while the other two begin with பூமன்னு பதுமம், etc.

Another historical introduction *pūmaṉṉu padumam*, etc., also attributed to him.

The Kulōttuṅgaśōḷa-Īśvara temple at Ūṭṭattūr, (*i.e.* the present Chōḷēśvara temple on which the epigraph, No. 531 of Appendix B, is engraved) was built by a certain Bāṇa-Vidyādhara-nāḍāḷvāṉ in the 13th year of Kulōttuṅga-Chōḷa II., and a land was granted for its maintenance. The royal secretary (*tirumandira-ōlai*) was Anapāya-Mūvēndavēḷāṉ who has been already referred to in the report for last year (Part II., paragraph 27). The charter which made the land tax-free is signed by five officers of the *puravuvari* (*i.e.* Revenue Department) and by the chiefs Śiṅgaḷarāyaṉ, Ilāḍattaraiyaṉ and Villavarāyaṉ. No. 23 of Appendix C from Āḍuturai is a similar document where the deduction in revenue accounts consequent upon making a temple land tax-free, is attested by several officers of the *puravuvari*.

His officers—the royal secretary and members of the Revenue Department.

36. The relation which Parakēsarivarman Rājarāja II. bore to his predecessor Kulōttuṅga II., is not stated anywhere. A record from Vaḷuvūr (No. 418 of Appendix B) refers to a transaction made in the sixth year of *Periyadēvar* Vikrama-Chōḷadēva. The attribute *Periyadēvar* may be taken to denote that Vikrama-Chōḷa was the father of Rājarāja II; and the title Rājakēsarivarman sometimes also applied to Rājarāja II, in inscriptions (*vide* Nos. 22 of Appendix C and 123 of Appendix B) may have been due to his being the son of Parakēsarivarman Vikrama-Chōḷa. Lands granted to the temple at Tiruppālatturai in the 12th year of the king (No. 440 of Appendix B) were clubbed together under the name Rājagambhīranallūr, after the title Rājagambhīra which was probably held by Rājarāja II. Reference is made in this record to the "land survey" made in the sixteenth year of the lord who abolished tolls (*i.e.* Kulōttuṅga-Chōḷa I.). The royal secretary (*tirumandira-ōlai*) of Rājarāja II. was Rājāśraya-Pallavaraiyaṉ as stated in No. 530 of Appendix B. We know that the 8th year of Parakēsarivarman Rājādhirāja II. was 15 years later than the 19th year of Rājarāja II. (*South-Indian Inscriptions*, Vol. III. p. 207). It is, therefore, certain that Rājarāja II. should have reigned for at least 26 years. Until now, the latest date discovered for him was his 18th year. No. 123 of Appendix B copied at Tiruvoṟṟiyūr supplies a record of his 27th year which may correspond to A.D. 1172.

Rājarāja II., probably related to Vikrama-Chōḷa, as his son.

His title Rājagambhīra.

37. Nineteen inscriptions of Rājakēsarivarman Rājādhirāja II. have been registered in Appendices B and C. Of these three open with the historical introduction கடல் சூழ்ந்த, etc. and five give him the epithet "who was pleased to take Madurai and Īḻam (Ceylon)". From an examination of his inscriptions copied in previous years it is found that the earliest record in which the epithet "who was pleased to take Madura and Ceylon" appears, is dated in his 12th year (= A.D. 1175). It is, therefore, probable that Rājādhirāja assumed this title soon after the war of the Pāṇḍyan succession, which, as surmised by Mr. Venkayya, began

Rājādhirāja II.

about 1171–72 A.D. No. 421 of Appendix B from Vaḷuvūr in the Tanjore district registers a gift of 30 *kāśu* from the interest on which (*i.e.* 11¼ *kāśu*) provision was made for reciting *Tiruvembāvai* in the presence of (the image) Tiruvādavūrāḷi-Nāyaṇār, on the day of Tiruvādirai in the month of Mārgaḷi. The Tamil saint Māṇikkavāśagar whose birth-place was Vādavūr in the Madura district goes by the names Vādavūrār, Vādavūr-Nāyaṇār or Vādavūraḍi, and *Tiruvembāvai* was one of the favourite hymns composed by himself. In many ancient temples of the Tanjore district this ceremony of making the image of Māṇikkavāśagar hear his own favourite hymn is observed even unto this day. Another record of the same king dated in his 12th year (No. 428 of Appendix B) quotes the 16th year of Rājarāja II. It thus confirms that Rājādhirāja must have been the immediate successor of Rājarāja II.

Tiruvembāvai and Vādavūrāḷi-Nāyaṇār.

From No. 494 of Appendix B we learn that a Brāhmaṇa widow held a proprietary right over the family (?) property after the death of her husband.

A widow's proprietary right in disposing of her husband's property.

An actual sale of four women to a temple for 700 *kāśu* is registered in No. 80 of Appendix C from Tiruchcheṅgāṭṭāṅguḍi. No extenuating circumstance, such as famine or poverty, often found adduced in records of a similar nature, has been quoted to justify this act.

Sale of women to a temple.

38. The largest number of the records copied, belongs to Kulōttuṅga-Chōḷa III., who ascended the throne in A.D. 1178. In 20 inscriptions, the king is called by his other name Vīrarājēndra-Chōḷadēva and in six he receives the name Tribhuvanavīradēva which, as we know, was assumed by him in the latter part of his reign. The *puñjai* and the *nattam* lands in Tiruppālatturai and its hamlets which appear to have been apportioned (கணக்கு) individually among the Śāliya-nagarattār from early times, with their boundaries defined, had to be redistributed in the 12th year of Kulōttuṅga-Chōḷa III. (No. 441 of Appendix B). The reason for so doing has not, however, been specified. The record confirms the existence of a system of periodical division of lands and indicates clearly the inter-dependence of the villagers and their communal life. Lands purchased by a private individual for the purpose of laying out a road through which was to be carried in procession the image of Śīrāḷa-Piḷḷayār from the shrine of Śiruttoṇḍadēva at Tiruchcheṅgāṭṭāṅguḍi to the village Marugal (No. 66 of Appendix C) were, under orders of the king, removed from the account of taxable lands. This procedure involved, evidently, a change in accounts of a very complex nature. Reference in this connection is made to the land survey conducted in the 16th year of Kulōttuṅga-Chōḷa I. 'who abolished tolls'. Śīrāḷa-Piḷḷaiyār herein mentioned must be the deified son of the historic Śiṟuttoṇḍa who, as already stated, was also enshrined with Uttarāpati-Nāyaka in the Śiṟuttoṇḍar-tirumāḷigai within the temple at Tiruchcheṅgāṭṭāṅguḍi (No. 67 of Appendix C). A similar acquisition of land for temple purposes is again recorded in No. 72 of Appendix C where the land was required, not for a road, but for the extension of the third outer enclosure of the temple at Tiruchcheṅgāṭṭāṅguḍi. From No. 429 of Appendix B we learn that the shrine of the goddess at Vaḷuvūr, which was situated in the north-west corner of the verandah round the central shrine, was built of stone in the 5th year of the king by Ēkavāśagaṇ Ulagukaṇviḍutta-Perumāḷ *alias* Vāṇakōvaraiyar. The dimensions of the shrine are given as measuring two *pattis* on the north and south sides and 5 *pattis* east and west. In a money grant made by the same individual for the maintenance of the shrine, it is stipulated that until land is purchased for this money and the same is engraved on stone, the amount must be earning interest, in order to meet the expenses of the temple. It may be noted that substantial additions to the temple were made by a certain Aḷagapperumāḷ-Piḷḷai in a later period, and that an image of Bhikshāṭanamūrti was also presented (Nos. 430 and 431 of Appendix B). The latter is probably the same as the one now preserved in the temple and reproduced in the Madras Archæological Survey Report for 1911–12, Plate I, fig. 2.

Kulōttuṅga-Chōḷa III., surnamed Vīrarājēndra-Chōḷadēva and Tribhuvanavīradēva.

Distribution of lands, periodically, among the villagers.

Land purchased for a road, made tax-free.

The shrine of the goddess at Vaḷuvūr, rebuilt of stone in the fifth year of the king.

39. In the *Madras Manual of Administration* (Vol. III., p. 1036f) a detailed account is given of the various sub-divisions which composed the *Iḍaṅgai* and the *Valaṅgai* classes. One of the former was the community of *Paḷḷis* who had for their insignia the crane-feather flag. In this connection No. 489 of Appendix B is a very interesting document. It narrates in detail the origin of the *Iḍaṅgai* classes of 98 sub-sects, as described by themselves. "While, in order to kill the demons (that disturbed) the sacrifices of the sage Kaśyapa, we were made to appear from the *agni-kuṇḍa* (*i.e.*, the sacrificial fire-pit) and while we were thus protecting the said sacrifice, *Chakravartin* Arindama honoured the officiating sage-priests by carrying them in a car and led them to a Brāhmaṇa colony (newly founded by himself). On this occasion we were made to take our seats on the back side of the car and to carry the slippers and umbrellas of these sages. Eventually with these Brāhmaṇa sages we also were made to settle down in the villages of Tiruveḷḷaṟai, Pāchchil, Truvāśi, Tiruppiḍavūr, Ūṟṟattūr and Kāraikkāḍu of Śeṇṇivala-kūṟṟam (all of which are places now situated in the Trichinopoly district). We received the clan-name *Iḍaṅgai*, because the sages (while they got down their cars) were supported by us on their *left* side. The ancestors of this our sect having lost their credentials and insignia (?) in jungles and bushes, we were ignorant of our origin. Having now once learnt it, we, the members of the 98 sub-sects enter into a compact, in the 40th year of the king, that we shall hereafter behave like the sons of the same parents and what good or evil may befall any one of us, will be shared by all. If anything derogatory happens to the *Iḍaṅgai* class, we will jointly assert our rights till we establish them. It is also understood that only those who, during their congregational meetings to settle communal disputes, display the *birudas* of horn, bugle and parasol shall belong to our class. Those who have to recognise us now and hereafter, in public, must do so from our distinguishing symbols—the feather of the crane and the loose-hanging hair (?). The horn and the conch-shell shall also be sounded in front of us and the bugle blown according to the fashion obtaining among the *Iḍaṅgai* people. Those who act in contravention to these rules shall be treated as the enemies of our class. Those who behave differently from the rules (thus) prescribed for the conduct of *Iḍaṅgai* classes shall be excommunicated and shall not be recognised as *Śrutimāns*. They will be considered slaves of the classes who are opposed to us." This interesting document is stated to have been engraved here and also in the temple at Tiruppaññili by the *Śrutimāns* of the district. From a study of the inscriptions at Ūṭṭattūr (Nos. 489–531 of Appendix B) it appears almost certain that *Śrutimāns* must have been a sect of cultivators of the *Iḍaṅgai* community. A later record from Āḍuturai in the Trichinopoly district (No. 34 of Appendix C) refers, again, to the 98 sub-sects of the *Valaṅgai* and the *Iḍaṅgai* classes and to the hardships which they were undergoing at the hands of the *Vanniya* tenants and the Brāhmaṇa and Veḷḷāḷa landlords who were backed up by Government officials. No. 202 of Appendix B refers to the coercive process adopted by prince (?) *Piḷḷaiyār* Yādavarāyar in collecting the rents on land. We are informed that, in the 34th year of the king, Yādavarāya imposed the tax *poṇvari* uniformly on all the lands in the country at $\frac{1}{4}$ *māḍai* per *vēli* without exempting, as usual, the uncultivated waste in villages. He appointed Vaḷaiyamaḷagiyāṉ Kulōttuṅgaśōḷa-Paiyyūr-nāḍāḷvāṉ to collect the revenue which was thus arbitrarily imposed. The landholders of Puṉṉaivāyil *alias* Rājanārāyaṇa-chatruvēḍimaṅgalam being thus obliged to pay the additional taxation, the utmost that could be got from them was exacted, and, for the balance, the members of the village assembly were held responsible and were arrested and imprisoned. On this, some Brāhmaṇas who were members of the village assembly sold, by public auction, 80 *vēlis* of land in Kuḷattūr, which was a hamlet of Puṉṉaivāyil, to a certain Pichchaṉ Duggaiyāḷvāṉ for 200 *kāśu* in order,

The origin of the *Iḍaṅgai* class of 98 sub-sects, given in a record from Ūṭṭattūr.

A resolution passed by them in the 40th year of Kulōttuṅga-Chōḷa III.

Their insignia.

Śrutimāns, perhaps a sect of the *Iḍaṅgai* community.

Poṇvari imposed by prince Yādavarāyar even on the uncultivated waste in villages.

The village assembly held responsible for the unpaid balance of assessment on the village.

perhaps, to clear the revenue arrears. The record goes on to state that after assigning portions of the land to a Vishṇu temple, a Jaina *paḷḷi*, a Piḍāri shrine, the Bhaṭṭas, etc., the remaining 60 *vēlis* were dedicated by the purchaser, with the permission of the king, for the maintenance of the pavilion called Vyākaraṇadāna-vyākhyāna-*maṇḍapa* in the Tiruvoṟṟiyūr temple, for the up-keep of the teachers and pupils who studied grammar there, and, for the worship of the god Vyākaraṇadāna-Perumāḷ (*i.e.*, Śiva) who in this very *maṇḍapa* 'was pleased to appear before Pāṇini-Bhagavāṉ for fourteen continuous days and to teach him the first 14 aphorisms (with which begins Pāṇini's grammar).' In a later record of the time of Jaṭāvarman Sundara-Pāṇḍya III (No. 110 of 1912), the tax *poṉvari* which was collected in the northern and southern divisions of Tiruvoṟṟiyūr is stated to have been assigned for maintaining this same historic *maṇḍapa* and other similar buildings of the temple. The Grammar-hall thus referred to as the original place where Pāṇini received the first 14 aphorisms (called Māhēśvara-sūtras) directly from Śiva, is no longer pointed out at present in the Tiruvoṟṟiyūr temple.

The Grammar-hall in the temple at Tiruvoṟṟiyūr.

40. The permission of the king, mentioned in the record just reviewed, is registered in No. 201 of Appendix B which is dated in the 38th year of Kōnēriṉmaikoṇḍāṉ (Kulōttuṅga-Chōḷa III.). It states that on the recommendation of Vāṇādarāyar, the king declared that the 80 *vēlis* of land which constituted the village Kuḷattūr *alias* Kulōttuṅgaśōḻaṉ-Kāvaṇūr and which were presented for the up-keep of the Vyākaraṇadāna-vyākhyāna-*maṇḍapa* in the temple of Tiruvoṟṟiyūr by Duggaiyāṇḍi Nāyaka, the agent of Śittaraiśa, may be made rent-free (inclusive of *antarāya-pāṭṭam*). The charter was signed by the Secretary (*tirumandira-ōlai*) Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ, the first part of which *viz.* Neṟiyuḍaichchōḷa was evidently a surname of king Kulōttuṅga-Chōḷa himself. Vyākaraṇadāna-Perumāḷ applied to Śiva in these inscriptions appears again in No. 120 of Appendix B, where Tiruvoṟṟiyūr-Ammai 'of world-wide fame' who was one of the *padiyilār i.e.*, devotees, (elsewhere translated as dancing girls) of the temple is stated to have waited upon the feet of Ulaguyya-Nāyaṇār (*i.e.* the king) and to have secured some presents of jewels (*tiruvāḍutaṇḍu*) and land for the god Vyākaraṇadāna-Perumāḷ and the goddess Periya-Nāchchiyār of the Tiruvoṟṟiyūr temple. Ulaguyya-Nāyaṇār appears from this to have been a surname of Kulōttuṅga-Chōḷa III. No. 125 of Appendix B from the Tiruvoṟṟiyūr temple begins with the introduction சிரமன்னி இருஞான்கு, etc. which was found last year in a record from the Nāgēśvarasvāmin temple at Kumbhakōṇam to have been applied to Kulōttuṅga's successor Rājakēsarivarman Rājarāja III. (Report for 1911-12, Part II., paragraph 31). The present record calls the king Parakēsarivarman *alias* Tribhuvanachakravartin Ulaguyyavanda-Perumāḷ 'who captured all countries that he saw, (but) gave back none that he (once) conquered'. The title Parakēsarivarman and the name Ulaguyyavanda-Perumāḷ make it clear that by the latter is meant Kulōttuṅga-Chōḷa III. who was seen in No. 120 of Appendix B, to have borne the surname Ulaguyya-Nāyaṇār. The record under reference supplies the interesting information that the king, being encamped at Karuvili in the Pāṇḍya country, called one of the chiefs named Kuruvili Pugaḻvāṇayaṉ and ordered him to accept the chiefship of Poṉmāṟu in the Toṇḍaimaṇḍalam. He accepted the offer and coming to Poṉmāṟu found in the village a few traitors to the king (*rājadrōhin*). The record is unfinished and we are not in a position to say what was done with these traitors. One of the reasons for sending a native of the Pāṇḍya country to rule over a village of the Toṇḍai, was evidently the disturbance caused by the traitors whom the new chief must have eventually expelled from the village. Another Secretary of the king mentioned in the Tiruvoṟṟiyūr inscriptions was Mīnavaṉ-Mūvēndavēḷār (No. 209 of Appendix B) who drew up the charter which conferred 100 *vēlis* of land as a rent-free gift, on the Tiruvoṟṟiyūr temple for maintaining a special service called Tribhuvanavīraṉ-śandi, evidently so named after the king Kōnēriṉmaikoṇḍāṉ (*i.e.* Kulōttuṅga-Chōḷa III.). Rājēndraśiṅga-Mūvēndavēḷāṉ

Neṟiyuḍaichchōḷa and Ulaguyya-Nāyaṇār, surnames of Kulōttuṅga-Chōḷa III.

Chiefship of Poṉmāṟu in Toṇḍai, offered to a native of the Pāṇḍya country, perhaps, with the object of punishing the traitors (*rājadrōhins*) of that village.

Royal secretaries Mīnavaṉ-Mūvēndavēḷāṉ and Rājēndraśiṅga-Mūvēndavēḷāṉ.

(Nos. 476 of Appendix B and 70 of Appendix C) was still another officer of the king doing similar duty. Śeṅgēṇi Ammaiyappaṉ Kaṇṇuḍai-Perumāḷ *alias* Vikramaśōḻa Śambuvarāyaṉ granted *antarāyam*, *veṭṭi*, *taṉiyāḷ* and other petty taxes to the Śiva temple at Śōḻapuram (No. 343 of 1912). Evidently this chief was in possession of the country round Śōḻapuram and was ruling almost independently. The two political compacts noted on page 13 of the Report for 1900 include the name of Śeṅgēṇi Ammaiyappaṉ Attimallaṉ *alias* Vikramaśōḻa Śambuvarāyaṉ who as Mr. Venkayya surmised must have been a chief of some power and influence. Kaṇṇuḍaipperumāḷ and Attimallaṉ were evidently surnames of the same chief or of two different chiefs who were closely related to one another.

41. One or two points of interest still remain to be recorded from the inscriptions of Kulōttuṅga-Chōḻa III. copied during the year. It is stated in No. 47 of Appendix C from Śivāyam that that record was re-engraved as per the original found on the walls of the Vināyaka-Piḷḷaiyār shrine before the latter was pulled down for repairs. This course was always adopted by kings of old and if the Nāṭṭukōṭṭai Chetṭies did the same in carrying out their extensive repairs to the temples of Southern India, it would certainly be a wise step which would place all students of South-Indian Epigraphy under deep obligation to the Chetṭies. Some intelligent engravers on stone helped by the members of the Archæological staff must, in my opinion, be enough to carry out this old scheme of preserving ancient records from complete ruiṇ.

Re-engraving inscriptions on temple walls after renovation—an old method of preserving ancient records from ruin.

Periyadēvar Kulōttuṅga-Śōḻadēva, in whose time a temple was constructed for the god Tiruvirāma-Nandīśvara at Tirukkaṇṇapuram and the document therewith connected, engraved in the 11th year of Kulōttuṅga-Chōḻa III. on the walls of the Gaṇapatīśvara temple at Tiruchcheṅgāṭṭāṅguḍi, apparently for the reason that the former was constructed only of brick, mus tbe either Kulōttuṅga II. or Kulōttuṅga I. (No. 65 of Appendix C). The greater probability is that the reference is to the latter. In either case, *Periyadēvar* must be taken to mean a respected predecessor and not necessarily a father or brother, as interpreted in the other instances where the same term has occurred.

42. Sixty-three inscriptions in the collection belong to Rājarāja III. and most of them contain astronomical details which admit of calculation. A pretty large number of these come from Tiruvoṟṟiyūr, Tirunīrmalai, Tiruttuṟaippūṇḍi and Ūṭṭattūr.

Rājarāja III.

It was remarked in the last Annual Report (Part II., page 68, paragraph 30) that Kulōttuṅga III. was present at one of the festivals in the Tiruvoṟṟiyūr temple and made certain grants. From No. 211 of Appendix B we learn that in his 19th year, Rājarāja III. was also at Tiruvoṟṟiyūr on the occasion of the festival Tiruvāvaṇi-*tirunāḷ* and was pleased to hear, staying in the *Rājarājaṉ-maṇḍapa*, the singing in the style called *agamārgam*, by one of the *padiyilārs* (dancing girls) of the temple. Gifts of hereditary servants to temples were not uncommon in the Chōḻa period. An inscription from Tiruvoṟṟiyūr (No. 122 of Appendix B) states that five women with their descendants were assigned to the temple for husking paddy. That there was a special institution in the Tiruvoṟṟiyūr temple for the teaching of Pāṇini's Grammar has been frequently referred to. It is interesting to note that one of the worshipping priests in the temple was called Vyākaraṇadāna-Bhaṭṭa, evidently after the god Śiva 'who gave Grammar (to Pāṇini).' The question having arisen whether Tiruvoṟṟiyūr and the villages belonging to it (*dēvamaṇḍalam*) were tax-free the king who was approached in the matter declared that they were *nīṅgal*, in the sense that the taxes collected therein, had to be made over to the temple and not to the king. Accordingly, (No. 199 of Appendix B) some *puravuvari* (taxes) which had been left uncollected for a time, *viz.*, *veṭṭi*, *puḍavai-mudal*, *tiraikkāśu*, *āśuviga!-kāśu*, *kuḍi-kāśu*, fee levied on *uvachchars* (drummers) and on looms, *iṇavari-kāśu*, *kāttigai-kāśu*, *vēlichchiṇṇam*, *veṭṭi-kāśu*, *śiṟupāḍikāval* on lands growing gingelly and cotton, grain for supervision (*kaṇkāṇi*), *kuṟṟa-daṇḍam*, *paṭṭi-daṇḍam*, *kārtigai-kāśu* on oil-mongers, fee on dyers and

The king attends a singing-party in the *Rājarājaṉ-maṇḍapa* at Tiruvoṟṟiyūr.

Some items of *puravuvari* (taxes), collected by the temple, under orders of the king.

ariśi-kāśu on salt-pans, were collected. Many of these unexplained revenue terms were, perhaps, only petty obligations which are extant even to this day in villages. They were, nevertheless, mentioned in documents only to make these latter complete. Vīra-Nārasiṁhadēva Yādavarāya who was one of the chief administrative officers of the king and under whose orders (*ōlai*) the above revenue was collected, is stated in No. 227 of Appendix B, to have founded a *liṅga*-shrine in the inner circuit of the Tirruvoṟṟiyūr temple and to have called it Vīra-Nārasiṁhēśvara after his own name. It was evidently this same Vīra-Nārasiṁhadēva Yādavarāya during whose time repairs are stated to have been made to the temple on the Tirumala hill (Dr. Hultzsch's report for February and March 1889, paragraph 3). We learn also from the record under reference that the territorial division Puḷaṟ-kōṭṭam which in early Chōḷa inscriptions was surnamed Rājēndraśōḷa-vaḷanāḍu, was now termed Vikkiramaśōḷa-vaḷanāḍu.

Tirunīrmalai and its two Vaishṇava temples.

The two Vaishṇava temples of Tirunīrmalai, one on the hill and one in the village, are both called Raṅganātha. In the latter, there are two shrines one of which is that of Nīrvaṇṇar sung in the Vaishṇava scriptures and the other, Chakravarti-Tirumagaṇār, *i.e.*, Rāma, which is apparently of recent date being constructed of stones brought from a temple at Pammal which is not far from Tirunīrmalai (Nos. 554 to 557 of Appendix B). The upper temple contains a shrine of Śiṅgapperumāḷ who in inscription No. 561 of Appendix B is called the lord of Tirunīrmalai and in No. 562, as the god within the temple of Nīrvaṇṇar. Perhaps, the temple on the hill represented the original Nīrvaṇṇar sung in the Vaishṇava hymns. The two inscriptions mention the coin *Gaṇḍagōpālaṉ-pudumāḍai* which must have been evidently issued by Gaṇḍagōpāla Madurāntakaṉ Pottappichchōḷaṉ, another administrative officer of the king like Vīra-Nārasiṁha Yādavarāya. He apparently held the title Tiruvāḷi-parappināṉ (*i.e.*, who spread Vaishṇavism in the country) as may be inferred from a special worship, so called, which he established in the Nīrvaṇṇar temple at Tirunīr-malai (No. 534 of Appendix B). Piḷḷaiyār Śōḷagaṅgadēva mentioned in No. 549 from the same temple may have been a prince whose name is disclosed for the first time. He is, perhaps, identical with Śōḷagaṅgaṉ who often figures in inscriptions issuing orders (*ōlai*), independently.

Prince Śōḷagaṅgadēva.

An order of the assembly of Tiruttuṟaippūṇḍi which included within it the committee of annual supervision (*samvatsara-grāmakāryam*) declared some lands connected with the sacred tank of the temple and a *maṇḍaṟa* adjoining it, tax-free (*iṟai-ili*). The document is signed by about 50 persons who were evidently the members of the village assembly. The privileges which *iṟai-ili* lands enjoyed at the time are defined. A portion of the village Śāttamaṅgalam is reported to have been a Paḷḷichchandam *i.e.*, propety of a Jaina temple, in No. 466 of Appendix B. It is, therefore, likely that there was a Jaina settlement at or near Tiruttuṟaippūṇḍi in the beginning of the 13th century A.D. No. 471 of Appendix B is an interesting record which states that a certain Tiruchchiṟṟambala-mudaliyār, a Śaiva devotee came to Tiruttuṟaippūṇḍi and was requested by the people of that village to make his home there. The pious villagers built a monastery (குகை) for him and also provided for feeding strangers who came to visit the monastery. It is stated that in the 22nd year of *Periyadēvar* there was a general crusade against monasteries of this type (குகைஇடிகலைகம்), when, all the property of the monastery under reference was confiscated. Tiruchchiṟṟambala-mudaliyār survived for two years after this event and died; and Hṛidayadēva succeeded to preside over both (?) the monasteries. The exact object of the record is not clear. *Kuhai-iḍi-kalaham* which happened in the 22nd year of *Periyadēvar* (*i.e.* Kulōttuṅga-Chōḷa III.) must have been instigated by the Brāhmaṇas against the non-Brāhmaṇical Śaiva *maṭhas*. It is not likely that these latter were altogether suppressed; for, in the time of Rājarāja III. and subsequently, they flourished under the patronage of the ruling chiefs and private individuals (Report for 1908–09, Part II., p. 104 f). A certain Pālarāvāya is stated in No. 477 of Appendix B to have built of bricks a Śaiva-*maṭha* at Śelva-Tiruvārūr, which was presided over by Nētradēva.

A crusade against nonbrahmanical monasteries (*kuhai*) in the 22nd year of Kulōttuṅga-Chōḷa III.

In Sanskṛit inscriptions where a sale or gift of land is recorded, the purchaser is usually permitted to enjoy the eight rights of ownership (*ashṭabhōgatējassvāmya*), viz., water, minerals, hidden treasure, stone, *akshiṇi*, future income, past income and probable income. In Tamil inscriptions the corresponding rights of conveyance enumerated (as in No. 32 of 1913) are :—Wet land, dry land, village site, tank, swamps common land, *podāri*, *maṇṇu*, land on which the cattle are gathered *kaḷar*, *kaḷḷi*, trees on surface, water at the bottom of wells and such others.

Rights of ownership specified in inscriptions.

Two inscriptions from Tiruchcheṅgāṭṭāṅguḍi of Rājarāja's reign, refer to further incidents in connection with Śiṟuttoṇḍa Nāyaṇār. No. 69 of Appendix C mentions Uttarāpati-Nāyaka as the 'god who gave salvation' thereby corroborating the statement of the *Periyapurāṇam*, that Śiva in the form of Bhairava from the north (*Uttarāpatha*) manifested himself before his devotee Śiṟuttoṇḍa and granted him salvation. From a statement made in No. 63 of Appendix C it appears as if the image of Siṟuttoṇḍadēva had a place within the shrine of the present Uttarāpati-Nāyaka; and this may have been the reason why the latter is called *Śiṟuttoṇḍar-tiṟumāḷigai* in inscriptions. The *tiṟumandira-ōlai* (royal secretary) was Rājēndrasiṁha-Mūvēndavēḷāṉ who, as we have seen already, was also serving Kulōttuṅga-Chōḷa III. Other officers were Malaiyaṉ-Vāṇarāyaṉ (No. 3 of Appendix C), Vāṇakōvaraiyaṉ (No. 4 of the same), Śendāmaraikaṇṇaṉ Vayiṟādarāyaṉ of Vayalūr, Toṇḍaimāṉ Śēdiyarāyadēvaṉ, Kāliṅgarāyaṉ, Viḻuppādarāyaṉ, Laṅkēśvaran and Gāṅgēyarāyaṉ.

Some officers of the king.

43. Only two records of Rājēndra-Chōḷa III. in the collection have been found worth mentioning. They come from Śivāyam (No. 49 of Appendix C) and Tiruchcheṅgāṭṭāṅguḍi (No. 77 of the same). The latter begins with a Sanskṛit verse in which the king is called Parakēsarivarman Rājēndra-Chōḷa. This suggests that he must have been the immediate successor of Rājakēsarivarman Rājarāja III. The preamble which follows the Sanskṛit verse is similar to what was recorded last year from an inscription copied at Lēpāka and in the previous years at Śrīraṅgam and Tripurāntakam. It points to Rājéndra-Chōḷa III. having once again revived the lost or rather declining glory of the Chōḷa kings by capturing in the north 'Uttara-Laṅkā -which was the stronghold of Vīrarākshasa, the sole hero among the Vaḍugas (*i.e.*, the Telugus).' Uttara-Laṅkā sounds like the name of one of the island towns in the delta of the Godavari river and, if so, establishes that Rājēndra-Chōḷa must have carried his arms as far north as Rajahmundry.

Rājēndra-Chōḷa III., the immediate successor of Rājarāja III.

His inscriptions at Lēpāka in the Cuddapah district and further north at Tripurāntakam in the Kurnool district partly confirm his boasted invasion of the Telugu country; but further discoveries alone must corroborate the extent of it. The object of Rājēndra-Chōḷa's northern campaign was evidently to crush the descendants or allies of Peruñjiṅgadēva (see paragraph 66, below) whose prowess was the chief cause of (his predecessor) Rājarāja III's discomfiture and whose influence, we know, extended even as far as Drākshārāma in the Gōdāvari district. The attribute *Chōḷakula-paribhava-nirākaraṇa-vikrama* clearly indicates this attitude of Rājēndra-Chōḷa. His cutting off the crowned heads of two Pāṇḍya kings proves his sway over the south. Rājēndra-Chōḷa was a bitter enemy of the Karṇāṭa king *i.e.*, the Hoysaḷa Sōmēśvara. In inscriptions he, consequently, receives the title *māma-Sōmēśvara-kāladaṇḍa i.e.* 'the hostile rod of death to uncle Sōmēśvara.' The record under reference substitutes *Karṇāṭa-rāja* for *māma-Sōmēśvara* in the above epithet and adds that Vīra-Sōmēśvara was so thoroughly humbled that he was compelled to put on Rājēndra-Chōḷa's leg, with his own hands, 'the anklet of heroes.' In No. 49 of Appendix C it is stated that the affairs in the temple of Māṇikkamalai-uḍaiya-Nāyaṇār were enquired into by a committee which included the great minister *Maṇḍalika-Murāri aliya*-Sōmaya-Daṇḍanāyaka, Śēvaya-Daṇḍanāyaka, Sōmanātha-Viṭṭaya, one of the officer in the palace of Sōmēśvaradēva, the *māhēśvaras*, the temple trustees (*sthānikas*) and the merchants of Śivapādaśēkharapura (*i.e.*, Śivāyam). That the ministers and the officers of Sōmēśvara (*i.e.*, the Hoysaḷa king Vīra-Sōmēśvara) acted on the committee of enquiry is evident proof of the latter having duly recognised the sovereign

A Sanskṛit eulogy of the king and its contents.

power of Rājēndra-Chōḷa III. It may, however, be noted that such a state of affairs could not have been reached without preliminary contests which apparently entitled Sōmeśvara also to call himself the 'uprooter of Rājēndra-Chōḷa,' in inscriptions. Still another record from Vaḷuvūr which is partly built in (No. 425 of Appendix B) begins with an introduction whose first words, are பூமருவியதிருமடந்தையும் *etc.* This introduction is new. It registers that the goddess of wealth, learning, fame and dominion flourished under his protection, that he was born of the Solar race, that he established the six systems of religion (*samaya*) and that all kings including the Śēraḷas obeyed his commands. We know of several inscriptions of Rājēndra-Chōḷa copied in previous years which begin with the short introduction பூமியுந்திருவும் *etc.*, which, in substance, is only an abstract of the above.

THE PĀṆḌYAS.

44. Ten records of Sundara-Pāṇḍya have been registered in the Appendices. Of these, Nos. 11 and 13 of Appendix C have to be attributed to Jaṭāvarman Sundara-Pāṇḍya I. Both mention his queen Teṉṉavaṉai-muḷudumuḍaiyāḷ; while the latter supplies the characteristic title *emmaṇḍalamuṅgoṇḍ-aruḷiya* (*i.e.* who was pleased to conquer every country) which has, so far, been taken to apply to Jaṭāvarman Sundara-Pāṇḍya I. No. 12 of Appendix C, though it is not dated in the reign of any particular king, may be taken to belong to the same Jaṭāvarman Sundara-Pāṇḍya I, as reference is here made to the Bharaṇi-festival in the Vishṇu temple at Perambalūr, founded on the birth-day of Akkaṉ who is apparently the same as queen Teṉṉavaṉai-muḷudumuḍaiyāḷ. This festival is mentioned in Nos. 11 and 13 as having been celebrated on the birth-day of the queen. No. 237 of Appendix B records the gift of a door-post (?) called Ellāṇḍalaiyāṉa-Perumāḷ-*tiruvāśal*, by the chief Pottappirāyaṉ, for the health of Perumāḷ Sundara-Pāṇḍyadēva. Evidently, Jaṭāvarman Sundara-Pāṇḍya I is also meant here, inasmuch as the title Ellāṇḍalaiyāṉa-Perumāḷ which means 'the lord who is the chief of the whole (world)' occurs in a modified form as the legend on three coins described by Professor Hultzsch in *Ind. Ant.*, Vol. XXI, page 324, and attributed by him to Jaṭāvarman Sundara-Pāṇḍya I who succeeded to the throne in A D 1251. Nos. 79, 80 and 81 of 1903 from Śēṇḍamaṅgalam in the South Arcot district, all of which probably belong to the 17th year of Sundara-Pāṇḍya, mention Ellāṇḍalaiyāṉa-Perumāḷ and must, apparently, be referred to Jaṭāvarman Sundara-Pāṇḍya I. The introduction *Samasta-jagad-ādhāra, etc.*, which begins No. 508 of Appendix B is dated in the 18th year of Jaṭāvarman Sundara-Pāṇḍyadēva and is to be ascribed to the first king of that name. It registers the grant, to a private individual, of two villages 'which had been abandoned for a long time and whose tanks had breached.' The signatories were Kāliṅgarāyaṉ, Vīragaṅgaṉ, Gurukularāyaṉ, Viḷuppādarāyaṉ, Śeḷiyadaraiyaṉ and others who were probably Sundara-Pāṇḍya's officers. No. 8 of Appendix C seems to give him the title Kōnēriṉmaikoṇḍāṉ and registers the curious fact that the villagers had to make use of the *vāram* and *kaḍamai* income collected from the *vārapparṟu* and the *kaḍamaipparṟu* villages respectively, in securing the friendship of the agents of Sundara-Pāṇḍya. Perhaps the villagers had actually to bribe them if they were to attend to their daily avocations undisturbed.

Jaṭāvarman Sundara-Pāṇḍya I.

His surname Ellāṇḍalaiyāṉa-Perumāḷ.

His officers.

45. From calculations of astronomical details given in No. 426 of Appendix B, Mr. Swamikannu Pillai informs me that this record belongs to the time of a certain Sundara-Pāṇḍyadēva who succeeded to the throne in A.D. 1270–71 and who in this case, must have been co-regent with Māṟavarman Kulaśēkhara I. This Sundara-Pāṇḍya has, therefore, to be called Jaṭāvarman Sundara-Pāṇḍya II. Nos. 110 and 498 of the same Appendix belong to the time of Jaṭāvarman Sundara-Pāṇḍya (III) whose initial date was A.D. 1276 and who, till now, was known as Jaṭāvarman Sundara-Pāṇḍya II. Aruṇagiripperumāḷ Nīlgaṅgaraiyar mentioned as the donor in No. 537 of Appendix B, was apparently the same chief who improved the temple at Tirumaliśai and was the feudatory of Vijaya-Gaṇḍagōpāladēva and perhaps also of Jaṭāvarman Sundara-Pāṇḍya III.

Jaṭāvarman Sundara-Pāṇḍya II, and Jaṭāvarman Sundara-Pāṇḍya III.

Nos. 555 of Appendix B and 29 of Appendix C are dated in the reign of Māṟavarman Kulaśēkhara. The former belongs to the first king of that name who succeeded to the throne in A.D. 1268 and the latter to Māṟavarman Kulaśēkhara II. From the second record we also gather that Māṟavarman Kulaśēkhara II, was apparently surnamed Abhaṅgarāhuttarāya. Jāṭavarman Vīra-Pāṇḍyadēva of No. 38 of Appendix C is probably to be identified with the Pāṇḍya king who succeeded to the throne in A.D. 1295–96 (*Ep. Ind.* Vol. X. p. 137) on the supposition that Viśaiyālayadēva who is here stated to have taken part along with Perumāḷ Kulaśēkharadēva in settling a commotion among the *mudalis*, may have been the same Viśālayadēva who was concerned in the reconsecration of the Tirupputtūr temple in the Madura district, subsequent to the Muhammadan occupation (Annual Report for 1908–1909, part II, paragraph 27).

Māṟavarman Kulaśēkhara I and Māṟavarman Kulaśēkhara II.

Jaṭāvarman Vīra-Pāṇḍya.

46. Four inscriptions of king Parākrama-Pāṇḍya in the collection come from Āḍuturai and Tiruchchenġāṭṭāṅguḍi. No. 76 of Appendix C dated in the 7th year of the king refers to a *maṭha* at Tiruchchenġaṭṭāṅguḍi called Śīrāḷaṉ-Śiṟuttoṇḍaṉ-*tirumaḍam* and to the god Uttarāpati-Nāyaka who, as mentioned in paragraph 42, above, was enshrined in Śiṟuttoṇḍar-tirumāḷigai. Two of the Āḍuturai inscriptions (Nos. 24 and 33 of Appendix C) are dated in the 2nd year of the king and provide for the festival Puraṭṭāḍi-tirunāḷ which was instituted in the Kuṟṟamporuttaruḷiyá-Nāyaṇār temple by the king, in order to commemorate the asterism Pūrāḍam (Pūrvāshāḍhā) under which he was born. In one of these epigraphs, Parākrama-Pāṇḍya also receives the surname Kōnēriṉmēlkoṇḍāṉ. The details of date given in the record work out (according to Mr. Swamikannu Pillai) correctly, for Māṟavarman Parākrama-Pāṇḍya whose initial date as fixed by Professor Kielhorn is A.D. 1334–5. Still another record from Āḍuturai (No. 35 of Appendix C) belongs to the 4th year of the king and mentions the conference held at Ugaḷūr by the *nāḍu*, *nagara* and the *paṇṇāṭṭavar* of all districts in order to enquire into offences (பழிகாரியம்) which may have been committed by the members of its fold. An earlier record of the 4th year of Tribhuvanachakravartin Vikrama-Chōḷadēva is incidentally referred to. In this latter, was apparently registered the fact that certain *Paḷḷi* families who owned *kāṇi* in various villages, resolved to maintain the temple of Kuṟṟamporuttaruḷiya-Nāyaṇāṟ under rather peculiar circumstances. It is stated that during the war of Periyavaḍugaṉ, when the images of gods and Nāyāṉmars (*i.e.* the 63 devotees ?) were carried away to be deposited at Dōrasamudra (Halebid in Mysore), (the *Paḷḷis*) rescued them, reconsecrated them in the temple and agreed to provide the 100 *kalams* of rice and 5,000 *kāśu* required for the maintenance of the worship of these images. They also made it a part of their communal business to collect this amount from the *Paḷḷi* families referred to, at the rate of 50 *kāśu* and 1 *kuṟuṇi* of rice from each family, 'by (even) taking away (from them, their) vessels, breaking (their) pots, beating (them) and demanding the dues as in the case of land-revenue (வெண்கல மெடுத்தும், etc.).' For this voluntary act of service the *Paḷḷis* were honoured in the temple by being presented with silk *parivaṭṭams* and being permitted to announce their presence by proclaiming '(here) comes Paṉṉāṭṭāṉ Tambirāṉ, the *dēva* of all *dēvas*.' The above arrangement, it appears, was approved and sanctioned by Perumāḷ Kulōttuṅga-Chōḷadēva. In the 4th year of Parākrama-Pāṇḍya this old charter was renewed and the *Paḷḷis* were allowed to collect the specified dues as before and in addition to gather 1 *paṇam* from each family by adopting all possible coercive measures, in order to conduct the festivals and the daily worship in the temple at Āḍuturai.

Parākrama-Pāṇḍya.

Periyavaḍugaṉ-kalaham and the rescue by *Paḷḷis* of the images of the Āḍuturai temple, which were being carried away to Dōrasamudra (Halebid).

Coercive measures permitted in collecting funds for the temple.

47. The first point to note in the above inscription is that Parākrama-Pāṇḍya must have been a Pāṇḍya king, later in time than Vikrama-Chōḷa and (his successor) Perumāḷ Kulōttuṅga-Chōḷa II. The war of Periyavaḍugaṉ which is referred to as

having happened in or before the time of Vikrama-Chōḷa, is not quite clear. This may be taken to indicate one of the wars with Kaliṅga carried on either by Kulōttuṅga-Chōḷa I or by his son and successor Vikrama-Chōḷa. The Vaḍugaṉ (northerner) in the case of these Kaliṅga wars, did not actually invade the south and consequently, there could not be any occasion for the Āḍuturaṟai temple, to be affected by the campaign. It is much less intelligible why the images must have been on their way to Dōrasamudra, the capital of the Hoysaḷa kings of Mysore. Could the reference be to the boasted conquests of the great Hoysaḷa Vishṇuvardhana I. who, about this time, vastly extended his dominion and freed his country of Chōḷa supremacy (Rice's *Mysore and Coorg From Inscriptions*, page 99)? If this is possible, the victorious march of Vishṇuvardhana right up to Rāmēśvaram, may no longer be supposed vain talk. Perhaps, he actually entered the Trichinopoly district when, some of his followers attempted to carry away the images of the Āḍuturaṟai temple to Dōrasamudra. The conference held by the *Paḷḷis* to settle their communal disputes and the coercive measures adopted by them, with the permission of the king, to collect money and rice for the maintenance of the temple, are also interesting. Even to-day the *Paḷḷis* and other allied castes decide their disputes by referring them to an assembly of elders. It does not reflect well on the Chōḷa system of administration in the beginning of the 12th century A.D., to have allowed coercive measures such as 'thrusting and beating,' in collecting arrears of revenue.

Periyavaḍugaṉ, probably the same as the Hoysaḷa king Vishṇuvardhana I.

The Western Chāḷukyas of Kalyāṇi.

48. An important copper-plate grant of the Western Chāḷukya king Vikramāditya VI (A.D. 1055–56 and 1076–1126) was obtained from Nīlagunda in the Harpanahaḷḷi tāluka of the Bellary district by the acting Kanarese Assistant, Mr. G. V. Rangarajayya. I have given a description of the plates already in Part I of this report. The record belongs to the time of king Tribhuvanamalla Vikramāditya VI and is dated in the 12th and the 48th years of the Chāḷukya-Vikrama Era which commenced with the accession of Tribhuvanamalla. Dr. Fleet has published in *Indian Antiquary*, Vol. XVI (p. 15–24), a similar copper-plate grant from Kauṭhēm which, however, belongs to the time of Vikramāditya V, a grand-uncle of Vikramāditya VI. Three other allied inscriptions (one of which is a copper-plate grant from Mirāj of the time of Jayasimha II) and two stone tablets of Vikramāditya VI from Yēwūr and Ālūr, have also been noticed by the same scholar (*ibid.* Vol. VIII, p. 10–23). The Nīlagunda plates under review clear some of the doubtful points in the interpretation of verses about Vikramāditya V which occur in all these inscriptions. Only one passage which appears to me to be of any historical interest is that which refers to Vikramāditya VI as 'Chāḷukya-rāma,' who with his younger brother is stated to have gone like the Epic hero Rāma to recover (Sītā) the prosperous royalty of the Vallabha (*i.e.* the Chāḷukya) kings born of (his father) Janaka and on the side of the sea, to have received homage from the Drāviḍa king who had fled for refuge from '(his) country of many sides (*i.e.* a country which was in a state of revolt or anarchy)'. It must be inferred from this that the Chāḷukya kings had substantially lost much in their continuous fight with the Chōḷas, and that Vikramāditya VI retrieved the dwindling fortune of the dynasty.

Nīlagunda copper-plates of Vikramāditya VI.

Similar records published in the *Indian Antiquary*.

The object of the grant was the gift of two villages to certain learned Brāhmaṇas who had immigrated from the Drāviḍa-dēśa (*i.e.* the Chōḷa country). The first was made in the Chāḷukya-Vikrama year 12, corresponding to A.D. 1087–8, and consisted of the village Nīrugunda (from which the plates come) in Vikkiga seventy — a district included in Kōkali five hundred. The grant was made at the request (*vijñapti*) of a certain Palata-Pāṇḍya while the king was encamped at Kalyāṇapura. The second grant recorded in the plate was made to the same Brāhmaṇas at the request of Rāya-Pāṇḍya, the grandson of Palata-Pāṇḍya who in his turn, was requested by Draviḍāditya 'the Chief Secretary,' in the Chāḷukya-Vikrama year 48 (= A.D. 1123–4) while the king was encamped at Jayantīpura (*i.e.* Banavāsi) and consisted of the villages Sapava and Kṛishṇapallikā. A subsidiary grant was also made, perhaps,

Contents of the Nīlagunda plates.

on this latter occasion, of the village Ādityapallikā, to the god Bhīmēśvaradēva at Sapava. The composer of the grant was Bhadramalaya-Paṇḍita of Kāśmīra, the son of Bhaṭṭavilāsa Ariyamasvāmin, who is stated to have been the officer in charge of charities and to have written the documents with the approval of Vikramāditya, who was the son of the Daṇḍanāyaka Kāḷidāsa and the registrar of copper-plate grants (*śāsanādhikāri*). Palata-Paṇḍya was evidently the earliest Paṇḍya chief of Noḷambavāḍi, who was subordinate to the Western Chāḷukya rule. In *Ep. Carn.* Vol. XI. Introduction, p. 18. his name occurs as Palamaṇḍa-Pāṇḍya or Palanta. Palata's grandson Rāya-Pāṇḍya is also mentioned in the same place under the name Tribhuvanamalla Rāya-Pāṇḍya.

Jagadēkamalla II and his subordinate Iruṅgōḷa I.

49. In the Anantapur district were copied a number of inscriptions which belong to a chief called Iruṅgōḷadēva. As remarked in the last year's report (Part II, p. 85, paragraph 63) Iruṅgōḷa was a subordinate of the Western Chāḷukya king Jagadēkamalla II. The minister and military officer of Iruṅgōḷa I was Kētanaverggaḍe who made a grant to the temple of Saṁkaradēva at Eraḍukera in Śaka 1061, Śiddhārthin (= A.D.1139) (No. 83 of Appendix C). Iruṅgōḷa otherwise called *Mahāmaṇḍalēśvara* Iruṅgōḷa-Chōḷa-Mahārāja, had his capital at Goydavāḍi, while his master Jagadēkamalla II. was ruling at Kalyāṇa. Another record of the same Iruṅgōḷa (No. 85 of Appendix C) comes from Eraḍukera and is dated in Śaka 1065, Duṁdubhi. It records that while Iruṅgoṇa (*i.e.* Iruṅgōḷa I.)-Chōḷa-Mahārāja was ruling, a certain Gaṅgaṇaverggaḍe and his servant died in a rebellious conflict (*dhāḷi*). Iruṅgōḷa and his descendants are mentioned in detail in No. 89 of Appendix C from Kambadūru. The account agrees mostly with what has been found in some of the allied records of Iruṅgōḷa II. from the Tumkur and the Chitaldroog districts printed in the volumes of Mr. Rice's *Epigraphia Carnatica*. We learn that Iruṅgōḷa I. was the great-grandson of a certain Maṅgi of the Solar race and had himself a great-grandson named Iruṅgōḷa II. This latter is stated in No. 89 to have destroyed the fortress of Iṣṭikādurgga and to have stopped at Niḍugal which is fancifully explained as the high mountain whose peaks reached the sky. Niḍugal continued to be an important place even down to the Vijayanagara times. A copper-plate grant of Kṛishṇarāya from Rāyadrug (No. 7 of Appendix A) registers the gift of a village in Niḍugalladurga-rājya. Iruṅgōḷa II, in the Śaka year 1171 repaired the temple of Mallikārjuna at Kambadahoḷalu (*i.e.* the modern Kambadūru) and provided for worship, offerings, free feeding and for other enjoyments of the temple. No. 84 of Appendix C from Eraḍukera belongs to the time of Mallidēva and is dated in the cyclic year Śārvari. It is not impossible that this Mallidēva was a son of Iruṅgōḷa I., and was, according to a record from Hēmāvati in the Anantapur district, a subordinate of Tribhuvanachakravatin Kulōttuṅga-Chōḷa (No. 117 of 1899).

Iruṅgōḷa II.

Vijayanagara Dynasties.

Sāyaṇa-Uḍaiyar who succeeded to the throne in Śaka 1270–71 = (A.D. 1348–9).

50. A record of the 9th year of Sāyaṇa-Uḍaiyar from Tiruvoṟṟiyūr (No. 240 of Appendix B) seems to register an act of negligence of duty on the part of the *agambaḍiyārs* (*i.e.* the servants ?) of the chief of Paḍuvūr. It is stated that, though they had long lived in the place and had been discharging the duties of *kāval* (police), many dacoities and disturbances had occurred in the village and that, consequently, the particular *agambaḍiyārs*, about 48 in number, had to be either punished or otherwise corrected. Another inscription of Sāyaṇa-Uḍaiyar is dated in the 7th year, Vijaya (No. 213 of the same). His 15th year corresponded with the cyclic year Śubhakṛit, as registered in one of his inscriptions at Kāḷahasti (No. 188 of 1903). This makes Sāyaṇa-Uḍaiyar of the Tiruvoṟṟiyūr inscriptions identical with that Sāyaṇa the date of whose accession has been fixed to be Śaka 1270–71 (Annual Report for 1906–1907, p. 81 paragraph 52).

Kampaṇa-Uḍaiyar (Kampa II.)

51. Kampaṇa-Uḍaiyar, the famous son of Bukka I. who drove the Mussalmans out of Madura, acquired the Rājagambhīra-rājya (*i.e.* the Chōḷa country of Kājagambhīra—perhaps Rājarāja II ; see above, paragraph 36) and ruled over the greater part of Southern India as the deputy of his father, is represented by six inscriptions in the collection. The Kūrmāyi record of Śaka 1283, Plava, (No. 309 of Appendix B) mentions his great minister Sōmappa-Uḍaiyar and the

treasurer Viṭṭappa-Ayyaṉ. These two officers of the palace (*i.e.* of the king) issued an order to Meydēvar, who was in charge of the taxes of Puli-nāḍu, to assign certain duties, imposed in kind, on all articles that passed through his district, for the benefit of the Vishṇu temple at Kurumāvi (*i.e.* the present Kūrmāyi). In No. 310 of Appendix B, Kūrmāyi is stated to have been a village in Chittūri-rājya (*i.e.*, the province of Chittoor). *Mahāpradhāni* Sōmappa-Uḍaiyar who is frequently referred to in the inscriptions of Kampaṇa, must have been a Sanskṛit scholar as suggested by his record at Kadiri (No. 523 of 1906). The treasurer Viṭṭappar is, perhaps, identical with Viṭṭappar of Ānegondi who being appointed the king's officer in the Tiruvoṟṟiyūr temple in Śaka 1290, found that the *Padiyilār*, the *Ishabhattaḷiyilār* and the *Dēvaraḍiyār*, had struck work in that temple and that two previous attempts at reconciling their differences, made in the 5th year of Rājanārāyaṇaṉ Śambuvarāya (see below, paragraph 67) by the *mudaliyār* of Perumbaṟṟappuliyūr (*i.e.* Chidambaram) and subsequently by the trustees, had proved abortive. Viṭṭappar now enquired of the *Vīraśōḷa-aṇukkar* and the *Kaikkōḷar* for the cause of this strike and having called together a meeting of the *Śrīrudras*, *Śrīmāhēśvaras*, the *Ishabhattaḷiyilār* and the *Dēvaraḍiyār* in the Vyākaraṇadāna-*maṇḍapa* of the Tiruvoṟṟiyūr temple, settled a procedure in the matter of order to be followed by them in temple service. Here the record stops and we are not in a position to say how the matter ended. It, however, appears that the question was not finally settled; for, three years after (*i.e.* in Śaka 1293), under orders of Kampaṇa-Uḍaiyar, these had to meet again in the very same *maṇḍapa*, presided over, this time, by the officer Tuṇaiyirundaṇambi Koṅgarāyar. More representatives than on the previous occasion had gathered, including the trustees and the district representatives (*nāṭṭār*) and the question was decided not only as between the *Ishabhattaḷiyilār* and the *Dēvaraḍiyār* but concerned also indirectly the *Śokkattaḷiyilār*, *Muṭṭukkārar*, *Vīraṇukkar* (*Vīraśōḷa-anukkar*, mentioned already) and the *Kaikkōḷar*, all of whom must have been servants attached to the Tiruvoṟṟiyūr temple in one capacity or another. The points settled were many and involved details which are unnecessary to register. In effect, the *Ishabhattaḷiyilār* were required to serve in the shrine of the god and the *Dēvaraḍiyār* in that of the goddess on festive occasions celebrated within the temple and when, outside the temple, the gods were carried in procession through the streets, into *maṇḍapas*, gardens, tanks or other sanctified spots and when minor deities, including the image of the sage Tiruvādavūr-Nāyaṇār (*i.e.* Māṇikkavāśagar) on the occasion of his hearing the *Tiruvembāvai*, were paraded, the procedure was to be somewhat different. The settlement of the whole question and the seriousness with which it was conducted, prove that even in the fourteenth century there were temple disputes of a trivial nature which, as at the present day, engaged the full attention of the temple authorities, though not involving as much expense of money on law-courts. One point of interest is the reference in the inscription to certain dances and modes of singing (perhaps peculiar to temples) and to the recital of the *Tiruppadiyam* and the *Tiruvembāvai* hymns by the *Padiyilār*. The former included *Śandikkuṇippaṁ*, *iḍavu*, *malaippu*, *agamārgam*, *śindukku*, and *vari* all of which appear to be technical terms whose significance is not apparent. Further differences, in this same connection, as had not been settled now were disposed of in the reign of Ariyarāya (*i.e.* Harihara II.) by *mudaliyār* Amarakōṇār, after holding a similar conference (No. 196 of Appendix B).

Disputes among the servants of the Tiruvoṟṟiyūr temple, settled.

Disputes continued, even to the reign of Harihara II.

52. Viruppaṇṇa-Uḍaiyar and Bukkaṇṇa-Uḍaiyar, two of the sons of Harihara II are also represented in the Vijayanagara records under review. The former was, as stated in his Ālampūṇḍi plates (*Ep. Ind.* Vol. III, p. 224 to 230), the conqueror of the Tuṇḍīra (Toṇḍai), Chōḷa and the Pāṇḍya countries. His inscriptions, extant so far, had been found only in the South Arcot and the North Arcot districts. Three epigraphs from Tiruchcheṅgāṭṭāṅguḍi copied during the year belong to his reign and prove that his sway extended over the Tanjore district, as well. In the time of Bukkaṇṇa-Uḍaiyar II., in Śaka 1324 (A.D. = 1402–3), it is stated that some villages (*paṟṟu*) near Vaḷuvūr were lying fallow 'since the time the river Cauvery, overflowing its banks, had washed away the demarcation mounds between fields, had silted up the irrigation channels and in

Viruppaṇṇa-Uḍaiyar, I. and Bukkaṇṇa-Uḍaiyar II.

consequence the tenants had abandoned the fields for a considerably long period' (No. 422 of Appendix B). These were now reclaimed, the channels restored, the boundary-banks repaired and the tenants rehabilitated on certain favourable conditions which are thus enumerated in the inscription :—(1) during the first year of holding, half of the usual dues only would be collected on lands cultivated both for *kār* and *paśāṇam* and three-fourths from the following years ; (2) of money collections, *kuḍimai* and *kāṇikkai* being declared *nīṅgal*, half of *paḷavari* and *puduvari* alone would be levied ; (3) the tenants, too, would be assessed at half rates during the first year, on *kaḍamai*, *araśu-pēru*, *vāśal-paṇam*, *āyam*, *pulvari* and other such taxes, while from the following year they would be required to pay three-fourth rates except in the case of *pulvari* which remains the same ; (4) *magamai* and *kāṇikkai* would be treated likewise ; and (5) the same concessions would be allowed also in the case of lands belonging to temples and Brahmans. Kambaṅguḍaiyār, the person who was chiefly responsible in reclaiming these lands, was given the special privilege of collecting (?) *kaḍamai* from all the tenants who cultivated lands under his direction. This concession of charging half rates of assessment during the first year was extended also to other waste lands which might similarly be brought under cultivation, year after year.

Reclaimed lands assessed at favourable rates.

53. Muḷvāyi-rājya was one of the main divisions of the Vijayanagara empire and was, as usual, placed in charge of one of the princes of the family. In the time of Dēvarāya I., the crown-prince Vijayarāya was ruling Muḷvāy. In No. 324 of Appendix B from Karshaṇapalle, we are informed that in Śaka 1332 when Vijayarāya-Uḍaiyar was in charge of Muḷvāyil, his feudatory Vīra-Ōbaḷadēva-Chōḷamahārāja of the Śammaṭṭi family made a grant to the temple of Aṅgakkārīśvara (of Chōḷa origin) at Muttukūru, for the prosperity of his master. It is interesting to note that a moiety of the income from temple lands in Vaḍa-Puli-nāḍu used to go to the king's treasury, from early times. The Śammaṭṭi family to which the chief Ōbaḷadēva belonged, may be the same as Sammeṭa whose members Lakkayadēva-Mahārāja and Bommayadēva-Mahārāja are known to have been the dependents of Dēvarāya II. and to have borne the title *Antembaraganḍa* (*A.S.R.* for 1908–1909, 189, foot-note 3). Very few stone inscriptions of king Vijayarāya are known. Not one copper-plate grant of his time has been discovered so far. It is, therefore, of extreme interest that at Daṇḍapalle near Palamner a set of copper-plates recording a grant of Vijayarāya were discovered during the year under review, by my Senior Assistant Mr. G. Venkoba Rao. It was stated that Vijaya was ruling as a crown-prince in Muḷvāyil before he succeeded to the Vijayanagara throne. The Daṇḍapalle copper-plates belong to this period of Vijaya's rule and are dated in Śaka-Saṁvat 1332, Vikṛita (= A.D. 1410), expressed by the chronogram *raṅgālōka*. They state that the prince founded near Daṇḍapalle in Huli-nāḍu (*i.e.* Puli-nāḍu) a new village called Kriyāśaktipura, in honour of his spiritual teacher Kriyāśakti-Dēśika and presented it to a certain Kṛishṇa-Paṇḍita. The latter, with the permission of the king, built a tank called Vijayasamudra and re-naming the village Abhinava-Vijaya-Bukkarāya-samudra (after Vijaya-Bukka, one of the surnames of the prince) distributed it among a number of learned Brāhmaṇas. It may be observed that Vijaya's mother, in this inscription, is called Dēmāmbikā, while other records call her Hēmāmbikā. She is stated to have been the daughter of Nūka-Bhūpāla of the Solar race. It is not unlikely that the reference here is to the Reḍḍi chief Nūka or Nalla Nūṅka who married Vēmasāni, the younger sister of Anna-Vēma. That the Reḍḍis had contracted friendly relations with the Vijayanagara kings at this period is established from the Vēmavaram plates of Allaya-Vēma, which refer to Kāṭaprabhu as the son-in-law of Harihara (perhaps, Harihara III. mentioned in the genealogical table facing page 87 of the Annual Report on Epigraphy for 1907). That also the Reḍḍis belonged to the Solar race is suggested by the title *jaganobbaganḍa*, which generally the Telugu-Chōḍas of the Solar race bore (Annual Report for 1899–1900, p. 22). One point of interest in the Daṇḍapalle plates is the mention of Kriyāśakti-Dēśika. This Śaiva teacher whose full name was Kāśīvilāsa-Kriyāśakti is referred to in terms of high esteem in the records of Bukka I. He was the teacher of Harihara II. and of his general Muddaṇa-

Vijayarāya.

His Daṇḍapalle plates.

The Śaiva teacher Kriyāśakti-Dēśika.

Daṇḍanāyaka. It is not clear if this teacher has in any way to be connected with the Advaita-*maṭha* at Śṛiṅgēri which institution is believed to have received substantial support from Mādhavāchārya-Vidyāraṇya (briefly called Mādhava) the prime minister of Bukka I; for, simultaneously with Mādhavāchārya-Vidyāraṇya, there was another minister of Bukka also called Mādhava who was a direct pupil of Kriyāśakti and an adherent of pure Śaivism as distinguished from Advaitic Monism. Mādhavāchārya-Vidyāraṇya must be distinct from the Mādhava just mentioned and perhaps, therefore, also the teachings of Kriyāśakti, must have been different from those of the present Śṛiṅgēri-*maṭha*. The royal sign-manual *Tryambaka* at the end of the inscription may be taken to indicate the Śaiva creed which was, perhaps, also followed by prince Vijaya.

Dēvarāya II.

54. Dēvarāya II., the 'the elephant-hunter,' is represented by a number of inscriptions of which No. 226 of Appendix B from Tiruvoṟṟiyūr, registers the command of the king, the order of his officers (?) Ariyappa-Daṇāyaka and Bikshāvṛitti-Appa and of prince Dēvarāya-Uḍaiyar (*i.e.* Pratāpa-Dēvarāya ?) ruling Chandragiri-rājya, to the authorities of the Tiruvoṟṟiyūr temple under the following circumstances. The *māhēśvaras* of that temple complained to the king that the tenants, servants and other residents of the villages owned by the temple, had been much distressed by the imposition of taxes such as *jōḍi*, *mugampārvai*, *aṅgaśālai*, *śambaḍam* and *viśēshādāyam* and also by the lease-system introduced by Government officers for adoption by the trustees. The worship in the temple, too, was not conducted as usual, for the same reason. Thereupon, it was ordered that the above taxes together with *ariśi-kāṇam*, good bull, good cow, *veṭṭi* and *kaṭṭāyam* be thereafter collected by the *māhēśvaras* of the temple, that the leased lands already paid for, be redeemed (by money received from the royal treasury) and that the worship in the temple be revived as before. In connection with the above revenue-terms, it may be interesting to note also that the residents of the district (*nāṭṭār* and *tantirimār*) of Viṭṭa-paṟṟu assigned to the temple of Āḍuturai the following taxes in the village of Adiśūḍamaṅgalam,—assessments on wet land, dry land, houses and house-sites, *pēr-kaḍamai*, *taṟikkaḍamai*, *āṭṭaikkāṇikkai*, *nāṭṭuviniyōgam*, *paṭṭiṟai*, *pāḍāvari*, *āḷ-amaññi*, *ariśi-kāṇam*, *kōṇigai*, *virimuṭṭu* and *vaṇṇiya-vari* (No. 30 of Appendix C).

His gift of certain taxes to the Tiruvoṟṟiyūr temple.

Taxes presented to the temple at Āḍuturai.

No. 350 of Appendix B from Vīralūr and No. 26 of Appendix C from Āḍuturai disclose the names of two officers of Dēvarāya II., viz. Mallappa-Daṇḍanāyaka and Lakkaṇṇa-Daṇḍanāyaka, 'the lord of the southern ocean.' The latter has been stated elsewhere (*A.S.R.* for 1907–8, p. 249) to have gone 'on a voyage to the frontier of Ceylon during the reign of Dēvarāya II.' In the record under reference a gift was made to the temple of Āḍuturai for the merit of Lakkaṇṇa by the local chief Dēvaṇa-Nāyaka.

Two officers of the king.

55. Dēvikāpuram in the North Arcot district belongs to the Jaghirdar of Ārni. It is full of Sāḷuva and Vijayanagara inscriptions. Mr. Venkoba Rao who examined the place says that the temple of Bṛihadāmbā at the foot of the hill, is an excellent specimen of Vijayanagara architecture. The exact date when the temple came into existence is not given; but the earliest inscription copied (No. 351 of Appendix B) records a gift by Rāyapp[u]ḍaiyar of Koṇḍpaḷḷi, who must have been a Vijayanagara subordinate in the last days of Mallikārjuna. The Sāḷuva usurpation of the Vijayanagara throne has been supposed to have taken place between Śaka 1408 and Śaka 1414 (*A.S.R.* for 1907–8, p. 254). Prior to this date the Sāḷuva chief Narasiṅgarāya was a powerful subordinate of Mallikārjuna and Virūpāksha; and sometimes even arrogated to himself the royal prerogative. In a record at Tiruvoṟṟiyūr (No. 244 of Appendix B) which is dated in the cyclic year Chitrabhānu (perhaps = Śaka 1385) he is called Narasiṅgayyadēva-Mahāuḍaiyar. The only sure record in the year's collection which may be attributed to Narasiṅga, is No. 402 of Appendix B, which is dated in Śaka 1401. No. 401 of Appendix B from Dēvikāpuram, which is dated in Śaka 1401, records a gift by Ēttappa-Nāyaka for the merit of Īśura-Nāyaka. This record may have also to be assigned to the Sāḷuva king Narasiṅgarāya,

The Sāḷuvas.

in which case Īśura-Nāyaka would be a subordinate of the king. This same Īśura-Nāyaka appears again in No. 359 of Appendix B which probably belongs to the time of Immaḍi-Narasiṁha. In No. 402 of 1912, Narasiṅgarāya receives the imperial Vijayanagara titles Rājādhirāja, etc., and calls himself "the vanquisher of Muhammadans (*tulukkar*)." The latter title has to be understood with reference to the continuous conflicts which Narasiṅga is known to have had with the Muhammadans. Immediately after Narasiṅga's death, his able general Narasaṇa-Nāyakkar (Narasā-Nāyaka) of the Tuḷuva dynasty stepped into the like position of Vijayanagara dictatorship and continued to rule the kingdom on behalf of the *de jure* sovereign Immaḍi-Nṛisiṁharāya, one of the two surviving sons of Sāḷuva Narasiṅga. The earliest record of Immaḍi-Nṛisiṁha examined so far, is dated in Śaka 1414 and the latest belongs to Śaka 1427—the date of his Dēvulapalli plates. Dēvikāpuram has supplied four other records of Immaḍi-Nṛisiṁha which are dated in Śaka 1422 (No. 355 of Appendix B), Śaka 1425 (No. 357 of the same Appendix) and Śaka 1426 (Nos. 395 and 396 of the same Appendix). A servant of Narasā-Nāyaka named Īśvara-Nāyaka provided for the recital of *Tiruppāṭṭu* (*i.e.* the *Dēvāram*) in the temple of Tirumalāuḍaiya-Nayiṇār at Dēvikāpuram (No. 355 of Appendix B). From No. 357 we learn that *Svāmi* Narasā-Nāyaka had attained *Śivalōka* (*i.e.* died) in that year and that in consequence a land-gift for the merit of the deceased was made to a certain Sāmarapuṅgava-Dīkshita, by Īśvara-Nāyaka, Tirumalai-Nāyaka, Viśvēśvara-Śivāchārya and the trustees of the temple at Dēvikāpuram. This is an important statement which confirms the inference that I had already derived from the Dhārēśvara copper-plate-grant of Narasaṇa (*i.e.* Narasā)-Nāyaka and the Bārakūru lithic record of Vīra-Narasiṅgarāyadēva, *viz.* "that Narasā-Nāyaka died in the latter part of Śaka 1424 and left his son Vīra-Narasiṁha to succeed to the throne" (*A.S.R.* for 1908–9, p. 171). In both the records under reference the king is not mentioned; but still, the epigraphs must be taken to refer to Immaḍi-Nṛisiṁha's reign inasmuch as we know that in most epigraphs of this king the *de facto* ruler referred to is Narasaṇa-Nāyaka. Nos. 395 and 396 of Appendix B are distinctly dated in the reign of Immaḍi-Narasiṁha Tammayyadēva-Mahārāya and Immaḍi-Narasiṁharāya-Mahārāya. Tammayyadēva-Mahārāya (sometimes also corrupted into Dharma-Mahārāya) was a well-known surname of Immaḍi-Nṛisiṁha (Report for 1909–10, p. 114). The death of Īśānaśivāchārya of the Gōḷakī-*maṭha* and of the Gāyatrī-*gōtra* is registered in No. 400 of 1912 which is engraved on the *gōpura* of the same temple. No. 368 of Appendix B states that Īśānaśivāchārya of the Bhikshā-*maṭha* was one of the trustees of the temple in Śaka 1444 (= A.D. 1522). It is doubtful if these two persons were identical. Gōḷakī-*maṭha* is frequently referred to, in the inscriptions (Nos. 195, 223, 253, 272, and 323 of 1905) copied at Tripurāntakam in the Kurnool district. These belong mostly to the middle of the 13th century A.D. and speak of Gōḷagi-*maṭha* as a religious institution whose spiritual influence extended over three lacs of villages. Śāntaśiva, Dharmaśivāchārya, Bhīmaḷaśivāchārya and Viśvēśvaraśiva-Dēśika are mentioned among the teachers who belonged to that *maṭha*. From No. 253 of 1905 we learn that Gōḷagī was a probable contraction of Gōḷagiri in *Navalaksha*-Ḍāhaḷa Tripurī which must have been a place situated somewhere in the north. Again, Professor Hultzsch's reports on Sanskṛit Manuscripts, No. II. (Introduction, p. xviii) mentions Jñānaśivāchārya of the Gōḷakī-*maṭha* and also one of his successors Pañchāksharaguru who wrote the Sanskṛit work *Snapanasārāvaḷi*. Īśānaśivāchārya who died at Dēvikāpuram must have been one of the presiding teachers of this same Gōḷakī-*maṭha*, at a later period.

Narasiṅgarāya-Uḍaiyar.

Immaḍi-Nṛisiṁha.

Death of the Tuḷuva general Narasā-Nāyaka in or before Śaka 1425 (= A.D 1503–4.)

Immaḍi-Nṛisiṁha's surname Tammayyadēva-Mahārāya.

Death of Īśānaśivāchārya, the presiding teacher of Gōḷaki-*maṭha*.

56. Vīra-Narasiṁharāya of the Tuḷuva dynasty must have succeeded Narasā-Nāyaka immediately after the latter's death about the end of Śaka 1424. No. 413 of Appendix B is an unfinished record of his time from Marudāḍu, where he is called Vīra-Narasiṅgadēva-Mahārāya, son of Sāḷuva-Narasiṅgadēva-Mahārāya (*i.e.* Narasā-Nāyaka). After 6 years of an almost uneventful reign, Vīra-Narasiṁharāya

appears to have died, leaving the throne to his brother, the great Kṛishṇarāya whose records copied during the year number about 25. Most of these come from Dēvikāpuram and register generally, "the right of cultivation (*uḷavu-kāṇi*) granted to certain Kannaḍiya (*i.e.* Kanarese) Nāyakas that had settled down at a place called Marudaraśar-Paḍaivīḍu. These were evidently chiefs some of whom at least must have held responsible offices under king Kṛishṇarāya. Ēttappa-Nāyaka had his palace at Dēvikāpuram (No. 353 of Appendix B) and is, perhaps, identical with that Ēttappa-Nāyaka who made a grant in Śaka 1401 for the merit of Īśvara-Nāyaka who, as suggested already, was an officer of the Sāḷuva king Narasiṅgarāya. Ēttappa's son Tirumalai-Nāyaka was an agent of Narasā-Nāyaka and was the donor of the grants registered in Nos. 355, 395 and 396 of Appendix B. Tirumala appears to have subsequently held a similar position in the time of Kṛishṇarāya. The *uḷavu-kāṇi* (or-*kāṇiyākshi*) mentioned above was usually granted by the treasurer who was one of the presiding priests of the Bhikshāvṛitti-*maṭha* at Dēvikāpuram, the trustees (*tānattār*), the *māhēśvaras* and the *Kaikkōḷa-mudaliyārs*, attached to the temple and consisted of a permanent lease of an uncultivated waste which the lessee was authorised to reclaim and to settle, to grow crops that suited him, wet or dry, including plantain, sugarcane, turmeric, ginger, areca and cocoanut, and after doing this, to pay the taxes in gold and in grain, such as *vāśalkaḍamai*, *pēṟ-kaḍamai*, *taṟikkaḍamai*, *śekkōṭṭu*, *eruttuśammādam*, *mādārikkam*, *talaiyārikkam*, *āśuvakkaḍamai*, *paṭṭaḍai-nūlāyam*, *iḍattuṟai*, *veṭṭivari*, *paḷavari*, and *puduvari* (that may be enforced by the palace), *nallerudu* (good bull), *naṟpaśu* (good cow), *nallerumai* (good buffalo), *naṟkiḍā* (good ewe), *kōṇigai*, *virimuṭṭu*, *eḍakkaṭṭāyam*, *viruttuppāḍu*, *uḍugarai* and *mugampārvai* (No. 353 of Appendix B). To this list, the other cognate inscriptions add *palataḷi*, *kāṇikkai*, *śandai*, *ērimīnvilai*, *malai-amaññi*, *madiḷ-amaññi*, *eḍuttaḷavu*, *viruttumāḍu*, *śāttu-kaḍamai* and *vīrarai*.

Kṛishṇarāya.

Uḷavu-kāṇi.

57. A record from Kambadūru (No. 96 of Appendix C) in the Anantapur district, mentions Kṛishṇarāya's Brahman general Rāyasam Koṇḍamarasayya and is dated in Śaka 1434. No. 97 of Appendix C from the same place also belongs to the reign of Kṛishṇarāya and registers a grant by Rāyasam Ayyaparasayya in Śaka 1447, "in order that Rāyasam Koṇḍamarasayya may attain bliss." This statement apparently suggests that Koṇḍamarasayya must have died by the time the record was engraved. Ayyaparasayya is known from the Nellore inscriptions to have been appointed governor of Koṇḍavīḍu in the last days of Kṛishṇarāya. He continued to be a *Mahāmaṇḍalēśvara* in the reign of Kṛishṇarāya's successor Achyutarāya and was ruling the Ghaṇḍikōṭa country (No. 499 of 1907).

The generals Koṇḍamarasayya and Ayyaparasayya.

58. The trustees of the Siva and Vishṇu temples at Atti in the North Arcot district conferred on Timmu-Nāyaka, son of Pāppu Timmu-Nāyaka of Sattrapāḍi the hereditary right (*kāṇiyākshi*) of 'watching the gods' (*tirumēṉikāval*). This was in consideration of Timmu-Nāyaka having secured the grant of Atti *alias* Kṛishṇarāyapura as a *sarvamānya* village to these two temples through the recommendation of Aḍaippattu Vaiyappa-Nāyaka and Pōttu-Nāyaka and by sending a deputation to the 'royal feet' of the king who, at the time (*i.e.* Śaka 1448) was on the bank of the river Kṛishṇavēṇī (*i.e.* Kṛishṇā). Timmu-Nāyaka, after doing this, is stated to have consecrated a number of images which were, till then, hidden below the earth at Perunagar and thereafter held watch over "the temple-doors, locks of the treasury, hoarded wealth, the *sanctum* (*daivarahasyam*) and other belongings of the temple." The only interesting point to note, is that the king was on the bank of the river Kṛishṇā in Śaka 1448, though the cause for this is not stated. In my Report for 1908–9, p. 118, paragraph 70, reference was made to an inscription of Śaka 1448 from Uṇḍavilli in which Kṛishṇarāya and Vīrarudra-Pratāpadēva Gajapati appeared as donors, simultaneously. It looks very likely that in this year the opponent kings Vīrarudra Gajapati and Kṛishṇarāya met on the banks of the river Kṛishṇavēṇī in order to get reconciled to each other and

Timmu-Nāyaka and Atti.

Kṛishṇarāya on the banks of the river Kṛishṇā in Śaka 1448.

to settle the terms of peace. Otherwise it is not natural to expect a gift of both the kings recorded in the self-same inscription. The latest year for Kṛishṇarāya in the collection is Śaka 1452, Virōdhin.

Achyutarāya.

59. Of the 33 records of Achyuta coming mainly from Dēvikāpuram (North Arcot district) and Lēpākshi (Anantapur district), only a few are worth noting. The long list of *birudas* found in the Dēvikāpuram inscriptions, include the usual Sāḷuva titles, as in the case also of his predecessor Kṛishṇarāya and add the following:—

His titles.

'the conqueror of the *Tulukka* (Muhammadan) forces'; 'the Sultan among Hindu kings'; 'the king of kings that received tribute even from Īḻam (Ceylon) and made all countries tributary'; 'the elephant-hunter'; 'Navakōṭi Nārāyaṇa' and 'the jewel of the Lunar race.' Two records from Lēpākshi give a long genealogical account in Sanskṛit which mostly agrees with that supplied by his Ūnamāñjēri plates (*Ep. Ind.* Vol. III, pp. 147–158). The verse which states that Achyuta was the son of Ōbāmbikā, step-mother of Kṛishṇarāya, has, however, been omitted. No. 580 of Appendix B states that Achyuta weighed himself against pearls at Kāñchī in Śaka 1455, Nandana and that he made the gift called *Kāñchana-mēru* in the following year. Achyuta's victorious return from the conquest of the Tiruvaḍi country and his weighing himself against pearls in the temple of Varadarāja in the cyclic year Nandana, are already known to us from his Conjeeveram inscriptions (Nos. 49 and 50 of 1900). Nos. 356, 373, 374 and 375 of Appendix B refer to him as the son of Narasā-Nāyaka. Of his subordinate officers are mentioned (1) Kāḷattīśura-Nāyaka, son of Tirumalai-Nāyaka, ruling Paḍaivīḍu-śīrmai; (2) Aḍaippattu Mallappa-Nāyaka, his father-in-law Koṇḍama-Nāyaka and his agent Nayinappa-Nāyaka; (3) Bayyappa-Nāyaka ruling Kundurupi-śīme; (4) Achyutarāya Mallapaṇṇa; (5) Raṅgappa-Nāyaka and (6) Śevvappa-Nāyaka. A gift, on behalf of prince Veṅkaṭādri was made by the king in Śaka 1455, to the temple at Lēpākshi. The Nārāyaṇavanam inscription noticed last year (Report, Part II, p. 81 f.) states that the temple of Kalyāṇa-Veṅkaṭēśa-Perumāḷ at that place was constructed for the merit of the same prince. References to earlier grants made by Dēvarāya II. and his son Virūpāksha II are found in Nos. 571 and 576 of Appendix B. The latter registers the gift of the village of Nandicherla, in Śaka 1389, Sarvajit, by king Virūpāksha, 'son of the elephant-hunter Praudhapratāpadēva-Mahārāya', to a certain Vīramarasa, grand-father of Bhaṇḍāra Timmappa who was a subordinate of Achyuta. No. 571 similarly refers to a grant made by, perhaps, Dēvarāya II. himself on the banks of the Tuṅgabhadrā river in the presence of god Virūpāksha on the occasion when he performed the rich gifts known as *Kāmadhēnu*, *Kalpavṛiksha* and *Viśvachakra*.

Chiefs subordinate to Achyuta.

Early grants of Dēvarāya II. and his son Virūpāksha II., quoted.

Sadāśiva.

60. One or two records of Sadāśiva may be noticed. No. 586 of Appendix B from Chavuḷūru registers a grant to the *Vipravinōdins* who, as explained by Mr. Brown, were a class of Brahman jugglers. In the Ganjām and Vizagapatam districts, the *Vipravinōdins* are no longer Brahmans but Śūdras. It is evident that the profession followed by the *Vipravinōdins* must have lowered them in rank, in later times. Among Sadāśiva's feudatories, Krishṇappa-Nāyaka, Sūrappa-Nāyaka, Eṛa-Bomma and Naḷḷa-Bomma of Vēlūr, Daḷavāyi Kṛishṇama-Nāyaka and the *Mahāmaṇḍalēśvara* Rāmarāja-Viṭṭhaladēva-Mahārāja, are mentioned. The last was the famous member of the royal household who had established himself in the south after invading the Travancore country. Kṛishṇappa and Sūrappa are probably identical with Aḍaippattu Kṛishṇappa-Nāyaka and Sūrappa-Nāyaka 'the betel-pages' (*aḍaippam*) of the king. The chiefs of Vēlūr who were subordinate to Achyuta, are evidently to be connected with Chinna-Bommu-Nāyaka who was the patron of Appaya-Dīkshita. In mentioning Appaya-Dīkshita incidentally, I beg to acknowledge with thanks two corrections in my last Report kindly communicated to me by my friend Mr. M. T. Narasimha Aiyangar of Bangalore. *Nayamayūkhamālikā* (p. 90) was a chapter included in the *Chaturmatasāra* and not another name of it as I had

His subordinates.

there interpreted. The terms *Ēkadaṇḍi* and *Tridaṇḍi*, contrary to what I had stated (on p. 72) are to be explained as names of *sannyāsins* of the Advaita and Dvaita schools and of the Viśishṭādvaita school, respectively.

61. The Karṇāṭa kings Tirumala I., Raṅga II., Veṅkaṭa II. and Raṅga VI. are represented in the current collection. Their respective positions in the Karṇāṭa genealogy will be seen from the table printed in *Ep. Ind.* Vol. III., facing p. 238. From previous reports it was gathered that the Maṭla chiefs of the Cuddapah district were feudatories of the Vijayanagara kings as early as the time of Sadāśiva and were, according to the Telugu poem *Kākusthavijayamu*, related to the royal family. Maṭla Ananta, son of Kōnaya-Yella, was himself the author of that poem. His date was approximately fixed to be about the end of the 16th century A.D. (Annual Report for 1911–12, p. 88 f.). A copper-plate record from the Cuddapah district, forwarded for examination by Mr. A. H. A. Todd, settles this question satisfactorily inasmuch as it registers a grant by the Maṭla chief Tirumalarāja a brother of Maṭla Ananta and a direct subordinate of the Karṇāṭa king Tirumala I. We further learn from these copper-plates that the chief Tirumala had, besides Ananta, two other brothers, *viz.* Varada and Chinna-Timma. His father was Yella (or Yellama) and his grand-father Kōna (Kōnaya) who is entitled 'the foremost of chiefs born in the Chōḷa family of the Solar race.' It was perhaps this hereditary connection with the Chōḷas that justified the prefix Dēvachōḍamahārāja which the Maṭla chiefs always added to their names, although the suggestion made in paragraph 70 of my last year's report, is not altogether precluded. It may be added that a number of Telugu documents on country paper which bore on their tops wax-seals of the later Maṭla chiefs and which recorded grants of *sarvamānya* villages in their own estate, were also examined by me for Mr. Todd. I have noted already that the *gōpura* of the Gōvindarāja-Perumāḷ temple at Lower Tirupati, was built by the *Mahāmaṇḍalēśvara* Maṭla Tiruveṅgaḷanātharājayyadēva, since on its walls are found the figures (with names cut below them) of this chief and those of his queens.

Tirumala I. and his Maṭla subordinate Tirumalarāja.

62. Of Tirumala's son Raṅga II. we have only one record from Dēvikāpuram (No. 399 of Appendix B). It is dated in Śaka 1499, Īśvara (=A.D. 1577) and mentions the chiefs Agastyappa-Nāyaka, Bommu-Nāyaka and Timmu-Nāyaka of Vēlūr. No. 308 of Appendix B which refers to Śrīraṅgadēva-Mahārāya who was ruling at Penugoṇḍa may also belong to Raṅga II (Burgess' *Chronolgy of Modern India*, p. 47). Two inscriptions of Tirumala's youngest son Veṅkaṭa I. come from Tirunīrmalai (Nos. 564 and 565 of Appendix B). Both are dated in Śaka 1523, Śārvari and refer to Tātāchārya or Veṅkaṭarāya-Tātāchārya. This latter may be identified with the famous *Kanyādānam* Tātāchārya who was Veṅkaṭa's spiritual *guru* and as such performed his coronation ceremony. Records engraved on the walls of the Aruḷāḷa-Perumāḷ temple at Little Conjeeveram disclose the fact that Tātāchārya was a learned Brahman of Eṭṭūr and that he was patronised by the Karṇāṭa king Veṅkaṭapati and placed by him in charge of the temples at Conjeeveram. The Tirunīrmalai records suggest that he was, perhaps, supervising other Vaishṇava temples of the Chingleput district, as well. The Veṅgaṇūr record (No. 1 of Appendex C) dated in Śaka 1545 belongs to the reign of Veṅkaṭapatidēva-Mahārāya. It is very unlikely that Veṅkaṭa I. could have continued to reign so late as Śaka 1545; for, it is believed that Veṅkaṭa I. died in Śaka 1536 (= A.D. 1614) and that 'Floris, the traveller, heard of his death while at Masulipatam on October 25th of that year' (Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 251 f.). In the last year's report (p. 83, paragraph 60), I noted a record of Vīra-Veṅkaṭa dated in Śaka 1544 and assigned it tentatively to Veṅkaṭa II. It looks probable, therefore, that Veṅkaṭa II. may have been ruling in a part of the Vijayanagara empire as the crown prince of Rāma IV. No. 388 of Appendix B. from Dēvikāpuram is dated in Śaka 1552 and refers to a Veṅkaṭadēva-Mahārāya who was the son of Tirumalaidēva-Mahārāya. I am unable to suggest who this Veṅkaṭa may be. If we may have to identify him with Veṅkaṭa II. it must be granted that there is an error in the inscription where it says that Veṅkaṭa's father was Tirumalaidēva-Mahārāya. The Veṅgaṇūr record quoted above, which is

Veṅkaṭa I.—and his spiritual teacher Tātāchārya.

Veṅkaṭa II., a crown-prince under Rāma IV.

engraved on the *gōpura* of the fine temple of Vṛiddhāchalēśvara, states that a certain Liṅgā-Reḍḍi of Paṇṭakula consecrated the god and the goddess in that temple, presented the images to be carried in procession, constructed the *garbhagṛiha* (*i.e.*, the *sanctum* of the temple), the halls called ardha-*maṇḍapa*, mahā-*maṇḍapa* and nṛitta-*maṇḍapa*, the inner circuit, the second circuit and the *gōpura* and provided for permanent worship.

The temple of Vṛiddhāchalēśvara at Veṅgaṇūr built in the beginning of the 17th century A.D.

A later record on the same *gōpura* (No. 2 of Appendix C) which is dated in Śaka 1591, belongs probably to the reign of Raṅga VI. It records that the cultivating classes of Veṅgaṇūr including Veḷḷāḷas and others, the *Kāśāvargattār* including Kōmuṭṭis, Kaikkōḷar, Śēṇiyar, Śekkār, Eruttukkārar, etc., the Brāhmaṇas and other *Perumakkaḷ* of various castes, also granted grain to the same temple at a fixed rate, as often as they raised crops. One *paṇam* on every loom and one *paṇam* per head of the *Kāśāvargattār* each year, was also given. The existence of these two records on the *gōpura* of the temple and the non-existence of earlier inscriptions on the central shrine, clearly prove that the Veṅgaṇūr temple must have been built in the beginning of the 17th century A.D. by a Reḍḍi of Paṇṭakula—the race to which the early Reḍḍis of Koṇḍavīḍu also belonged.

Other Dynasties.

63. Mr. G. Ramadas Pantulu of Vizagapatam has been kind enough to send to me, for examination, a copper-plate of the Eastern Gaṅga king Dēvēndravarman, son of Guṇārṇava. It is dated in the year 195 of the Gāṅga Era, both in words and in numerical symbols. The only other copper-plate of this king published by Professor Hultzsch in *Ep. Ind.* (Vol. III, p. 130), is dated in the year 183 of the same Era, *i.e.* 12 years earlier than the present grant.

Grant of Dēvēndravarman, of the year 195.

The object of the inscription was to register the gift of land, in the village Siddhārthakagrāma in Varāhavartanī district, to the *Brahmachārin* Ṭamparaśarma-Dīkshita, a resident of Ēraṇḍapa[l]li. The record was written by the *purōhita* Chharampa-Nandiśarman under instructions from (?) Dīkshitaśrī-Madanāṅkura, son of Mātṛichandra of the race of Apūrvanaṭa living at Ēraṇḍapalli. It may be noted that Dēvēndravarman's Chicacole plates were written by another son of the same Mātṛichandra; and Chharampa-Nandiśarman, the writer of the present grant, was apparently connected with Achchharampa one of the donees in the Chicacole grant. The engraver of the plates under review was the artisan (*akhaśāli*) Nagana-Bhoi, son of Śaṅkara. The date of the grant is particularly specified as belonging to the Kaliṅgāṅka (Era) which is perhaps the actual form by which the Gāṅgēya Era was known. The village Siddhārthaka figures also in the Achyutapuram plates of Indravarman (*Ep. Ind.* Vol. III, p. 127) and Ēraṇḍapalli is, perhaps, identical with Ēraṇḍapalla, whose chief Damana, we know, was captured and liberated by the Gupta king Samudragupta in or about the 4th century A.D.

Its contents.

64. During the year under review two Eastern Chāḷukya copper-plate grants of Guṇaga Vijayāditya III. and Amma II. (Vijayāditya VI.), were examined. Neither of them is dated in the regnal year or in the Śaka Era. The former, as usual, gives the genealogy of the Chāḷukyas with small differences in the period of rule of the successive sovereigns. Jayasiṁhavallabha (I.) is stated to have ruled 33 years instead of 30 and Indrabhaṭṭāraka is omitted, although in other inscriptions he is stated to have reigned for seven days. Vijayāditya Bhaṭṭāraka I. is given 19 years instead of 18 and Narēndramṛigarāja Vijayāditya II., 41 years instead of 44. His successor Kali-Viṭṭara[sa *] ruled for 20 months instead of 18. The details about Vijayāditya II. recorded in the grant are not unknown from previous records. It is stated of Vijayāditya III. that he had the surnames Bhuvanakandarpa, Guṇaga, and Arasaṅkakēsari. The *āj̃apti* of the grant was the well-known chief Paṇḍaraṅga and the engraver was Vijayāchārya, a resident of Vijayavāḍa, *i.e.*, Bezwāḍa. The other grant which is of Amma II. also goes through the whole genealogy in the beginning, from Vishṇuvardhana (I.) to the reigning sovereign

Uṟuvuṭūru grant of Guṇaga-Vijayāditya III.

Nammūru plates of Amma II.

Amma II. It records a grant of land to the Brāhmaṇa Vishṇuśarman residing at Gōraṇḍa. The land belonged to the village of Nammūru in Guḍlakaṇḍēṟuvāḍi-vishaya and consisted of 12 *khaṇḍikās* of Kōdravāvāpakshētra, *i.e.* land which may be covered by ten *khaṇḍikās* of *kōdrava* seed thrown broadcast (*Ep. Ind.* Vol. X, p. 47).

Vijaya-Gaṇḍagōpāla.

65. Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva, who began to rule in A.D. 1250 (Annual Report for 1910–11, Part II, paragraph 15), is represented by nine inscriptions from the Chingleput and the North Arcot districts. These range in date between his 3rd and 26th years. No. 302 of Appendix B records a gift of land by his son (*piḷḷaiyār*) Rājarāja-Śambuvarāyar. It is interesting to note that the recipient—the Vishṇu temple at Atti—was allowed to collect, on the lands granted, all dues such as income in paddy (*nellāyam*), income in coin (*kāśāyam*), *kāśukaḍamai*, etc., excepting *pāḍi-kāval* which, as suggested in a previous report, was the fee paid for "the protection of the *pāḍi* from outsiders." No. 303 of Appendix B also mentions Rājarāja-Śambuvarāya but with the attribute *Āḷappirandāṉ* which in its more complete form is usually *Avaniyāḷappirandāṉ*. This attribute is found generally prefixed in inscriptions to the name of Peruñjiṅgadēva, the Pallava usurper who, for a time at least, put down Chōḷa supremacy in the central districts and was contemporaneous with Vijaya-Gaṇḍagōpāla. The attribute *Āḷappirandāṉ* affixed to the name Rājarāja Śambuvarāya may, perhaps, suggest that Vijaya-Gaṇḍagōpāla and Peruñjiṅga belonged to one and the same stock. Śambuvarāyaṉ Pallavāṇḍār mentioned in a record of Rājarāja III (No. 106 of Appendix B) is probably identical with prince Rājarāja Śambuvarāyar. Pallavāṇḍār added to his name, also suggests that Śambuvarāyar was of Pallava descent.

Collection of all taxes, except *pāḍi-kāval*, permitted on lands granted to the temple at Atti.

Two sons of Vijaya-Gaṇḍagōpāla.

Perumāḷ-Nāchchi, senior queen of Pañchanadivāṇa-Nīlgaṅgaraiyar, another son (*piḷḷaiyār*) of Vijaya-Gaṇḍagōpāladēva, is referred to in No. 117 of Appendix B from Tiruvoṟṟiyūr. It is not certain if the term *piḷḷaiyār* of this and the Atti record (No. 302 of Appendix B) has to be taken to mean 'son' or as a mere term of endearment applied by Vijaya-Gaṇḍagōpāla to some of his feudatories. If the former alternative is accepted to be the more probable one, Pañchanadivāṇa-Nīlagaṅgaraiyar, after whom the Vaishṇava village Tirumaḷiśai in the Chingleput district was surnamed Pañchanadivāṇa-chaturvēdimaṅgalam and where, also a number of orders issued by him in his own name were found registered on the walls of the Vishṇu temple, must be identical with the prince mentioned in No. 117 of Appendix B, and as such a brother of Rājarāja Śambuvarāyar. In this connection, it may be pointed out that Madhurāntaka Pottappi-Chōḷa was the surname both of Vijaya-Gaṇḍagōpāla and Vīra-Gaṇḍagōpāla who were the contemporaries of the Pāṇḍya king Jaṭāvarman Sundara-Pāṇḍya I., the Hoysaḷa Vīra-Sōmēśvara and the Kākatīya king Gaṇapati (Report for 1910–11, p. 66, paragraph 16). Two records of Madurāntakaṉ Pottappichchōḷaṉ come from Tiruvoṟṟiyūr (Nos. 191 and 241 of Appendix B) and register orders (*ōlai*) of this feudatory chief. In the latter he signs himself as Mānavijaya. A record of Rājarāja III dated in his 22nd year (= A.D. 1238) also registers an order (*ōlai*) of Madhurāntaka Pottappi-Chōḷa (No. 198 of 1912).

Madurāntakaṉ Pottappichchōḷaṉ, a feudatory of Rājarāja III.

66. No. 296 of Appendix B contains a eulogy (in Tamil verse) of Pallavāṇḍār Kāḍavarāyar, son of Kūḍal-Āḷappirandāṉ Kāḍavarāyar. From the introductory passage in prose we learn that the former (*i.e.*, Kāḍava II.) was the conqueror of the Toṇḍai-maṇḍalam. It has been recorded, in the Annual Report for 1905–06, paragraph 6, that Peruñjiṅgadēva (Mahārājasiṁha) also bore the surname Kūḍal-avaṇi-Āḷappiṟandāṉ. The same person must apparently also be meant in the inscription under reference which gives to him the additional title Kāḍava. This attribute with the title Pallavāṇḍār given to Kāḍava II., shows that the father and son both claimed Pallava descent. Kāḍava II. is apparently also to be identified with that son of Kūḍal-avaṇi-Āḷappirandāṉ Peruñjiṅga, w ho is stated in a Tiruvaṇṇāmalai record (No. 480 of 1902) (also in verse) **'to have driven the Teluṅgar to the north so that they may perish in the north.'**

Kāḍava I. and Kāḍava II.—the Pallava chiefs of Kūḍal (*i.e.*, Cuddalore).

If Kāḍava I. was already the lord of Kūḍal-avaṇi and the protector of Mallai (*i.e.*, Māmallapuram or Seven Pagodas) almost on the border of the Toṇḍai-maṇḍalam, there is no reason why his son Kāḍava II. must have conquered the Toṇḍai-maṇḍalam once again. Perhaps the Teluṅgas (Kākatīyas) who had occupied the Toṇḍai country in the time of Gaṇapati after taking possession of Conjeeveram, were actually expelled from that province, by prirce Kāḍava II. and driven even as far north as Drākshārāma in the Gōdāvari district. This inference is now confirmed from what is stated in the record under reference, viz., that Kāḍava II. killed a very large number of his enemies at Śēvūr and created 'mountains of dead bodies and swelling rivers of blood.' The inscription affords no clue as to who the enemies were, with whom Kāḍava fought the battle. Śēvūr is, probably the present Mēl-Śēvūr in the Tindivanam tāluka of the South Arcot district. One of the verses in the record states that Toṇḍai conquered by Kāḍava II., included Peṇṇai-nāḍu and the Tirumala (Vaḍa-Vēṅgaḍa) hills. It appears, therefore, very probable that while Kāḍava I. may have been the hereditary chief of the Kūḍal country under Chōḷa supremacy, his son Kāḍava II., apparently, asserted independence and extended his father's dominion north and south. This Kāḍava II. must have been identical with the Peruñjiṅgadēva (Mahārājasiṁha) who captured and confined the Chōḷa king Rājarāja III. at Śēndamaṅgalam in the South Arcot district. One of the bloody and decisive battles fought either in driving the northerners from the Toṇḍaimaṇḍalam or in extending his dominion over 'farther south,' in face of the combined efforts of Chōḷa and Karṇāṭaka (Hoysaḷa) forces to stop it (as suggested by the Tiruvēndipuram record; *Ep. Ind.* Vol. VII, p. 160 ff.), must have taken place at Śēvūr. Kāḍava's invasion of the north and south, beyond his hereditary dominion, —the Toṇḍai-maṇḍalam — could not have amounted to anything like the occupation of all that territory.

Kaḍava II., conqueror of Toṇḍai-maṇḍalam.

Battle of Śēvūr.

67. Sakalalōkachakravartin Rājānārāyaṇa Śambuvarāya is known to have succeeded to the throne in Śaka 1260–61 (Annual Report for 1910–11, paragraph 65). Seven inscriptions of this chief have been copied during the year under review. The settlement of disputes, already referred to, among the *Padiyilār*, the *Dēvaraḍiyār* and the *Ishabhattaḷiyilār* of Tiruvoṟṟiyūr in regard to the order of precedence in temple service, has been recorded in No. 212 of Appendix B and is of special interest. The inscription is dated in the 5th year of Rājanārāyaṇa Śambuvarāya (*i.e.* about Śaka 1265–6) and we are informed that the *mudaliyār* of the Bhikshā-*maṭha* at Perumbaṟṟappuliyūr (*i.e.* Chidambaram) presiding, the *māhēśvaras*, the trustees, the *nāṭṭār*, the *Vīraśōḷa-aṇukkar* and the *Kaikkōḷar* of the temple met in the Vyākaraṇadāna-*hall* at Tiruvoṟṟiyūr and found that a number of the *Padiyilār* who were doing duty in accordance with a previous decision arrived at in the time of Perumāḷ Sundara-Pāṇḍya-dēva 'who took all countries,' had either died, or, had been reduced to straitened circumstances in life. Thereupon they appointed some *Ishabhattaḷiyilār* to assist the *Padiyilār* and exempted the *Dēvaraḍiyār* from doing certain duties such as *tiruvalagu*, *tirumeḻukku* (cleaning with cow-dung), *taḷigai-viḷakku*, cleaning rice required for rice-offerings to the god, etc., which, evidently, they used to do before this arrangement came into force. It was also settled that, the dance (*śandikkunippam*) in the shrine of the goddess, and the waiting upon the goddess with *chauris* on occasions when she was installed during the day, were assigned to the *Dēvaraḍiyār* and the *Padiyilār* together, the latter coming in first and the former following. The *Dēvaraḍiyār* carried everywhere the plates *tirunīṟṟukkāppu* and *pushpattaḷigai*, while the *Ishabhattaḷiyilār* displayed the *agamārgam* and *varikkōlam*. When the *Padiyilār* played *śokkam* and performed (the dance) *śandikkunippam*, the *Ishabhattaḷiyilār* supplied vocal music. The *Ishabhattaḷiyilār* were not to carry, in any case, the white *chauris* or perform the *tiruvandikkāppu*. (Each of) the *Padiyilārs* got 30 *kalams* of paddy for one year, for their maintenance, whereas each of the *Dēvaraḍiyār* received 1 *nāḻi* of cooked food every day. Such were the terms of the settlement. Those who transgressed them were cursed to be 'traitors to Śiva,

Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.

Padiyilār, *Dēvaraḍiyār* and *Ishabhattaḷiyilār* in the temple of Tiruvoṟṟiyūr.

Their duties.

traitors to their district, their community and their creed.' From the way in which the distribution of services was effected in this record, it appears as if the *Padiyilār* were of a superior social status to that of *Dēvaradiyār* and that these in their turn were superior to the *Ishabhattaliyilār*. One point worth noting in the duties prescribed to the *Dēvaradiyār*, is the washing of the temple with cow-dung and the cleaning of the rice required for rice-offerings. The *Dēvaradiyār*, in temples to-day, do not do such work but mostly sing and dance. Evidently in former times their work as *Dēvaradiyār* 'servants of the god' was more of the nature of manual labour, than of mere coquetry.

Muhammadan invasion referred to in a record of the 7th year of Rājanārāyaṇa Śambuvarāya.

68. No. 203 of Appendix B from the Tiruvoṟṟiyūr temple states that, prior to the period to which the inscription refers, the temple was subject to the rule of the Muhammadans (*Turukkar*). Many of its belongings which had been buried under ground (for safety); but these were removed by the Muhammadans and appropriated. Such of the property as had escaped their clutches (*e.g.* metallic lamp-stands, *etc.*) was stolen and similar acts of treachery, practised against the god Śiva by certain private individuals. The *māhēśvaras* and the trustees of the temple, together with Śaṅkaradēva, the agent of Bhuvanēkabāhudēva *alias* Kaliyuga Vīrabhadradēva, instituted enquiries into the matter in the hall called Vyākaraṇadāna-*maṇḍapa*. But, as most of the culprits had died in the meantime, the lands and houses belonging to them had to be confiscated to the temple. The record also registers the sale of land and houses belonging to another private individual who had been punished for committing a State offence. The invasion and the temporary occupation of the country by Muhammadans about this time, have been referred to more than once in epigraphical records. No. 434 of 1903 from Tiruvāmāttūr in the South Arcot district states that the Muhammadans had invaded and brought about 'ruin in the country' (Annual Report for 1903–04, paragraph 27). In paragraph 46 above, reference was made to the Muhammadan occupation of the temple at Tirupputtūr in the Madura district and its reconsecration by Viśālayadēva. These go to confirm the invasion of Mālik Kāfur in A.D. 1310 and show that he or his forces must have marched right through the Chingleput and the South Arcot districts before reaching Madura, and caused considerable havoc to Hindu temples, spreading ruin everywhere. It is interesting to note in the record under reference, that one of the hamlets near Tiruvoṟṟiyūr was called Tirunāḷaippōvāṉ-viḷāgam evidently after the pariah saint Nandaṇār whom the *Periyapurāṇam* refers to as Tirunāḷaippōvār.

Other references.

Two other records of Rājanārāyaṇa Śambuvarāya are worth noting. These are Nos. 276 and 410 of Appendix B which also come from the same part of the country. The former mentions how the inhabitants dwelling in the city within the enclosing walls (*tirumaḍaiviḷāgappaṭṭaṇam*) of the Tiruvālīśvara temple at Nerumbūr, abandoned it, not finding means for livelihood. On this occasion, the Kaikkōḷar also ran away and settled down in a different village. The temple authorities had to request them to come back and to grant certain favourable concessions in the matter of collecting *kaḍamai*. Special terms granted to cultivators for resettling in villages once abandoned by them, are also supplied by No. 36 of Appendix C. The epigraph from Marudāḍu (No. 410 of Appendix B) refers to heavy floods (*peruveḷḷam*) in the sixth year, (*i.e.* A.D. 1345) of Rājanārāyaṇa Śambuvarāya and to the breaches caused to the tank of that village.

Villages abandoned for want of livelihood and re-occupied on concessions being granted.

69. The Hoysaḷa kings are represented only by four records in the collection. One (No. 519 of Appendix B) belongs to the 27th year of Sōmēśvara and registers a grant for the prosperity of prince Viśvanāthadēva who, we know, was the son of Rāmanātha and grandson of Sōmēśvara. The three remaining records are of Vīra-Rāmanātha. In his 11th year, Rāmanātha's great minister was *Pakkadikkāra* Sōmaya-Daṇḍa-Nāyaka. It is stated that an agent of this chief named Śrīrāman-Chakravarti sold the village of Uṟandai *alias*

The Hoysaḷa prince Viśvanātha mentioned in a record of his grandfather Sōmēśvara.

Vīrasundaranallūr to the temple at Kārkuḍi for 16,000 *kaśu* (No. 40 of Appendix C). From No. 527 of Appendix B we gather that in the 17th year of Vīra-Rāmanātha the tax called *āḍiṟai-pāṭṭam* was imposed upon eight districts which formed the Ūṟṟattūr-nāḍu and consisted of 10 *kāśu* per year on each sheep, 30 *kāṣu* on each cow and 100 on each buffalo. The temple tenants were, however, exempted from these taxes.

Tax on cattle.

70. I had occasion to refer in my last report, to an interesting record of Mummaḍi-Nāyaka at Kōṟukoṇḍa and to the allied copper-plates from Śrīraṅgam (Part II, page 87, paragraph 68). E. B. Elwin, Esq., I.C.S., the Collector of Gōdāvarī very kindly forwarded to me for examination, a set of four copper-plates which also belong to the time of Mummaḍi-Nāyaka. After four imprecatory verses, the record introduces us to the fourth (Śūdra) caste which was produced of the feet of Īśvara in order that it may be a support (*ādhāra*) to the three twice-born castes (Brāhmaṇas, Kshatriyas and Vaiśyas). Verses 6 and 7 describe the highly aristocratic feeling which these Śūdras entertained as early as the 14th century A.D. The verses state: "It is needless to say that the purity of this caste exceeds that of the three (other) castes (*i.e.* the twice-born); for, verily this (caste) was born with Bhāgīrathī (the Ganges) who is the purifier of the three worlds! The members of the caste are devoted to their duty, not wicked, pure-hearted and untouched by anger and such like sins. They assist the kings and largely contribute to the happiness of the whole earth." In the Triliṅgadēśa, *i.e.*, the Telugu country, there was a certain Kēśava-Nāyaka of the Mañchikoṇḍa-*gōtra*. His son was Gaṇapati. His son was Kūnabhūpāla; and his son Mummaḍi-Nāyaka. This Mummaḍi-Nāyaka ruled over the country between the two branches of the Gōdāvari river which included the petty principalities of Beṅgara, Kuravāṭa, Kōna and Vānāra. Mummaḍi married a niece of Kāpaya-Nāyaka who was famous under the title "Āndhra-Suratrāṇa" (*i.e.*, the Sultan of the Andhra country). Mummaḍi-Nāyaka ruled at Kōṟukoṇḍa while his two younger brothers Śiṅgaya-Nāyaka and Gannaya-Nāyaka occupied Kōṭipurī and Ṭāḍipāka. Śiṅga founded a town called Mummaḍivīḍu on the bank of the river Pampā and made it his capital. Three generations of a family of doctors (Vaidya) who were dovotees of Śiva, are next given and it is stated that in Śaka 1290, corresponding roughly to A.D. 1368, the village Akkalapūṇḍi surnamed Mummaḍi-Śiṅgavaram was granted to Parahitāchārya, a member of the Vaidya family mentioned above. The composer of this elegant inscription was a certain Kāmadēva. The signatures of Śiṅgā-Nāyaka and Mummaḍi-Nāyaka are affixed at the end of the grant.

Akkalapūṇḍi grant of Śiṅgaya-Nāyaka.

In the Kaluvachēṟu grant of Anitalli recently published by Mr. Ramayya Pantulu in the *Journal of the Telugu Academy*, Vol. II., Part I, mention is made of a Kāpaya-Nāyaka, the son of Prōlaya-Nāyaka who rescued the country from the Muhammadans (*Yavanas*), immediately after the death of Pratāparudra. The latest date known for Pratāparudra is Śaka 1244 and it is, therefore, possible that Kāpaya "the Sultaṇ of the Andhra country" who was the father-in-law of Mummaḍi-Nāyaka, is identical with the Kāpaya-Nāyaka mentioned in the Kaluvachēṟu grant. Again the donee Parahitāchārya of the Kaluvachēṟu grant was a later member and namesake of the donee in the Akkalapūṇḍi grant.

71. The connection of the Kōṟukoṇḍa chiefs with the Śrī-Vaishṇava teachers of Śrīraṅgam has been already established by the discovery of a copper-plate at Śriraṅgam and a stone inscription at Kōṟukoṇḍa both of which refer to the Vaishṇava teacher Parāśarabhaṭṭa VII. Mr. M. T. Narasimha Aiyangar of Bangalore drew my attention to some works of the Vaishṇava teacher Vēdānta-Dēśika who lived about the end of the 14th century A.D. These, according to tradition were composed for the pleasure of his pupil Śiṅgappa-Nāyaka. One of Dēśika's poems, the *Subhāshitanīvī* with its commentary *Ratnapēṭikā*, has been edited by Mr. Narasimha Aiyangar in the Vāṇī Vilās Press, Śrīraṅgam. He has pointed out in the introduction that the prefix *Śarvajña* added by tradition to the name of Śiṅgappa-Nāyaka is not found in the *Ratnapēṭikā*. The latter commentary says that Śiṅga was living at Rājamahēndranagara and was receiving teachers from Śrīraṅgam for explaining to him

Śiṅgaya-Nāyaka probably identical with the Śingappa-Nāyaka for whom Vēdānta-Dēśika wrote the peom *Subhāshitanīvī*.

the tenets of Vaishṇavismin which he was much interested. The identification of Śiṅga with Sarvajña-Śiṅga of the Veṅkaṭagiri family or with his grandfather Śiṅga-prabhu, has to remain very doubtful, since the Zamindars of Veṅkaṭagiri could hardly have extended their power so far north as Rajahmundry. It is not unlikely that Śiṅga the pupil for whom Vēdānta-Dēśika wrote his works is to be identified with Śiṅgaya-Nāyaka, brother of Mummaḍi-Nāyaka of Kōṛukoṇḍa.

72. In my last Annual Report, paragraph 54, I noticed a record copied at Kumbhakōṇam which was dated in Śaka 1412 (= A.D. 1490–91) in the reign of Paṭṭukaṭṭāri Kōnēridēva-Mahārāja. He was evidently the successor of Sāḷuva Tirumalarāja in the government of the Trichinopoly country. No. 74 of Appendix C which comes from Tiruchcheṅgāṭṭāṅguḍi belongs to this same Kōnēridēva-Mahārāja and is dated in the year 1417, Ānanda. It records the gift to the temple of about 40 to 45 different taxes which appear to have been generally collected by the palace at that period. The taxes included *Iḍaṅgaivari* and *Valaṅgaivari*. It may be noted that *veṭṭi-vari* 'free labour', however, was retained by the king.

Paṭṭukaṭṭāri Kōnēridēva-Mahārāja.

Forty-five taxes granted to the temple at Tiruchcheṅgāṭṭāṅguḍi.

73. Two records relating to Muhammadan rulers, have been copied during the year. No. 582 of Appendix B comes from Lēpākshi in the Anantapur district and is dated in Śaka 1602 Raudri (= A.D. 1680–81). It refers itself to the rule of Hajarat Sulutānu Abdula Hasānu Alaṁgīru Pansāhā, *i.e.* Hazarat Sultan Abdul Hassan Ālaṁghyr Pādshah. This king must be identical with the Quṭb Shāhi king Abul Hassan of Golconda who was the last of that dynasty and ruled from A.D. 1672 to 1688 (Annual Report for 1911–12, paragraph 74). Pṛithiviśeṭṭi Rāyana-Bhāskara who presided over the mercantile community, made a grant of certain tolls to the temple of Śānta-Nañjuṇḍēśvara at Lēpākshi, in the Śaka year 1603 (No. 581 of appendix B), evidently in the reign of this same Quṭb Shāhi king Abdul Hassan Ālamghyr Pādshah. This princely merchant was mentioned already on page 83, paragraph 60 of my report for 1912, as a contemporary of the Kārvēṭinagar chief Sāḷuva Mākarāja-Tirumalarājayyadēva-Mahārāja. It may be noted that the *pharmāna* from Ālamghyr Pādsha therein referred to, must be the one from the Quṭb Shāhi king Abdul Hassan of No. 582 of Appendix B. Another Mussalman chief mentioned in the collection was Hajarat Dāvadu Khān whose Hindu officer Muttambi Mudaliyār appointed a certain private individual to conduct the charities in the temple of Tiruvoṟṟiyūr (No. 183 of Apppendix B). He may be identified with Dáūd Khān who ruled as the Nawab of Arcot from A.D. 1703–10 (Sewell's *Lists of Antiquities*, Vol. II., p. 198).

The Quṭb Shāhi king Abul Hassan of Golconda.

74. A record in Marāṭhi (No. 398 of Appendix B) which comes from Dēvikāpuram and is dated in Kshaya (= A.D. 1806–7) registers the consecration ceremony of the goddess (Bṛihadāmbā) which was performed under orders of Śarafaji-Rājā Sāheb (*i.e.* Sarfōji II who ruled between A.D. 1798 and 1833). Evidently the shrine had been renovated and a fresh consecration was found necessary. The contents of Nos. 397 and 406 of Appendix B imply the repairs which must have been again made to the same shrine, in the last century. These record that the ceremonies *ashṭabandhana* and *kumbhābhishēka* which are usually held after the repairs to a temple have been completed, were celebrated by Abhinavapūrṇapriya Śrīnivāsa Rao Saheb, Jaghirdar of Arni, on the 27th of November 1889.

75. In a record from Kōṭṭūr in the Tanjore district (No. 463 of Appendix B) reference is made to the regime of Daḷavāy Ānandarāyar Sāhēb. This was apparently the Brahman minister Ānandarāyamakhin of literary fame who served the three Maḥrāṭhā kings of Tanjore, Śāhaji, Śarabhaji and Tukkōji (*Reports on Sanskrit Manuscripts* by Professor Hultzsch, No. II, Introduction, p. ix), between the years 1684 and 1736 A.D. *Daḷavāy* is a title still in vogue and means 'a general, a chieftain or minister of state'. Ānanda Rao Pēshwa, as he Ānandarāya was also otherwise called, is stated to have defeated the combined troops of Madura and Pudukkōṭṭai in one of the battles that were fought when 'the right of succession to the Maravan chiefship became the subject of violent contest attended with bloodshed between two rival claimants' (*Ind. Ant.* Vol. XXXIII, p. 182).

No. 574, *dated* 18*th July* 1913.

Submitted.

A. H. Longhurst,
Addl. Supdt., Archæological Survey,
Southern Circle.

Order—No. 961, Public, dated 2nd August 1913.

Recorded.

2. During the year 614 inscriptions were copied and 26 Tamil inscriptions from Ceylon transcribed and examined. The number of transcripts now on record in the epigraphical office at Ootacamund is approximately 10,000. Only a very small proportion of these has however been published and the question of accelerating the publication of inscriptions *in extenso*, with their translations, is at present under the consideration of the Government.

3. The Government observe that photographs of miscellaneous antiquities are taken by the epigraphical staff during the course of their tours. Some arrangement should be made whereby the same objects are not photographed both by the Epigraphical and the Archæological Survey departments. The photographing work of the former department should ordinariiy be restricted to objects connected with epigraphy.

4. The Additional Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the ancient monuments referred to in paragraph 7 of part I of the report and the clearance of the jungle near the heap of sculptured boulders at Mahabalipuram mentioned in paragraph 4.

5. The Collector of Chingleput is requested to ascertain and report whether the Trustees of the Adi-Varahaswamin temple at Mahabalipuram are willing to carry out the improvements suggested by the Assistant Superintendent in paragraph 4 of the report.

6. The programme of work for the next field season is approved.

(True Extract.)

A. G. Cardew,
Chief Secretary.

To the Assistant Archæological Superintendent for Epigraphy,
Southern Circle (with 40 copies).
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,, the Superintendent, Government Museum.
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39.	Asiatic Society of Bengal, 57, Park Street, Calcutta	1
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56.	Presidency College Library, 1, College Square, Calcutta	1
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85.	M. A. O College Library, Aligarh	1
86.	Christian College, Allahabad	1
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88.	Panini Office, Allahabad	1
89.	Public Library, Allahabad	1
90.	Secretariat Library, Public Works Department, Allahabad	1
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94.	Queen's College, Benares	1
95.	Sanskrit College, Benares	1
96.	Christ's Church College, Cawnpore	1
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98.	Provincial Museum Library, Lucknow	1
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DELHI.

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120.	Secretariat Library, Peshawar	1

BURMA.

121.	Victoria Memorial Library, Bassein	1
122.	Myanma Awba Club, Kyaiklat, Pyapon District	1
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124.	Buddhist Library, Nathinggyaung, Bassein District	1
125.	Buddhist Propaganda Society, Pegu	1
126.	Young Men's Buddhist Association, Pegu	1
127.	Baptist College, Rangoon	1
128.	Bernard Free Library, Rangoon	1
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130.	Cedi Yengana Association Library, Shwe Dagon Pagoda, Rangoon	1
131.	Phayre Museum, Rangoon	1
132.	Rangoon College, Rangoon	1
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136.	Teachers' Institute, Rangoon	1
137.	Trustees of the Shwe Dagon Pagoda, Rangoon	1
138.	Young Men's Buddhist Association, Rangoon	1

ASSAM.

139.	Cotton Library, Dhubri	1
140.	Cotton College, Gauhati	1
141.	Curzon Hall Library, Gauhati	1
142.	Government Library, Shillong	1
143.	Secretariat Library, Shillong	1
144.	Victoria Jubilee Library, Tezpur	1

CENTRAL PROVINCES.

(a) Institutions.

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151.	Morris College, Nagpur	1
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157.	The Chief Commissioner of Coorg's Library, Bangalore	1
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2. During the year under review two important Government Orders were passed, in connection with (1) the Reports on Epigraphy and (2) the publication of *South-Indian Inscriptions*. In the first of these it was suggested that in column 5 of appendices B. and C—lists of inscriptions—full details of dates as entered in the inscriptions, should be given together with some indication as to their probable age, in cases where this appears necessary and where the Śaka year is not mentioned. The former has been done; but in adopting the latter some difficulty has been felt inasmuch as the records of the mediæval Chōḷa and Pāṇḍya kings of the 12th and 13th centuries of the Christian era—records where presumably some indication as to the probable age is expected—refer themselves to many details of transaction but rarely mention facts by which we could further approximate the age of these kings. Palæographical evidence in this direction, is impossible; for no appreciable differences in writing are seen within one century or two. Still, where some indication was forthcoming from internal evidence as regards the approximate date of an inscription, it has not been left unnoted either in the "Remarks" column of the appendices or in Part II of the Report, under the particular dynasty to which the king belongs. The results of the calculation of dates found in inscriptions of the last year's collection have been kindly furnished by the Hon'ble Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.; and have been embodied in appendix D. The dates of the current year calculated by the same scholar are included in appendix E, below. Full particulars as to the district, taluk and village in which the inscriptions are found have also been given in column 2 of the lists where the village names occur for the first time.

3. G.O. No. 47, Public, dated 9th January 1914, lays down the principles to be followed as regards the future working of the department in the matter of collection and publication. A schedule of the contents of inscriptions as hitherto given in the appendices to Part I of the Report and a digested summary of facts gleaned from the inscriptions examined during the year which forms Part II of the Report, are not found to be enough. In the opinion of competent scholars whom the Government have consulted, the work of the Epigraphical Department is best done "by transcribing the full texts of selected inscriptions as accurately as possible, supplying a careful translation, adding brief notes where they appear to be called for, (without however dealing with the material in an over-elaborate manner) and publishing the results with such facsimiles of the original inscriptions as may seem to be necessary." The Government also welcome any assistance which may be obtained from honorary workers in the preparation of inscriptions for publication. The programme of work of the department thus defined will henceforth consist of (1) collection of inscriptions, (2) preparation of transcripts and (3) publication of the more important of them with texts and translations and with facsimiles where necessary. Items (1) and (2) are being regularly attended to year after year, so much so that in the large collection of inscriptions in this office only a tenth remains untranscribed. Item (3) applies to the publication of *South-Indian Inscriptions* of which Volume II, Part IV, was issued last year by the late Rai Bahadur V. Venkayya. Part V of the same Volume containing a general Introduction to Volume II, Index and two Pallava copper-plate inscriptions (with translations and facsimile plates) has been prepared during the year and sent to the Press. It is in galley proof and I hope to issue the part in a few months. Before any dynastic volumes of the series could be taken up, I beg to submit that Volume III of *South-Indian Inscriptions*, of which Parts I and II have been already issued by Professor Hultzsch, must be continued by bringing out at least two more parts with some important Chōḷa records and facsimiles, making thus Volumes II and III relate almost entirely to Chōḷa kings. Volume IV will have similarly to be devoted to the Pāṇḍyas exclusively.

Office Routine.

4. The Hon'ble Mr. L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., having offered to draw up an ephemeris for this office from A.D. 700 to 1800, the Government have been pleased to sanction two clerks to be borne on this establishment and to work under the direction of Mr. Swamikannu Pillai, in his office at Madras (G.O. No. 1693, Public, dated 23rd December 1913).

Mr. S. R. Krishnaswami Ayyar, the Tamil Epigraphical Student, resigned on the 2nd August 1913 and Mr. G. V. Srinivasa Rao, B.A., was appointed in his place on the 2nd September 1913. Mr. K. Rama Sastri, Kanarese Epigraphical Student, tendered his resignation on the 11th March 1914. Messrs. G. Venkoba Rao and C. R. Krishnamachar were granted privilege leave for one month and twenty days and one month respectively.

Tours and Diary of the Assistant Superintendent.

5. During the year under review I did not undertake any long tours for inspecting temples and copying inscriptions. A short trip to Madras and Conjeeveram from 26th August to 7th September 1913 was taken up in studying the notes on iconography kindly sent by the Director-General through his Assistant Mr. V. Satesa Ayyar, B.A., and examining the stone and copper images at the Ēkāmrēśvarasvāmin temple, Conjeeveram. My stay at Poona for twenty days in the months of November and December was spent in directing the preparation of illustrative plates for Mr. Rice's *Coorg Inscriptions* (*vide* G.O. No. 1285, Public, dated the 15th October 1913). At Bezwada I examined once again the pillar in the Mallēśvarasvāmin temple with the Old Telugu metrical record on it and arranged with the Tahsildar for its removal to the local Museum. I hear from that officer that the trustees decline to remove the pillar to the Museum. Arrangements will have to be made for putting it up in a central place within the temple premises where all scholars can have access to the record. The Archæological Superintendent having called my attention to inscriptions at Vinukoṇḍa and Īpūru, these were secured on my way back from Poona.

The following is the diary of my travelling :—

1913.

July 5th.—Ootacamund to Coonoor and Coonoor to Kōṭagiri. Inspected the Kōṭa monuments at the suggestion and kind invitation of the Archæological Superintendent.
" 6th.—Kōṭagiri to Ootacamund.
August 26th and 27th.—Ootacamund to Madras.
" 28th to 31st.—Madras.
September 1st.—Madras to Conjeeveram.
" 2nd.—Conjeeveram. Examined certain stone images and took photographs.
" 3rd.—Conjeeveram to Madras.
" 4th and 5th.—Madras.
" 6th and 7th.—Madras to Ootacamund.
November 10th to 13th.—Ootacamund to Poona.
" 14th to December 5th.—Poona.
December 6th and 7th.—Poona to Hyderabad.
" 8th.—Hyderabad.
" 9th and 10th.—Hyderabad to Bezwada.
" 11th.—Bezwada to Vinukoṇḍa.
" 12th.—Vinukoṇḍa. Examined the temples and Masjid and copied inscriptions.
" 13th.—Vinukoṇḍa to Īpūru and back. Copied inscriptions.
" 14th to 16th.—Vinukoṇḍa to Bangalore City.
" 17th.—Bangalore.
" 18th and 19th.—Bangalore to Ootacamund.

Tours of the Establishment.

6. In obedience to G.O. No. 649, Public, dated the 26th May 1913, Mr. P. Visvanatha Ayyar, the Photographer, was sent to Simla on 11th June 1913 to bring back the negatives of photographs taken by this office and stored at Simla from 1906–07 to 1908–09. Mr. Visvanatha Ayyar returned to head-quarters on

29th June 1913. Mr. K. Rama Sastri, the Kanarese Epigraphical Student, started on tour for Coorg on 10th June 1913 to take copies of some inscriptions which had recently been discovered and were requisitioned by Mr. Rice for insertion in his *Coorg Inscriptions*. On the 22nd Rama Sastri was joined by Mr. C. R. Krishnama Achar, the newly appointed Telugu Epigraphical Student. Both of them toured in Coorg till 3rd July 1913. They thence proceeded to the Bellary district where they inspected all villages of the Bellary tāluk, copying inscriptions. On the 12th September 1913, the Telugu Epigraphical Student left Bellary for the northern districts of the Presidency and visited the places included in the programme submitted with my last *Annual Report* and returned to head-quarters on 25th October 1913. Meanwhile the Kanarese Epigraphical Student also returned to Ootacamund on 11th October 1913 after finishing his work in the Bellary tāluk. Mr. G. Venkoba Rao, the Senior Assistant, left Ootacamund on 2nd August 1913 and remained touring till 3rd December 1913. From the 4th to 19th August he was engaged in copying the stone inscriptions preserved in the Madras Museum (G.O. No. 482, Public, dated 15th April 1913).

The Year's Work.

7. The advance proof of the Annual Report for 1912–13 which was submitted to Government on 10th July 1913 was read in final proof and returned to the Press on 20th August 1913.

The Superintendent, Government Museum, kindly handed over to me for examination while I was at Madras in the beginning of September, many clay seals and votive tablets which had been discovered at Sankaram (Vizagapatam district) by Mr. Rea, in the year 1907. These were found to be very interesting, bearing miniature *chaityas* with the figure of Buddha seated within them and having the Buddhist creed *Yē dhammā*, etc., engraved below the Buddha, on the pedestal. Mr. Rea has given a Plate illustrating the different forms of these votive tablets and seals, opposite page 172 of the Director-General's *Annual* for 1907–08. One of the seals has a contrivance made at its bottom, so that it may be fastened on to some valuable object and bears the legend *Satyakānta* [*śrī*] incised in early Chālukyan characters with a floral device below and a lamp-stand and a triple umbrella (?) above. Another similar seal bears the legend *P*[*ū*]*tidurjjaya śrī* in characters of about the same period with a floral device below and a crescent-mark above. A dozen seals bore legends inscribed in the negative and were evidently meant for making impressions on some soft material. One of these was found to contain the name *Rēchapa* and two others, the name *Ā*[*dh*]*yapati* in Nāgarī characters of about the 9th century A.D.

Most of the Pāli, Telugu, Tamil and Kanarese records copied by my Senior Assistant in the Madras Museum have been identified with those already published in the Archæological volumes or with those secured by this office in previous years. The identified records have not consequently been included in the list of inscriptions copied during the year. The new Pāli records examined and entered in the appendix are as usual found to refer to the grant of a stone, a pillar or a railing made by lay disciples to the *stūpa* in which these inscribed stones were unearthed. The Superintendent, Government Museum, will be supplied with a list of all the identified records, giving references to the books in which they have been noticed.

8. One hundred and sixty-three villages were examined and 354 new inscriptions were copied during the year under review; one of them being a novel record engraved on a conch presented to the temple of Varadarāja-Perumāl at Tōludūr in or about the beginning of the 13th Century A.D. (No. 402). These with the 84 epigraphs reserved for examination from the last year's collection bring up the total of inscriptions examined and transcribed to 438. The fall in the number as compared with the collection of previous years is due to the fact that the Tamil Epigraphical Student Mr. S. R. Krishnaswami Ayyar resigned his place just before the camping season and the new candidate who was appointed in his place has yet to be trained in the work of copying and collecting inscriptions. All the inscriptions included in appendix B have been tentatively transcriped. The transcribts of last year have been distributed

into the several files arranged under various dynasties and index tickets prepared to facilitate collation. The work done in connection with the publication of *South-Indian Inscriptions* has been referred to in paragraph 3, above.

9. Appendix A includes 12 copper-plate inscriptions examined during the year. H. M. Hood, Esq., I.C.S., was kind enough to send me a valuable set of plates on which was engraved a long inscription, a charter granted to 46 Brāhmaṇas on the occasion of the obsequial ceremonies of the king's son who died on a battle-field. The plates will be deposited in the Madras Museum. Another set of copper-plates of a much earlier period were secured for examination through Mr. Venkatarayappa, the *karṇam* of the village of Kañchasamudram in the Hindupur tāluk of the Anantapur district. These bear an inscription of one of the early Gaṅga kings of Mysore and throw much light on their chronology. The purchase of the plates for the Government Museum is under correspondence. J. N. Roy, Esq., I.C.S., Collector of Guntur, forwarded for examination a Pallava grant of the time of a certain Vijaya-Vishṇugōpavarman. Though full of mistakes the plates are important enough and supply some information for settling the Pallava genealogy prior to the time of the Siṁhavishṇu line of Conjeeveram. Mr. Ramdas Pantulu of Jeypore and Mr. J. Ramayya Pantulu have as usual been kind enough to lend their valuable collection of copper-plates, for my inspection. The Eastern Gaṅga record of the Mahārāja Indravarman supplied by the former mentions the capital Dantapura (*i.e.* Kaliṅganagara-Mukaliṅgam; see *Ep. Ind.* Vol. VIII, p. 161) and contains the date 14[9] expressed in numerical symbols—the astronomical details given being *Pushya*, *di.* 20 in one portion of the inscription and *Kārttika-Paurṇamāsī*, in another portion. Mr. Ramayya Pantulu's collection consists of four early Eastern Chālukya plates and of one record of the Vishṇukuṇḍin king Mahārāja-Mādhavavarman *alias* Janāśraya-Mahārāja. This last must be a new and a later member of the family of Vishṇukuṇḍins to which belonged Indravarman of the Rāmatīrtham Plates (shortly to be published) and Vikramēndravarman II of the Chikkulla Plates (*Ep. Ind.* Vol. IV, pp. 193 ff.). The Eastern Chālukya plates are historically valuable and are noticed in Part II below. The Tahsildar of Bellary also kindly forwarded for my examination through the Kanarese Epigraphical Student who was touring in Bellary, a set of plates which belong to the time of Virūpāksha of the first Vijayanagara dynasty. The remaining two plates included in appendix A which belong to the Chōḷa king Rājakēsarivarman (Rājarāja I) were sent for examination by M.R.Ry. Muttuswami Konar of Trichengode, Salem district. They will be published in Volume III of the *South-Indian Inscriptions*.

10. Of the miscellaneous work turned out by the office may be mentioned (1) the supplying of a short account of the early history of the re-adjusted district of North Arcot, to the Settlement Officer who is now engaged in writing the *Gazetteer* of that district; (2) noting down the contents of a large number of stone inscriptions for the Settlement officer, Cuddapah, from impressions which he kindly forwarded to me; (3) transcribing and translating at the request of the Director of Agriculture and Industries, Central Provinces, the Telugu inscriptions copied at Bastar by this office in 1908, for insertion in the *List of Inscriptions, Central Provinces*, which Rai Bahadur Hira Lal has been compiling; (4) supplying detailed information on the contents of the Māṇūr inscription on village assemblies, noticed in my last report (p. 98), to the Settlement officer, Tinnevelly; (5) forwarding to Mr. Rea a note on all the inscriptions examined at Hampe and its suburbs, by this department, in connection with His Excellency's tour in the Bellary district; and (6) furnishing the Archæological Superintendent, with information on various epigraphical queries regarding inscriptions in the temple of Bhīmēśvara at Drākshārāma (Gōdāvarī district), the Jaina epitaphs at Mūḍabidri (South Canara), the epigraphs at Chilamkūru (Cuddapah) and Dharmapuri (Salem), the records at Mahābalipuram (Chingleput) and the age of the ancient Pallava monuments of that place, a curious Telugu inscription of the 19th century from the Cuddapah district in which the marriage of a cow (evidently a cattle fair or show) is described and a photograph from Kumbakonam in which the *tulāpurusha* ceremony performed by Indian kings even of the present day, is represented exactly as it is described in the Sanskrit work *Dānasāgara*. I may be permitted to add that Messrs. H. C. P. Bell and E. R. Ayrton, Ceylon, J. Bishop,

Hutti (gold mines), A. B. Jackson, District Forest officer, Chittoor, the Hon'ble Justice Sir C. Sankaran Nayar, Sir S. Subrahmanya Ayyar, *Kt.*, C.I.E., LL.D., the Hon'ble V. K. Ramanuja Acharya, Kumbakonam, Diwan Bahadur K. Narayana Rao, B.A., B.L., Madras, T. Rajagopala Acharya, M.A., B.L., S. V. Venkatesvara Ayyar, M.A., Lecturer, Kumbakonam College, C. Hayavadana Rao, B A., B.L., C. A. Sundara Sastri, Madura, and others have been in correspondence with me on various subjects dealing with the history of Southern India. I am also glad to submit that some of these gentlemen have expressed their willingness to help me in the publication of *South-Indian Inscriptions* by transcribing and translating some select inscriptions for me.

11. The following additions were made to the office library during the year under review :—

Indian Antiquary, Volume XLII (February to December 1913).

Do. Volume XLIII (January to March 1914).

The Journal of Indian Art and Industry, Nos. 121 to 125.

Annual Report of the Archæological Survey for 1912–13, Southern Circle.

Do. do. Eastern ,,

Do. do. Frontier ,,

Do. do. Burma ,,

Annual Progress Report of the Superintendent, Muhammadan and British Monuments, 1912–13.

Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, 1911–12.

Epigraphia Indica, Volume X (Part VIII).

Do. Volume XI (Parts IV to VI).

Epigraphia Zeylanica, Volume II (Part I).

A descriptive catalogue of the Sanskṛit manuscripts, Volume I (Parts I to III), by Professor Seshagiri Sastri.

A descriptive catalogue of the Sanskṛit manuscripts, Volumes II, III, IV, (Parts I and II), and V to XI, by Professor Rangacharya.

A descriptive catalogue of the Sanskṛit manuscripts, Volume XVI, by Messrs. Rangacharya and Kuppuswami Sastri.

A triennial catalogue of manuscripts collected during 1910–11 to 1912–13, by Messrs. Rangacharya and Kuppuswami Sastri, Volume I, Part I, Sanskṛit, A, B, C.

Do. do. Part II, Tamil.

Do. do. Part III, Telugu.

Reports on Sanskṛit manuscripts in Southern India by Professor E. Hultzsch, Nos. I to III.

Report on a search for Sanskṛit and Tamil manuscripts for 1896–97, No. 1,—Seshagiri Sastri.

Report on a search for Sanskṛit and Tamil manuscripts for 1893–94, No. 2,—Seshagiri Sastri.

List of Sanskṛit, Jaina and Hindi manuscripts collected in 1911–12.

Do. do. in 1912–13.

Annual Report of the Director-General of the Archæological Survey of India for 1911–12, Part 1.

Indian Architecture—Havell.

Visvakarma (Parts III to VI)—Ananda K. Kumarasawmy.

Lists of Antiquities, Volume I (three copies)—Sewell.

History of Indian Shipping and Maritime Activity from the earliest times—Radhakumud Mukerjee.

Chronology of Modern India—Burgess.

The Madras Stationery Manual, IV Edition, Volumes I and II.

Civil Account Code, 7th Edition (Reprint), Volume I, Part I, 1912.

Do. do. Appendices and Index.

Abstract of rules relating to Public Service Examinations in the Madras Presidency.

The Indian Review, Volume XIV, Nos. 4 to 12.

Do. Volume XV, Nos. 1 to 3.

South-Indian nscriptions, Volume II, Part IV (eight copies).

Inscriptions of Upper Burma.

List of villages in the districts of:—Vizagapatam, Ganjam, South Arcot, Coimbatore and Tanjore.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1913–14 :—

		Rs.	A.	P.
Expenditure—				
Assistant Archæological Superintendent		4,875	0	0
Establishment		7,789	15	2
Temporary establishment for Ephemeris		70	0	0
Assistant Superintendent's travelling		699	12	0
Establishment travelling		1,746	14	8
Contingencies		1,559	10	9
Famine batta		117	9	1
	Total ..	16,858	13	8
Receipts—				
By sale of photo-prints as per G.O. No. 882, Public, dated the 14th July 1913		8	13	0

13. Inscriptions copied at the following places are registered in Appendix B :—

I. *Anantapur district.*—Bukkapaṭṇam and Gōraṇṭla.

II. *Bellary district.*—Twenty-nine villages, † of the Bellary tāluk, Chinnahoṭṭūr, Hūvinahaḍagalli, Māgaḷa, Nīlagunda, Raṅgāpuram, Rāyadrug and Tambarahaḷḷi.

III. *Chingleput district.*—Oragaḍam and Periyapāḷyam.*

IV. *Chittoor district.*—Nēlapalli.

V. *Coimbatore district.*—Kūgaḷūr and Mōḍahaḷḷi.

VI. *Ganjām district.*—Āska and Boḍagulo.

VII. *Guntūr district.*—Guṇṭūr, Peddakodamaguṇḍla, Īpūru and Vinukoṇḍa.

VIII. *Kistna district.*—Ilapaṛṛu, Kāvalūru, Kudaravalli, Malkāpuram, Mogalrājapuram, Velagalēru, Yenikēpāḍu, Zakkampūḍi and Zūpūḍi.

IX. *Kurnool district.*—Guṇḍāla, Mahānandi, Pāṇem and Pyāpali.

X. *Salem district.*—Āragaḷūr, Āttūr, Ēttāppūr *, Kokkarāyanpēṭ, Kōvilūr *, and Taḍāvūr.

XI. *South Arcot district.*—Chidambaram, Erumbūr, Lālāpēṭ, Maḷayanūr *, Tiruvakkuḷam, Toḷudūr and Vayirapuram.

XII. *Vizagapatam district.*—Garbham and Lōtugeḍḍa.

XIII. *Coorg.*—Chēraḷaśrīmaṅgala, Hardūr and Uluguli.

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* Places marked with an asterisk were examined but contained no inscriptions.

† Eighty-three other villages were also examined but contained no inscriptions.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1914–15.

Number.	Name of village.	District.	Nature of Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions, by the Archæological Superintendent or other officers.		
1	Ahōbilam	Kurnool	Vaishṇava temple with inscriptions.
2	Brahmadēśam	North Arcot	Deserted temple containing inscriptions.
3	Cannanore	Malabar	Inscription on an old Dutch tomb stone.
4	Conjeeveram	Chingleput	Pallava-Grantha inscriptions in the Kailāsanātha temple for reproduction in the *Epigraphia Indica*. Other inscriptions not copied in previous years have also to be secured.
5	Guḍimaṅgalam	Coimbatore	An inscribed slab on the road.
6	Kalpatti	Malabar	Reported to contain inscriptions.
7	Kāmarasavalli	Trichinopoly	Tamil and Grantha inscriptions in the temple.
8	Kariśalkuḷam	Rāmnāḍ	Cave temples.
9	Kīḻputhoor	North Arcot	An old Śiva temple with inscriptions.
10	Koḍalūr	Chingleput	Do.
11	Kōilaṅguḷam	Madura	Stone inscriptions.
12	Kottagṇḍi	Do.	Inscriptions on stone pillars.
13	Mahēndragiri	Ganjam	Ancient temples with inscriptions.
14	Maṅgalam	Salem	A temple of goddess with inscriptions.
15	Paramakkuḍi	Madura	Temple with inscriptions.
16	Puttūr	Trichinopoly	Inscription in archaic characters on Chōḷampāṛai rock.
17	Rāmatīrtham	Vizagapatam	Inscription on a Jaina image.
18	Salem	Salem	Old inscription on a boulder.
19	Śēvalpaṭṭi	Rāmnāḍ	Stone inscriptions.
20	Sugandalai	Tinnevelly	Inscriptions in the temple.
21	Sundarapāṇḍyan	Rāmnāḍ	Reported to contain inscriptions.
22	Tirumaṇañjēri	Tanjore	Śiva temple containing inscriptions.
23	Tirumakkūḍal	Chingleput	Vishṇu temple with inscriptions.
24	Tirumuruganpūṇḍi	Coimbatore	To copy inscriptions not secured in previous years.
25	Tiruppanandāḷ	Tanjore	Tamil and Grantha inscriptions.
26	Tiruvaiyāvūr	Do.	Inscriptions in the temple.
27	Tiruverumbūr	Trichinopoly	Ancient Śiva temple containing inscriptions.
28	Trichinopoly	Do.	Grantha inscriptions near the anicut and Pallava inscriptions in the upper cave (for reproduction).
	B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.		
1	Puttūr	Madura	
2	Ratnagiri	Trichinopoly	
3	Śaṅkaranainārkōvil	Tinnevelly	
4	Shermadevi	Do.	
5	Śrīśailam	Kurnool	
6	Tiruchchuḷai	Rāmnāḍ	
7	Tiruvāḍāṇai	Do.	
8	Pudukkōṭṭai State	....	

C.—Detailed survey for inscriptions, tālukwār.

Bellary district—Haḍagalli tāluk.

Tinnevelly district—Ambāsamudram tāluk.

APPENDIX.

A.—List of copper-plates examined during 1913-14.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	H. M. Hood, Esq., I.C.S., Sub-Collector, Narasapur.	Eastern Chāḷukya.	Chāḷukya-Bhīma I	....	Sanskṛit (Telugu).	To be deposited in the Madras Museum after publication.	To be published in the *Ep. Ind.*	Gift of the village of Vēḍatulūru in Uttarakaṇḍēṟuvāṭi-vishaya, by the king, to 46 Brāhmaṇas of different *gōtras* and *sūtras* on the occasion of the *nitya-śrāddha* of his son who died on the battle-field.
2	The Tahsildar of Bellary ..	Vijayanagara	Virūpāksha	Śaka 1389, Sarvajit, Kārttika, *śu. di. Utthānadvādasī.*	Sanskṛit (Nāgarī).	Returned to the Tahsildar.	Do.	Gift of land to two Brāhmaṇas one of whom was a doctor and of the village Sōmalāpura surnamed Virūpākshapura divided into sixty *vṛittis*, to a certain Vīranārya.
3	J. N. Roy, Esq., I.C.S., Collector of Guntur.	Pallava ..	Vijaya-Vishṇugōpavarman ..	Uttarāyaṇa ..	Sanskṛit (Telugu).	Returned to the Collector.	Do.	Registers the grant of the village of Chura in Karmma-rāshṭra to a Brāhmaṇa, by the king encamped at Vijaya-Palōṭkaṭa.
4	M.R.Ry. Ramadas Pantulu ..	Eastern Gaṅga.	Mahārāja Indravarman, son of Dānārṇava.	Kārttika, *Paurṇamāsī* and 14[9] (in numerical symbols), Pushya, *di.* 20.	Do.	Returned to the owner.	Do.	Gift of the village of Bhukkūkura-Chobhāḍa in Kūraka-rāshṭra, on the first-mentioned date, to a certain Bhavadattaśarman of Triliṅga, by the king whose capital was at Dantapura.
5	M.R.Ry. J. Ramayya Pantulu, Presidency Magistrate, Egmore.	Eastern Chāḷukya.	Jayasiṅghavallabha-Mahārāja	[1]5th year (in numerical symbols), [*śu.*] *di.* 6, [Sunday].	Do.	Do.	Do.	Gift of the village of Pul[e]būmra in Guddavāṭi-vishaya to Rudraśarman, a native of Asanapura-sthāna.
6	Do. do.	Do.	Vishṇuvardhana-Mahārāja[VP]	Lunar eclipse ..	Do.	Do.	Do.	The first plate is broken at the right end. Contains many mistakes. Records the gift of land in the village of Permajṭli in Pagunavāra-vishaya, to a certain Agniśarman of Poḍegu.
7	Do. do.	Vishṇukuṇḍin.	Mahārāja-Mādhavavarman [*alias*] Janāśraya-Mahārāja.	Regnal year (expressed by a symbol), doubtful Phalguṇa, *Paurṇamāsī*, lunar eclipse.	Do.	Do.	Do.	Registers a gift of land and of the village Pulimbūru in Guddavāṭi-vishaya, to a certain Śivaśarman who was a resident of Kuṇḍūru in Kamma-rāshṭra, on the occasion when the king crossed the river Gōdāvari with the object of conquering the eastern region.
8	Do. do.	Eastern Chāḷukya.	Śaktivarman II, [*alias*] Vishṇuvardhana-Satyāśraya.	Lunar eclipse ..	Do.	Do.	Do.	Gift of the village of Numiyavāḍa in Prōlu-nāṇḍu to a certain Aḍapi-Appana who was a devoted servant of the king. The inscription states that the king was crowned in Śaka 983, the Sun being in Tulā, on the 2nd day of the bright half, Thursday, Kumbha-*lagna* and the Anurādhā-*nakshatra*.

A.—List of copper-plates examined during 1913-14—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks
9	M.R.Ry. J. Ramayya Pantulu, Presidency Magistrate, Egmore.	Eastern Chāḷukya.	Vishṇuvardhana-Mahārāja (III), son of Maṅgiyuvarāja Vijayasiddhi.	Solar eclipse ..	Sanskṛit (Telugu).	Returned to the owner.	To be published in the *Ep Ind*	The first plate is broken at the right end Gift of the village of Pasapubarru in Gudrahāra-vishaya to a certain *Chaturvēdin* named Kēśavaśarman of Paṟāntūr. The *āj̃ñapti* of the grant was the chief queen Vijayamahādēvi.
10	M.R.Ry. Muttuswami Konar, Trichengode taluk, Salem district.	Chōḷa ..	Rājakēsarivarman (Rājarāja I)	10th year ..	Tamil	Returned to the owner.	To be published in *South-Indian Inscriptions*, Vol. III.	Registers that Maḷavaraiyaṉ (also called Kollimaḷavaṉ, Piradigaṇḍaṉ and Sundaraśōḷaṉ) permanently fixed the taxes and fines due from the merchants (*nagarattār*) of Dūśiyūr; and evidently granted these (? in favour of the Paramēśvara temple at that village on the occasion when he constructed a stone well, for (*i.e.* to appease the spirit of ?) his father who died at Ilam (*i.e.* Ceylon).
11	Do	Do ..	Do.	5th ,, ..	Do. .. .	Do.	Do.	The same individual here surnamed Orriyūraṉ and Piradigaṇḍavarmaṉ gave to the temple of Tirumūlasthānam-uḍaiya-Paramēśvara at Dūśiyūr, some lands, a tank and the village of Gaṇapatinallūr *alias* Amaṅkuḍi. The temple transferred it to the drummers (*uvachchar*) who made the five great sounds (*pañchamahāśabda*) in the temple.
12	*Purōhit* Ādembhaṭṭa of Perugoṇḍa, through *karṇam* Venkatarayappa of Kañchasamudram (Hindupur taluk, Anantapur district).	Western Gaṅga.	Mādhava-Mahādhirāja [*alias*] Simhavarman.	Chaitramasa, *Paurṇamāsī*.	Sanskṛit (Telugu-Kanarese).	Do.	To be published in the *Ep. Ind.*	Records the grant of 65 paddy-fields below the big tank of Paruvi in Paruvi-vishaya, to a certain Kumāraśarman, of Vatsa-*gōtra* and Taittiriya-*charaṇa*.

B.—Stone inscriptions copied in 1913 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On a stone built into the *gōpura* of the Rāmasvāmin temple at **Rayadrug** (Rāyadrug taluk, Bellary district).	....	Veṅkaṭapati-Nāyaka, grandson of Daḷavāyi Veṅkaṭapati-Nāyaka of the Achyuta-*gōtra*, ruling on the throne at Rāyadurga-paṭṭaṇa.	Śaka 1648, Parābhava, Mārgaśira, *śu. di.* 2, Monday.	Telugu ..	Registers the consecration of (the image) of Paṭṭābhi rāmasvāmi and the building of the temple, *gōpura*, *prākāra*, *etc.*, by a certain Narasimhayya of Kundurpi, under the orders of the king.
103	On a second stone built into the same *gōpura*.	.. .	Timmappa-Nāyaka, grandson of Daḷavāyi-Timmappa-Nāyaka of the same *gōtra*, ruling at Rāyadurga-paṭṭaṇa.	Śaka 1686, Tārapa, Phalguṇa, *śu. di.* 15, lunar eclipse.	Do.	Gift of the village Muvulakoṇṭa surnamed Rāmāpura in the Kalyāṇagiri-hōbaḷi, to the same temple, for daily offerings and worship.
104	On the central shrine of the Mādhavarāya-svāmin temple in the same village.	Vijayanagara ..	Vīrapratāpa Sadāśiva-Mahārāya, ruling at Vidyānagara.	Śaka 1478, Naḷa, Jēshṭha, *śu. di.* 1[5], Mahā-Vaiśākha-Paurṇami-puṇya-kāla.	Do.	Registers that the *Mahāmaṇḍalēśvara* Rāmarāja-Viṭhalarāja-Tirumalayyadēva-Mahārāja remitted taxes on *agrahāras* in the Rāyadurga-*sīma* which was enjoyed by him as *nāyaṅkara*, for the merit of [his father] Viṭhalarāja.
105	On a slab set up in front of the same temple.	Do. ..	Vīrapratāpa Vīra Sadāśivadēva-Mahārāya, ruling at Vidyānagara.	Śaka 1478, Naḷa, Kārttika, *ba. di* 30, solare eclipse.	Do.	The *Mahāmaṇḍalēśvara* Kṛishṇamarāja of the Āraviṭi family granted the village of Bāgināyani-palle *alias* Mādhavarāyapura to the temple of Mādhavēśvara at Rāyagiri, for the merit of his father Viṭhalarāja.
106	On the *dhvajastambha* of the same temple	....	....	Krōdhana, Kārttika, *śu. di.* 12.	Kanarese .	Records the gift of this pillar (*garuḍa-kambha*) by a native of Kalidēvanahaḷḷi, to (the temple of) Mādhavadēva of Rāyadurga.
107	On a rock of the hill, in the same village	....	....	Vishu, Magha, *śu. di.* 5.	Telugu	A certain goldsmith named Śēshādri raised a *maṇḍapa* in memory of his brother Prasannayya.
108	On a boulder by the side of an image of Āñjanēya in the same village.	....	....	Paridhāvi, Vaiśākha, *śu. di.* 5.	Do.	A certain Mallayya of Ratnagiri caused this Āñjanēya-[image] to be cut.
109	On the pedestal of the Rasa Siddha images in the same village.	....	....	Pramāthi, Magha, *śu. di.* 1, Monday.	Kanarese ..	Records that a *niśidi* was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhūti of the Mūlasaṅgha and Chandrēndra, Bādayya and Tammaṇṇa of the Āpanīya (*i.e.*, Yāpanīya)-*saṅgha*.
110	On the *dhvajastambha* of the Jambukēśvaraswāmin temple, in the same village.	....	....	Śaka 1595, Pramādin, Jyēshṭha, *śu. di.* 12.	Do. ..	Registers that Jakkappa, son of Timmarasayya, the *śānubhōga* of Rāyadurga, presented a well and a lamp-pillar to the temple of Jambunāthadēva of that village.
111	On the pedestal of a Jaina image kept in the Taluk office of the same village.	Vijayanagara ..	Harihara (I)	[Śaka] 1277, Manmatha, Mārgaśira . . . . *Pūrṇimā.*	Kanarese (Sanskṛit).	Damaged. Records that a Jaina merchant named Bhōgarāja consecrated the image of Śāntānanta-Jinēśvara. This merchant is stated to have been a pupil of Māghanandivratin, the disciple of Amarakīrti-Āchārya of Kundakundānvaya, Sārasvata-*gachchha*, Balātkāra-*gaṇa* and *Mūla-saṅgha*.
112	On a slab set up under a margosa tree, to the east of the same village.	....	....	Śaka 1534, Paridhāvin, Vaiśākha, *śu. di* 15, lunar eclipse.	Kanarese ..	Gift of the village Viṭhalapura by Timmarāya, son of the *Māhā-Nāyakāchārya* Buṭṭuka Erapa-Nāyaka of Rāyadurga, for the worship of the *Īśvara-sthāna* of his mother Pennavva-Nāyaki (*i.e.* Nāyakitti)

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Lanuage and alphabet.	Remarks.
113	On a slab set up in the court-yard of the Bhīmēśvara temple at **Nilagunda** (Harpanahalli taluk, Bellary district).	Kalachurya ..	Tribhuvanamalla *Bhujabalachakravartin* Bijjaladēva.	[Śaka 1084-85], Chitrabhānu, Pushya, *śu di.* 10, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Kanarese ..	Records that Kalidēvadaṇḍanātha or Kallimayya assigned a portion of the tolls *Hejjuṅka*, *Vaḍḍarāvula* and *Punnāya* in the districts of Kōgali 500 and Kaḍambalike 1,000, for the worship of god *Svayambhu*-Bhīmēśvara at Nirugunda, with the permission of the *Mahāmaṇḍalēśvara* Tribhuvanamalla Vira-Paṇḍyadēva who was ruling over these districts included in the Noṇambavāḍi 32,000 province.
114	On a second slab in the same place ..	Western Chāḷukya.	Tribhuvanamalla [Vikramāditya VI.], ruling at Kalyāṇa.	Chāḷukya-Vikrama year [3]5, Vikṛiti, Bhādra [pada] *ba. di.* 11, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Do. ..	Damaged. Records the gift of one *hēru* (bullock-load) of leaves (betel ?) each month to the temple of *Svayambhu*-Bhīmēśvara at Nirgunda by the chief minister Daṇḍanāyaka Muddarasa who was in charge of the tolls of Kibbaṭṭi.
115	On a third slab in the same place ..	Do.	Do. ..	[Chāḷukya-Vikrama] year 33, Sarvadhārin, ...	Do. ..	Much damaged. Seems to record a gift to the same temple.
116	On a fourth slab in the same place ..	Hoysaḷa ..	Niśśaṅka-Pratāpachakravartin [Nāra]siṅga-dēva, ruling at Dōrasamudra.	Śaka 1145 Svabhānu, Māgha, *śu. di* 11, Thursday.	Do. ..	Damaged in the middle. Records the gift of a village situated east of Māchiyahaḷḷi, for the worship of the god Bhīmēśvara. A subsidiary record at the end of this inscription registers that the *Mahāmaṇḍalēśvara* Bijjarsa Achchutadēva purchased and presented, evidently to the same temple, the village Talavāgilahaḷḷi, in the cyclic year Kīlaka, Phālguṇa *śu. di.* 13, Sunday.
117	On a pillar of the same temple	....	....	....	Do. ..	Mentions the *Mahāsāmantādhipati* Ādipemmaṇa of the Mahābaḍi-vaṁśa and the village Nirggunda.
118	On a slab set up inside the Muktēśvara temple in the same village.	Western Chāḷukya.	Tribhuvanamalla [Vikramāditya VI.] ..	Chāḷukya-Vikrama year 4, Kālayukti, Māgha, *śu. di* 5 Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta and Chāḷukya-Vikrama year 61, Naḷa, Māgha, *śu. di.* 10, Monday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta	Do. ..	Registers that while Tribhuvanamalla Rāya-Paṇḍya was ruling the Noḷambavāḍi 32,000 and Kaṇiya-kallu 300, the 300 *mahājanas* of Nirggunda in Kōgaḷi-nāḍu, the 500 Baṇañjigas and the Nānā-dēśis presented land and tolls for the worship of *Svayambhu* Bhīmēśvara situated to the north of the village of Nirggunda, in the "Old Ruins" (*haḷeyahāḷu*). A similar gift was made in the 61st year of the Chāḷukya-Vikrama era, by the gardeners oil-mongers and others. Still another grant of garden land was made in the cyclic year Jaya, Pushya, *śu. di.* 14, Monday, Uttarāyaṇa Saṁkrānti, Vyatīpāta.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
119	On a *vīragal* set up in front of the same temple.	....	....	....	Kanarese ..	Records the death of a certain Kallagaṅga, the *māliga* of Nirggunda on the occasion when Māreyā[ṛ]a, son of Chandiyarasa, fought in Banavāsi-nāḍu to rescue the cows of Nirggunda.
120	On a second *vīragal* in the same place ..	....	....	....	Do	Much damaged. Mentions a Pallavarājādhirāja.
121	On a slab set up at the entrance into the Narasiṁhasvāmin temple at **Rangapuram**, (Hadagalli taluk, Bellary district).	Western Chāḷukya.	Traiḷōkyamalla	Śaka 979, Hēmaḷaṁba, Chaitra, *śu. di.* [8] Thursday.	Do. ..	Records a gift of land by the two-hundred *mahājanas* of Māgoḷa to (the temple of) Nārasiṅghadēva.
122	On a second slab set up in the same place.	Do. ..	Tribhuvanamalla [Vikramāditya VI.] ..	Chāḷukya-Vikrama year 41, Durmukhi, Pushya, *śu. di.* 3, Sunday, Uttarāyaṇa-Saṁkrānti and [the same era]. Yuvan, Māgha. *śu. di.* 5, Sunday.	Do.	Registers that at the request of the two hundred *mahājanas* of Māṁgoḷa, queen Padmaladēvi who was enjoying that village (as her *jāgīr* ?), granted some land, free of taxes, to the temple of Nārasiṅghadēva situated on the south bank of the river Tuṅgabhadrā, through her agent Ghaḷiyama-Nāyaka, for worship and offerings. Other gifts of land and money are also recorded.
123	On a slab set up in the Sūryanārāyaṇa-svāmin temple at **Magala** (Hadagalli taluk, Bellary district).	Hoysaḷa ..	Niśśaṅkapratāpa-chakravartin Vishṇuvardhana Vīra-Ballāḷa (II), with his camp at Huḷḷahara surnamed Vijaysamudra.	Śaka 1131, Śukla, Śrāvaṇa *śu. di. Paurṇamī* Monday, lunar eclipse, Karkaṭaka-Saṁkramaṇa, Vyatīpāta.	Do	Supplies a genealogy of the Hoysaḷa kings from the founder Saḷa down to Vīra-Ballāḷa II and registers that one Sameyada-Garuḍa Marmmarasa of Māgoḷa built a temple for the three gods Śiva, Vishṇu and Sūrya (*trikūṭa* or *trimūrti*) and that the king's treasurer, the Brāhmaṇa Siṅgayya and the other *mahājanas* of Māṁgoḷa, made grants of land.
124	On a pillar in the same temple	....	....	Vikṛita, Śrāvaṇa *śu. di. Paurṇamī*, Monday.	Do. .. .	Records that the chief Sameyada-Garuḍa Mammarasa assigned a portion of the rent free land belonging to the temple of Sōmanāthadēva to Bammōja, the architect of that temple.
125	On a slab set up in the court-yard of the same temple.	[Western Chāḷukya].	Tribhuvanamalla [Vikramāditya VI.] ..	Chāḷukya-Vikrama year 4[0], Durmukhi, Pushya, *śu. di*... Sunday, Uttarāyaṇa-Saṁkrānti.	Do.	Seriously damaged. Appears to record a gift of land.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
126	On a slab set up in the Vēṇugōpālasvāmin temple, in the same village.	Hoysaḷa ..	Niśśaṅkapratāpachakravartin Vishṇuvardhana Vīra-Ballāḷadēva (II.), 'Emperor of the South.'	Śaka 1136, Bhāva, Chaitra, *śu. di.* 11, Thursday Saṁkramaṇa-Vyatīpāta and Vijaya, Āśvayuja, *śu. di* 10, [Friday].	Kanarese and Sanskṛit	Supplies the Hoysaḷa genealogy from Vinayāditya to Vīra-Ballāḷa and records that three private individuals of Māgoḷa consecrated the temple of Śrī-Gōpāla in the middle of that village and that then the *mahājanas* of the village together with the king's representative (*rājādhyaksha*), presented lands and houses for the worship of the god. Also registers grant of money by the *mahāvaḍḍabyavahāri* Vasudēva-Nāyaka, for a flower-garden to the same temple.
127	On a slab near the south wall of the Kalleśvara temple at Huvinahadagalli (Hadagalli taluk, Bellary district).	Western Chāḷukya.	Tribhuvanamalla [Vikramāditya VI.] ..	Śaka 993, Sādhāraṇa, Phālguṇa, *ba. di.* [8]. Friday, Vyatīpāta.	Kanarese ..	Records that while the king was encamped at Gōvindavāḍi "pleased with the victory which he had achieved over *Daṇḍanāyaka* Biddayya" he granted the village of Koṭiganūru in Halpoḷa twelve, a sub-division of Kōgaḷi 500, to the temple of Kalidēva at Pūvinapaḍagili on the request of the *mahājanas* of that village who had gone on a deputation to the king to bless him. Mentions also the Kadamba *mahāsāmanta* Puṭṭiyarasa.
128	On a slab set up at the western entrance into the Kēśavasvāmin temple in the same village.	Do.	[Tribhuvanamalla Vikramāditya VI] ..	[Chāḷukya-Vikrama year 15, Pramōda, Āśvayuja, *Amāvāsya*, Sunday, solar eclipse, Uttarāyaṇa-Vyatīpāta; Chaḷukya-Vikrama year 17, Āṅgiras, Vaiśākha, *śu. di.* 3, Monday Yugādiparvan; [Chaḷukya-Vikrama year] 50, Viśvāvasu, Banada-Pūṇṇami, Monday; and [Chaḷukya-Vikrama year] 53, Kīlaka, Kārttika, *Pūrṇamāsyā*, Thursday, Kṛittikā, lunar eclipse.	Do. ..	Damaged in the beginning. The record first mentions that Tribhuvanamalla-Pāṇḍyadēva the lord of Kuḷumbapura was ruling over Noḷambavāḍi 32,000 and Māsavāḍi one hundred and forty country. Next it gives a eulogistic account of the king's Brahman military officer Ravi-Daṇḍanāyaka. His wife Rebbaṇabbe or Rebbaladēvi, a native of Pūvina-Paḍaṅgili (*i.e.*, Hūvinahaḍagalli) built in that village a temple for Kēśava and made gifts of land and a house for the worship of the god, for feeding Brāhmaṇas and for a flower-garden. Other subsidiary grants were also made; *viz.*, (1) a village for conducting repairs to the temple and for worship was granted by king Tribhuvanamalla encamped at Rājāśraya-nelevīḍu at the request of Raviyaṇa-Bhaṭṭa (*i.e.*, Raviga-Daṇḍanātha) on the occasion of his making the gift called *Viśvachakra*; and (2) gifts of money and land by several individuals for betel-leaves, sandal, worship oblations, perpetual lamps Chaitrapūjā, *etc.*

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
129	On a rock in the Raṅgappana-guḍḍa hill near **Tambarahalli** (Hadagalli taluk, Bellary district).	....	....	Śaka 1575, Vijaya, Jyēshṭha, *śu. di.* 5.	Kanarese ..	Records the construction of the *utsa*[*va*]-*maṇṭapa* by the god Baṇḍeya-Raṅganātha, by the three sons of a certain Sūriyarāya of Kennehaḷḷi-Yiṭṭige which was included in Koṭṭūra-sīme.
130	On the same rock	....	.. .	Plava, Bhadrapada, *śu. di.* 3.	Do. ..	Damaged at the bottom. Seems to record a private agreement between a *pūjāri* of Baṇḍeya-Raṅgaiyya and another.
131	Do.	....	....	Śārvari, Pushya, *śu. di.* 14.	Do ..	Mentions that one Sidaiya, son of Ujini-Voḍēru presented [perhaps to the same temple] gold, women and land, for the merit of his parents.
132	Do.	. ..	....	Pārthiva, Māgha	Do. ..	Records that this deep pond (*gajā-gōṇḍa*) was constructed by Sūriyarāya, son of Vābarasaiya, the *sēnabhōga* (Shanbhogue) of Yiṭige and a devoted worshipper of Baṇḍe-Raṅganātha.
133	On a stone set up in front of the Channakēśavasvāmin temple at **Chinnahottur** (Alur taluk, Bellary district).	....	....	Doubtful ..	Do. ..	Damaged. Records the foundation of the temple of Ādikēśavanātha by [Pratāpa] Harihararāya. On this, the Śrīvaishṇavas of the 18 *nāḍus* and others made a gift of five *koḷagas* of land for oblations.
134	On a pillar of the Bhōgēśvarasvāmin temple in the same village.	....	....	....	Telugu ..	States that this is the inscribed pillar of Narasiṁha Sarasvati who had the adjuncts *Sapta-prathama dēvayuga Śambhutraya Śrī-Narasiṁhva vara-prasāda Vēdāntakrimita* (!).
135	On a slab near a well to the west of the same temple.	....	....	....	Kanarese ..	In archaic characters. Seems to record that the well (*guḷa* ?) [was dug by] a certain Gumasiri [Ma]-kāḷa, son of Arjuna.
136	On a slab set up in front of the Basavēśvara temple at **Pyāpali** (Dhone taluk, Kurnool district).	....	....	Śaka 1667, Raktākshi, Māgha, *śu. di.* 5.	Telugu .	Damaged. Mentions a certain Veṅkaṭapa-Nāyanigāru.
137	On a slab set up near the entrance into the Channakēśavasvāmin temple at **Gundala** (same taluk and district).	.. .	....	Śaka 1490, Prabhava, Vaiśākha, *śu. di.* 10.	Do. ..	Registers that the *mahāmaṇḍalēśvara* Rāmarāja Tiramalarājadēva-Mahārāja, granted the two villages of Pedavēpadinna in the district of Drōṇāchala and Jonnagiri in the district of Gutti, to the god Channarāyalu of Guṇḍala durga, for worship and festivals.
138	On a slab set up in a field, in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1491, Śukla, Chaitra, *śu. di.* 10.	Do. ..	Damaged at the end. Registers that Doḍla Veṅkaṭanāyaniṅgāru having died, his son appointed an agent to supervise the Doḍla charities, viz. [the construction of] the *prākāra*-wall, pavilions, flower-gardens, ponds and others in the temple of Channakēśava-Perumāḷ at Guṇḍāla in Dhōni-sīma, and gave him some land in Tāḍūru with the consent of the *Reḍḍi*, *Karaṇam*, and the *Talāri* of that village.
139	On a slab from Dharaṇikōṭa preserved in the Collector's office at **Guntur** (Guntur taluk, Guntur district).	[Kō]ṭa ..	Mahārāma[ṇḍalēśvara] Gaṇapatidēvarāja ..	Śaka 1 * * * [Śrā]vaṇa, *ba. di.* 6, Thursday.	Do. ..	Mutilated. Seems to record a grant of land to the *pūjāris* and dancing-women attached to some temple.
140	On a second slab preserved in the same office.	.. .	....	Śaka 1059, [Piṅ]-gaḷa, Chaitra.	Do. ..	Do. [Gift of sheep for] a lamp to the god Bu[d-dhadēva], by a lady.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the same slab	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅkarāja	.. .	Telugu ..	This may be a grant made in continuation of No. 140. States that a certain merchant of [Po]nuṅgoṇḍa gave for the merit of his parents and of his elder brother, [55] sheep for a perpetual lamp to the temple of Buddhadēva.
142	On a slab brought from Yenamadala and preserved in the same office.	Kōṭa ..	Bēta	Śaka 11[7]3, Vaiśākha, *śu di.* 8, (*giriduhitṛi-tithi*), Monday.	Sanskrit and Telugu.	Damaged. Records that the king ruling at Mahishamūrddhanagari (*i.e.*, Yenamadala) founded the temple of Kṛishṇa in that village and granted the required land [for its upkeep]. Queen Gaṇapamadēvi also gave land in the village of Garagapāḍa, an oilmill and a flower-garden The merchants of the village assigned some tolls. The marriage fees granted by Gaṇapamadēvi [to the *mahājanas*] of the village were also transferred by them to the temple of Gōpinātha (*i.e.*, Kṛishṇa).
143	On a slab set up in the court-yard of the Uttarēśvara temple at **Peddakodamagundla** (Palnad taluk, Guntur district).	....	....	Śaka 1435, Śrimukha, Śrāvaṇa, *ba. di.* 12, Friday, the Sun being in Kiṭa (*i.e.*, scorpion) combined with Harshaṇa (Yōga) and Bava (Karaṇa).	Do.	States that a certain Mahēśvarāchārya (also called Mahēśvarayati) founded the temple of Uttarēśvara with the shrine (Śaṅkaraprāsāda), bull, flagstaff, minor deities, Vīrēśvara (*i.e.*, Vīrabhadra) and Kaḷika. He is further stated to have built the compound-wall, the pond, the garden and the well attached to the temple and to have provided for the worship of the *liṅga* and distribution of food in charity. He was the successor in *Pāśupata-Śaṁbhavadīkshā*, of Śaṁkaraguru who attained Śiva-hood, on the given date and had become a *liṅga* through the great penance of [his teacher] Mantramūrtiguru.
144	On a second slab set up in the same place.	Velanāṇḍu ..	[Kulōttu]ṅga-Chōḍa Goṅkarāja	Śaka 1069, Prabhava .... *śu. di.*5. Thursday, Vishu[v]a-Saṁkrānti.	Telugu ..	Registers that the taxes *Perusuṅka*, *Vaḍḍarāvuḷa* and others, due in and around the *agrahāra* of Goḍamagūḍa to Yisana-Peggaḍa, an officer of the king, was endowed by him and by others, one of whom was a member of the Haihaya family, for the maintenance of worship in the temples at that *agrahāra*, for lamps and offerings and for supporting ascetics and students.
145	On a third slab set up in the same place.	....	....	. . . . . Uttharanadvadaśi.	Do. ..	Mutilated. Mentions the [*Mahāmaṇḍalēśvara*] Rāmarāja Tirumaḷa[rāja] and the village Kārempū[ṇḍi].
146	On a fourth slab in the same place .	....	....	Śaka 18[1]0, Sarvadhari, Mārgaśira, *ba. di.* 3, Friday.	Do. ..	Quotes inscription No. 143 noted above and records that Laṅka Śaṅkhayya one of the descendants of Laṅka Mantramūrtiguru who was represented by a *liṅga* in the temple of Uttarēśvarasvāmin granted lands, the income from which was to be devoted for worship and offerings to the said Mantramūrtiguru. The English dates on which the gifts were made and the extent of lands in acres and cents are also given.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On a slab set up at the entrance into the Rāmasvāmin temple in the same village.	....	....	Śaka 1809, Sarvajit, Phalguṇa, *śu. di.* 5, Friday.	Telugu ..	Records that the same individual renovated the temple of Sītārāmasvāmi at Pedakodamaguṇḍla built by his father about 60 years prior to the date of the inscription and set apart some of his own lands at Miriyāla and Pāluvāya for the exclusive use of the temple. These lands had to be cultivated by his descendants and the income therefrom was to be utilised for the worship of the god.
148	On a slab set up in a field at **Zakkampudi** (Bezwada taluk, Kistna district).	Gajapati ..	Pratāpa-Kapilēśvaradēva-Mahārāya's son Āmbidēvarāja.	....	Do. ..	Registers the grant of the village Zak[k]ired[ḍ]ipal[l]e for the worship of Pāpavināśanadēva and Rudradēva at Bejavāḍa and for maintaining two feeding-houses one for the Jaṅgams and another for Brāhmaṇas.
149	On a slab bearing the figure of an Āñjanēya, near a well at **Velagaleru** (same taluk and district).	....	....	....	Do. ..	Refers to the god Anumanta (Hanūmān) near (the well) Veṅkaṭādri-kōnēru and to the gift of a lamp stand (?) by a certain Siṅgadāsiri of [Reḍ]ḍipalle.
150	On a slab near a tank in the same village	....	....	....	Do. ..	This is the charity-well of the son of Garigipāṭi Veṅkanna.
151	Near a rock-cut cell at **Mogalrajapuram** (same taluk and district).	....	....	....	Telugu (archaic)	Refers to a certain Chōḷa-Chāki Vilvīraḍu.
152	On a pillar lying near the Mussalman *chāvaḍi* at **Malkapuram** (same taluk and district).	Qutb Shahi .	Mahamandu Sahu Sulutānu (Muhammad Shah Sultan).	Śaka 145[2], Khara, Chaitra, *śu. di.* 2, Monday.	Telugu ..	States that Masanada-Ēli Kutumana-Malka-Oḍaya, a friend of the Sultan, reduced by his prowess Koṇḍapalli and other hill-fortresses and established a feeding house (*laṅgara*) at Kēdarabāda which he had founded near Peyyālagallu, south of Koṇḍapalli, for the helpless, blind and cripple and for dervises. For the maintenance of this (*laṅgara*), he gave the two villages Kavurūru and Kēdarabāda.
153	On another face of the same pillar ..	....	...	931 A.H. (= 1524-5 A.D).	Persian ..	"Malik Qutb-ul-Mulk set aside the income derived from certain villages for the maintenance of a langar,' in memory of khwāja khizr." (Dr. J. Horovitz).
154	On a slab set up on the bund of a tank at **Kavuluru** (same taluk and district).	.. .	....	Śaka 1648, Parābhava, Mārgaśira, *śu. di.* 15, Sunday.	Telugu ..	Registers that this is one of the *Akkadēvāḍulu* pillars fixed by a certain Śēsbādri Ramaṇappa and his elder brother, in the tank constructed by them near Kavulūru.
155	On a stone lying in a palmyra tope, in the same village.	....	..	Śaka 1305, Vibhava, (wrong) Pushya *ba. di.* 14, Sunday.	Do.	Records that a certain Pōti-Nāyuṇḍu of Intamukkula-*gōtra*, granted to the gods Chena-Malnātha and Varadagōpīnātha of Kaurūru, a flower-garden with fruit trees, for the merit of his parents.
156	On a slab set up in a field to the north of the road leading to Koṇḍapalli from the same village.	Gajapati ..	Pratāpa-Purushōttamadēva	Doubtful ..	Do	Damaged. Mentions Mogalrāju-Mahāpātra who was governing the country.
157	On a slab set up in the village of **Venikepadu** (same taluk and district).	Velanāṇḍu (?)	Kulōttuṅga-Chōḍayadēva-Mahārāja	.. .	Do. ..	Registers that the village Venakepāḍu was granted to the temple of Rājanārāyaṇa at Bejavāḍa. The Gajapati prince Kumāra Hambīradēvu-Mahāpātra apparently ratified the grant and distributed Venakepāḍu among the servants of that temple. These latter included the worshippers, accountants *purōhits*, goldsmiths (?), dancing-girls, painters, men who rang the bell, makers of garlands, watchmen, the blower of the conch and torch-bearer.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On a pillar set up in the same place ..	Velanāṇḍu ..	Kulōttuṅga Rājēndra-Chōḍayarāja ..	Śaka 1093, Uttarāyaṇa-Saṅkranti.	Telugu.. ..	Registers that the king granted lands in the neighbourhood of Venakepāḍu to the temple of Kēśavadēva at Bejavāḍa. The grant was intended for providing oblations, offerings, perpetual lamps, dancing-girls and other servants.
159	On a pillar in a field of the same village	....	...	Lost	Do.	Mutilated. Mentions the *Mahāmaṇḍalēśvara* [Cha]-gi-Dōrayarāja.
160	On the cross beam at the entrance into the Veṅkaṭēśvarasvāmin temple at **Zupudi** (same taluk and district).	....	....	....	Do.	Records that the beam was the gift of the two *paṭṭa-svāmi* (merchant?) brothers, Śarabharāju and Appayya.
161	On a slab lying in the Gōkulamma-cheruvu at **Kudaravalli** (Gudivada taluk, Kistna district).	....	....	Saumya, Āshāḍha *śu. di.* 3, Thursday.	Do.	A certain Abudalu Husēnu servant of Abudulakhānu, who was again the servant of Sākajākhānu, built the sluice of the tank at Kudūrapalli.
162	On a slab set up near a tank at **Ilaparru** (same taluk and district).	....	....	....	Do.	In old Telugu characters. The inscription is partly mutilated at the beginning and seems to register a gift of land by Kaḍaladēva, son of Bandayāri, to a certain Ba[śa]riya of Barugālpariti in the villages of Jakipōḍi, Illupāḍu, Penurōḍi and Karivṛinda. The second of the village is probably identical with Ilaparru.
163	On a slab set up in the court-yard of the Vīranārāyaṇasvāmin temple at **Panem** (Nandyal taluk, Kurnool district).	Kākatīya ..	Pratāparudradēva-Mahārāya, ruling at Oruṅgallu (*i.e.*, Warangal).	Śaka 1241, Siddhārthi, Māgha, *śu. di.* 15, Monday, lunar eclipse.	Do.	Registers that while the chief minister Mummaḍi Maṭṭaya was ruling the southern country including Peḍakallu made a grant of some land on the south side of Pānya. Certain fees (*mēra*) to be paid by the residents of Pānem and a *tūmu* of grain (of each kind) from the markets held in specified villages, for the expenses of worship in the temple of Śrī-Vīranārāyaṇadēva of that village.
164	On a slab set up in the court-yard of the Pāṇikēśvarasvāmin temple, in the same village.	Vijayanagara .	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya ..	Śaka 1451, Virōdhi, Vaiśākha *śu. di.* 15, lunar eclipse.	Do.	Vākiṭa Pedapa-Nāyuḍu, son of Bokkasam Pedapa-Nāyuḍu, a servant of Kṛishṇadēvarāya, granted the *kāvalikaṭṭam* (police fee), for the enjoyment of the god Pāṇikēśvara of Pānemu, a village included in Kandanavōlu (*i.e.*, Kurnool) on all the lands held by the temple in that village and in the *agrahāra* villages of Būpālunipāḍu and Liṅgapuram.
165	On a second slab set up in the same place	Do. ..	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1431, Pramōda, Chaitra, *śu. di.* 15.	Do.	Homnapa-Nāyuḍu, son of Bokkasam Dēvapa-Nāyuḍu, granted the village of Būḍidepāḍu in Pānem-sīma to the worshippers (*tammaḍa*) of the god Pāṇikēśvara of Pāneya for conducting oblations and other services in the temple.
166	On a third slab set up in the same place ..	Sāḷuva	Immaḍi-Narasiṅgarāya-Mahārāya	Śaka 1425, Rudhirōdgāri, Śrāvaṇa, *śu. di.* 15, Monday.	Do.	The same chief granted for the merit of the king and Narasa-Nāyiniṅgāru, land in the village of Pānem, included in Penugoṇḍa-chāvaḍi, to four *stānikas* of the Pāṇikēśvara temple for building a village and conducting the services in the temple.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On a fourth slab set up in the same place.	Saḷuva	Narasiṅgarāya-Mahārāya	Śaka, 1 * * * Rudhirōdgāri, Śrāvaṇa, *śu. di.* 15, Monday.	Telugu ..	This inscription records the grant registered in No. 166 with a few changes in the wording.
168	On a pillar in the court-yard of the same temple.	....	....	....	Kanarese, Telugu, Tamil and Nāgarī.	The oldest which is in Kanarese records that a certain Paḷḷapaḍiyāṟan obeyed the orders (*bāyin-vēḷiṟḍōn*) of the god and the remaining three state that Vibhūti Gauraya, visited the temple.
169	On a pillar in the Mukha-*maṇḍapa* of the same temple.	....	....	....	Telugu (Sanskṛit), Grantha and Nāgarī.	The visit of the same Vibhūti Gauraya is mentioned and it is stated that he was born at [Mā]chirājupalli near Oruṅgallu, settled on the top of Śrīgiri and was the servant of Paṇḍitārādhya. Another record in Telugu on the same pillar states that a certain Ākana paved with stone the *Āppāḷike* (?) of the *maṇḍapa*.
170	On a slab lying in the Āñjanēya temple in the same village.	....	....	Śaka 1623, Vikrama, Āśvīja, *śu. di.* 15.	Telugu	Registers that Kumāra Timma-Nāyuḍu, son of Nārasiṁhva-Nāyuḍu and grandson of the *Nāyaṅkāchārya* China-Veṅkaṭappa-Nāyuḍu granted land to a certain Anumāḍōyi.
171	On a slab set up in the same temple ..	[Vijayanagara]	[Vīra-Narasiṁharāya]	Śaka 14[28 *] Krōdhana, ... *śu. di.* 3, Thursday, Kanyā-Bṛihaspati.	Do.	Gift of land (?) by the king in Pānem village of Peḍakaṇṭi-sīma to Mallikārjuna one of the three self born *liṅgas* for the merit of his father Narasā-Nāyaṇiṅgāru.
172	On the *dhvajastaṁbha* in the Mahānandīśvarasvāmin temple at Mahanandi (Nandyal taluk, Kurnool district).	....	....	Śaka 1446, Tāraṇa, Māgha, *ba. di.* 14, Monday, Śivarātri.	Do.	Records that a merchant built the *maṇḍapa* called *mukhabhadram* at the southern entrance into the tank (*guṇḍamu* ?) and the pillar surmounted by a bull, in the temple of Mānandīśvara.
173	On an iron pillar near the western gate of the same temple.	....	....	Śaka 1332, Vikṛita, Māgha, *ba. di.* 13, Friday.	Do.	The great grandmother (?) of Tipparāju, son of Pina-Tipparāju, son of Veluguṭi Gaṅgaḷrāju-Chenrājuṅgāru, the hero of Krottacherlakōṭa, set up this lamp-pillar before the shrine of Mahānandīśvara.
174	On seven detached stones in the same temple.	....	....	....	Kanarese, Telugu and Nāgarī.	In ancient characters of the 8th and 9th centuries of the Christian era. Four in Telugu-Kanarese record the names *Śaṟigeśam[pu]nna-mahāmuni; Ayōgavā[ñji]tan; Utpātipiḍugu-Kāḷāmukkā[n]; Mēru-pṛithivi; śrī-Vyāḷasiṁhaguravar* and *Teḷḷapāṇḍi-Apparāju.* One in Nāgarī, reads *śrī-Lallaṁkagōva [Ī]śharāja.*
175	On six other detached stones	....	....	....	Telugu ..	Contains the signatures of devotees, three of which seem to be rather old. Among these are [Ja]yaravi and Dōrāchārya a mine of architect-intelligence (*chitratejōnidhi*).
176	On a slab set up at the entrance into the Lakshminārāyaṇasvāmin temple at Bukkapatnam (Penukonda taluk, Anantapur district).	Vijayanagara ..	Achyuta-Mahārāya	Śaka 1463, Plava, Āśvīja, *ba. di.* 13, Monday.	Do.	Records that Peddirājayya under orders of Rāmabaṭṭalayavāru remitted the *rājulagutta* tax (?) in the *māgāṇi* of Krottacheruvu, for the merit of the king.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On another slab set up in the same place	Vijayanagara ..	Achyuta-Mahārāya	Śaka 1464, Śubhakṛit, Chaitra, *ba. di.* 6, Wednesday.	Telugu	Registers the remission of taxes on marriages and the taxes on the earnings of Brahmans for the merit of the king. Rāmabhaṭṭayya issued the orders and Peddirājayya conveyed them to the *reḍḍis* and *karṇams* of the village of Krottacheruvu.
178	On the rock below the *dhvajastambha* in the Chaṇḍēśvari temple in the same village.	Do. .	Virapratāpa Śrīraṅgarāyadēva-Mahārāya ..	Śaka 1503, Vṛisha, Bhādrapada, *ba. di.* 12, Sunday.	Do.	Registers that Daḷavāyi Veṅkaṭa[p*]pa-Nāyuḍu under orders of Mēgōṭi Timma-Nāyuḍu the agent and minister of the king, remitted the taxes *nagaribirāḍa Asavechchālu* and *birudulu* due on the lands owned at Bukkasāgaram and Anantapuram by the temple of Chavuḍēśvari of Krottacheruvu-Bukkasāgaram.
179	On a slab lying near a sluice of the tank, in the same village.	Do. ..	Virapratāpa Achyutadēvarāya	Śaka 1455, Vijaya, Phālguna, *śu. di.* 15, Saturday.	Kanarese ..	Records that Bhaṇḍārada Timmarasa, son of Apparasayya made rent-free, the *dēvadāya* and *brahmadāya* lands below the tank of Hosakere, included in Penugoṇḍa, a district of Yeṟama[ṇṭi]-rājya. These had been so enjoyed since the time of Chikka-Oḍeya but had been assessed in corn and in coin owing to some disturbances in the interval. The grant was made on the occasion when the king performed the *Lakshahōma* ceremony at Varadarājammana-*pēṭhe* The stone was put up by Koṇḍapa under orders of Timmarasa at the elephant-sluice of the tank.
180	On a rock near the tank in the same village.	Do. ..	Kṛishṇarāya-Mahārāya	Śaka * * * * Āṅgirasa, ... *śuddi.* 12, Wednesday.	Telugu	Damaged at the beginning. Registers that the *dēvadāya* and *brahmadāya* lands under the tank Krottacheruvu in Penugoṇḍa-rājya which had been held rent-free (*sarvamānya*) from the time of Chikka-Oḍayalu had been re-assessed on account of certain disturbances in the interval. The king now at Śivanasamudram on state business ordered that the lands might be restored as before and this was announced on the occasion of the *Lakshahōma* ceremony conducted at Penugoṇḍa. Kūṇama-Nāyuḍu had this inscription engraved under orders of Rāyasam Koṇḍamarasayya Dēmarasayya.
181	On the west wall of the *maṇḍapa* in the Mādhavarāyasvāmin temple at Gorantla (Hindupur taluk, Anantapur district).	Do. .	Virapratāpa Tirumaladēvarāya-Mahārāya ..	Śaka 1446, Tāraṇa, Kārttika, *śu. di.* 12, Monday, Utthānadvādaśi, Chi-[trā]-nakshatra.	Do.	Much damaged. Registers that the agent of Vākiṭi Ādepa-Nāyuḍu granted land to the Vishṇu (Perumāḷ) temple at Gōraṇṭla for maintaining festive processions on the *daśami* days of the month.
182	On the same wall	Do. ..	Achyutarāya-Mahārāya	Śaka 1452, Vikṛita, [Māgha, *śu. di.* 14, Monday].	Do.	Much damaged. Mentions Gōraṇṭla-sīma which was conferred as a fief *nāyaṅkara* on the son of Vākiṭi Mallapa-Nāyuḍu.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
183	On the same wall	Vijayanagara ..	Achyutarāya Mahārāya	Śaka 1455, Vijaya, . . . *śu. di.* 15, Monday.	Telugu ..	Damaged. Timmapa-Nāyuḍu, son of Vākiṭi Mallapa-Nāyuḍu ordered the *sthānikas*, citizens and the temple cook to revive the processions in the Perumāḷ temple at Gōraṇṭla which had been neglected till then.
184	On a stone built into the floor of a *maṇḍapa* in the same temple.	Do. ..	Vīra-Veṅkaṭapatidēva-Mahārāya, ruling at Penugoṇḍa.	Śaka 15[32], Sādhāraṇa, Pushya, *śu. di.* 2, Friday.	Do. ..	Damaged. Seems to register the grant of certain taxes (?) to the temple of Mādhavēśvara at Gōraṇṭla for the merit of the king and of Chika-Veṅkaṭappa-Nāyuḍu
185	On the capital of a pillar in the same *maṇḍapa*.	....	....	....	Do. ..	The four pillars on the east side of the platform (*jagali*) were the gift of Tirupati-vāru.
186	On a stone built into the floor in the Tiruvidhēśvarasvāmin temple at **Aska** (Aska Zamindāri, Ganjam district).	....	.. .	....	Uriya ..	Babu Sasi Bhushan Palit, B A , to whom this record was submitted for interpretation says that its translation is "Hundred Samvat Kanya, 15th day" and believes that "the temple was constructed or dedicated to Tiruvidhēśvarasvāmin" on this day. This is not likely ; for the characters appear to be more modern.
187	On a rock near a hill at **Bodagulo**, on the Boyrāṇi-Kaḷḷikōṭa road (same district).	Quṭb Shāhi ..	Mahammandu Kulli Kudupā Nijām Padaśā (Muhammad Quli Quṭb Shāh).	Śaka 1512, Virōdhin, Chaitra, first fortnight, 10 Thursday.	Telugu (Sanskṛit) and Uriya.	Refers to a general of the king, called Śaha Sūkaralli Mōhaṇa Parītu who was in command of the 84 fortresses of the Āndhra Triliṅga (country). Mention is also made of the usurpation of the Gajapati throne by Siṅga of the Bāhubaḷēndra family. A tank on the west bank of the Āśika-Lāṅgala (*i.e.*, the river Lāṅgulya flowing close by Āska) called Siṅgasāgaram was constructed by the Muhammadan chief Śāha evidently in honour of the usurper Śiṅga (Narasiṁha).
188	On the cross-beam of the inner entrance into the Mallikārjuna temple at **Garbham** (Gajapatinagaram taluk, Vizagapatam district).	..	....	....	Telugu ..	Seems to mention the name or names of persons who had the image [of Vināyaka] cut on the cross beam.
189	On a stone in front of the Vīrabhadrasvāmin temple at **Lotugedda**.	....	....	....	Do. ..	Records that a certain Sōmaya-Pa[ṇ]ḍalu founded this temple of Vīrēśvara and gave to it a grove of trees (?) and a garden at Bimanapalli.
190	On a stone called *Kirukana-bailu gāḷi-kallu* near **Hardur** (Coorg).	..	....	....	Kanarese ..	Mentions Ereyapa at the beginning and refers to the death of a hero. The record registers also the gift of a *kalnāḍu*.
191	On a stone in *aramane-kaḍaṅga*, in the reserved forest near **Cheralasrimangala** of the same province.	Chaṅgāḷva ..	Mahāmaṇḍalēśvara Śrīkaṇṭharasa	Śaka 1466, Krōdhin, Chaitra, *śu. di.* 1.	Do. ..	The king granted the land belonging to Bakutanakōṭe as a rent-free gift to Liṅganṇoḍēru-dēvaru who was perhaps his spiritual teacher.
192	On a stone in Muddavīraṇa-Puṭṭamma's garden at **Uluguli**, in the same province.	..	Mahāmaṇḍalēśvara Munivarāditya Gōpāla-dēvarasa.	Rakṭākshi, Kanyā-māsa.	Do. ..	Gift of land to a hero who fell in the cattle-raid of Kamaṇavaḷḷi.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
193	**Bellary district, Bellary taluk:—** On a stone in front of the Āñjanēya temple at **Havinahalu-Virapura.**	Western Chāḷukya.	Traiḷōkyamalla Āhavamalladēva	Śaka 967, Pārthiva, Śrāvaṇa, *ba. di.* 5, Monday.	Kanarese ..	Records that Udevaditya Sindarasa 'lord of Bhōgavatī-pura,' and a *Sāmanta* of Traiḷōkyamalla Nanni Noḷamba-Pallava Permanaḍidēva 'lord of Kāñchi, the best of cities' who was himself a feudatory of the king, conferred on a certain Pālimayya the right of collecting the tax called *manneya-sāmyada-tere* at Doṇḍavaṭṭi.
194	On another stone in the same place ..	Vijayanagara ..	Viraṛatāpa Kṛishṇarāya-Mahārāya.. ..	Śaka, 1450, Sarvadhārin, Māgha, *śu. di.* 6.	Do. ..	Much damaged. Registers the permanent grant of *dasavanda* of the tank at Doṇḍavaṭe to a certain Malesāṇi, by the people of that village with the permission of Mudaṇa-Nāyaka who was enjoying that village as a rent-free gift (*umbaḷi*).
195	On the stone built into a water channel near the same place.	Do. ..	Virapratāpa Achyutarāya-Mahārāya ..	Śaka 145[5], Jaya, Vaiśākha, *śu. di.* 15.	Do. ..	Gift of the village of Doṇḍavaṭi in Kuṟugōḍu-sime, to the god Bukkēśvaradēva consecrated by the king in the name and for the merit of Narasaṇa-Nāyaka's mother Bukka-amma. Achyuta's grand-father Īśvar[a]-Nāyaka is also mentioned.
196	On a Nandi-stone in front of the Āñjanēya temple at **Chitikinahalu.**	Do. ..	Achyutarāya-Mahārāya	....	Do. ..	Registers the gift of the village Chiṭikanahāḷa by Achyutarāya to the temple of Prasanna-Virūpākshadēva of Jentegallu, for the merit of his father Narasaṇa-Nāyaka.
197	On a stone set up near a well at **Somalapura.**	Noḷamba ..	Kanakarasa, 'lord of Kāñchīpura'	Śaka 95 [3], Pram[ō]da, Āshaḍha, *ba. di.* 10, Sunday.	Do. ..	Gift of land by the king to the temple of Mahādēva at Arakere.
198	On a stone set up in the village of **Old Bhatrahalli.**	....	....	....	Do. ..	Incomplete and mutilated. Gives a long list of the titles of a king who belonged to the Sinda family. One of the titles was that he was born of the race of Dṛishṭivisha.
199	On a slab set up in front of the Vighnēśvara temple at **Badanahatti.**	....	....	Śaka 949, Pra[bhava], Vaiśākha, *śu. di.* 5, Thursday.	Do. ..	Much damaged. Mentions Ballakunḍe-nāḍu and seems to record a gift of land by the Pallava chief Jagadēkamalla Noḷamba-Pallava Permānaḍi.
200	On a mutilated stone lying near the Rāmaliṅgēśvara temple at **Oravayi.**	Western Chāḷukya.	Jagadēkamalla ruling at Paṭṭaḷakere ..	Śaka 958, Dhātṛi, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers the grant of Ōrvāya to three Brāhmaṇas who had placed the body of Noḷambamahādēvi in the waters of the Ganges. Mentions queen Dēvaḷadēvi who was a Noḷamba princess and the Pallava chief Udayāditya styled 'the lord of Kāñchīpura'.
201	On another stone lying in the same place	[Do.]	Jagadēka[malla]	Śaka 958, Dhātri, Uttarāyaṇa-Saṁkrānti.	Do. ..	Much damaged. This record is a duplicate of No. 200.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On a stone lying in front of the Āñjanēya temple near **Guttiganūru**.	....	....	Śaka 1461, Vikārin, Jya[ishṭha], *ba. di.* 5, Friday.	Kanarese ..	Gift of land by a certain chief named Rāmarasayya to the temple of Mukhya-Prāṇanātha (*i.e.* Hanumān) which he had founded on the west side of Yemmegenūru on the road from Kurugōḍu to Vijayanagara for the merit of Hiriya Tirumalarājayya-Mahāarasu, son of Salakayadēva-Mahāarasu.
203	On a hero-stone near the Siddhēśvara temple at **Nalludi**.	....	....	....	Do. ..	In archaic characters. Mentions a certain Gummana-Gāvuṇḍa.
204	On a stone set up in the verandah of the Basavēśvara temple at **Ballur.**	Western Chāḷukya.	Tribhuvanamalla [Vikramāditya VI.] ..	[Chāḷukya-Vikrama year] 56 Dundubh (wrong), Āshāḍha *ba. di.* 10, Sunday.	Do. ..	Gift of land to Dēvarāśi-paṇḍita of Doṇṇayabīḍu for the worship of Mallikārjuna. Mentions the *Mahāmaṇḍalēśvara* Baḷḷāreya Bīvarasa.
205	On a stone in front of the Malḷēśvara temple at **Sindigeri.**	Do.	Jagadēkamalla	4th year, Durmati, Bhādrapada, *śu. di.* 6, Sunday.	Do. ..	Mutilated. Seems to record a gift of land at Simdamgere for a feeding house. Mentions the teacher Nirvāṇadēva.
206	On another stone near the same temple ..	Do.	Do.	Do.	Do. ..	Gift of land by a subordinate of the Sinda *Mahāmaṇḍalēśvara* Baḷḷārēya Rāchamalladēvarasa to the teacher Nirvāṇ[i]dēva who in his turn appears to have assigned it to the temple of Mallikārjuna at Simdagere for maintaining the Ērkōṭi-chakravarti *maṭha* and the feeding house. Nirvāṇidēva was the third in succession after Vāmadēva *alias* Ērkōṭi-chakravarti, the *āchārya* of the temple of Svayambhūdēva at Mulugunda.
207	On a stone near the Basavēśvara temple in the same village.	Do.	Trailōkyamalladēva	....	Do. ..	Gift of land in the district of Ballakunde 300 by the Vaidumba king Maṇi-Bēta-Mahārāja who was evidently the subordinate of the Pallava chief Trailōkyamalla Iṛivanoḷamba Narasiṅghadēva, 'the lord of Kañchīpura.'
208	On a stone lying in the neighbourhood of **Kaggallu.**	....	....	Śaka 935, Śrīmukha, Māgha, *śu. di.* 5, Monday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers a gift of land by Udayādityayya, husband of Sigadōvi, to Uttara-rāśipaṇḍita for the worship of god Mahādēva. He was entitled Jagadēkamalla Noḷamba Pallava Permānaḍi and was ruling at Kampili as his permanent capital (*ikkavīḍu*).
209	On the stone pedestal of Vīrabhadrasvāmin at **Dammuru.**	....	....	Śaka, ... , Vaiśākha, *ba. di.* 5, Monday.	Do. ..	Records that this image of Vīrabhadra was set up by Kannamarasavve, the mother of Pommāyiavve who was the wife of a *Mahāmaṇḍalēśvara.*
210	On the rocky floor of the Rāmaliṅgēśvara temple in the same village.	Western Chāḷukya.	Tribhuvanamalla [Vikramāditya VI], 'ruling at Kalyāṇa'.	[Chāḷukya]-Vikrama year 31, Vyaya . . .	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On a stone lying in the Sūryanārāyaṇa-svāmin temple at **Kolur.**	Western Chāḷukya.	Pratāpachakravarti Jagadēkamalla, ruling at Kalyāṇa.	10th year, Prabhava, Pushya, *śu. di.* 2, Thursday, Uttarāyaṇa-Saṁkramaṇa.	Kanarese ..	Registers that while the Sinda chiefs Irmmaḍi Bhīma and his brother Rāchamalla were ruling the Ballakundenāḍu, a native of Kōḷūru, named Rēvagavuṇḍa, built temples at that village for Śiva, Vishṇu, Āditya (Sun), Vighnēśvara, and Bhairava. Gifts of land were made for the worship of these gods by the first of the two Sinda chiefs mentioned already.
212	On a stone built into the mud wall in front of the Lakshmīnārāyaṇasvāmin temple at **Somasamudram.**	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya, ruling at Vidyānagara (Vijayanagar).	Śaka, 1478, Nala, Āshāḍha, *śu. di.* 11, Thursday.	Do. ..	Gift of land by the *Mahājanas* of Sōmasamudra in Kuṟugōḍa-sīme, a sub-division of Mūganāḍa-vēṇṭheya in Hastināvati-valita, for maintaining a palanquin-procession on *Ekādaśi* days, in the temple of Lakshmīnārāyaṇa of that village.
213	On a rock in a field of the same village .	....	. ..	Śaka, 161[4], Āṅgiras, Chaitra, *ba. di.* 15, Tuesday.	Do ..	Damaged. Seems to record the construction of a well (*gajāgoṇḍa*) by the residents of Sōmasamudra.
214	On the eastern entrance into the old fort at **Hirehalu.**	....	....	Śaka, 16[7]3 Prajōtpatti, Śrāvaṇa, *ba. di.* 10.	Do. ..	Partly damaged. Registers that under orders of a certain chief whose name is not clear on the impression, Sivāji Mallahari Pant built the fort at Kire-Hirēhaḷu with bastions and gateway.
215	On a stone in front of the Āñjanēya temple at **Yalpi-Kaggallu.**	Vijayanagara	Vīrapratapa Sadāśivadēva-Mahāraya, ruling at Vidyānagara.	Śaka 1485, Rūdhirōdgāri, Chaitra, *śu. di.* 10.	Do ..	Gift of land at Kaggallu, by Rāghunātharājayya, son of the *Mahāmaṇḍalēśvara* Rāmarāja-Tirumalarājayya-Mahāarasu, to the temple of Siddhēśvara at Kēmana-Beḷagallu.
216	On a stone in front of the Āñjanēya temple at **Yalpi.**	Do. ..	Vīrapratāpa Kṛishṇarāya-Mahāraya ..	Śaka 145[4], Virōdhi, Māgha, *śu. di.* 1[1].	Do. ..	Mentions that a certain Timmarasa built a choultry and made provision for feeding twelve Brahmans at Yalape which was a *mukhāsa*-village granted to him by Kṛishṇarāya to maintain horses. The charity was made for the merit of king Achyutarāya-Mahārāya.
217	On another stone near the same temple ..	Do. ..	Do. ..	Śaka 1431, Śukla, Māgha, *ba. di.* 14, Śivarātri.	Do. ..	Damaged. Seems to register the remission of marriage-tax in the district Yalapi-sīme for the merit of the king, by a favourite chief whose name is lost in the damaged portion of the inscription.
218	On a rock at the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1465, Śōbhakṛit, Phālguṇa, *śu. di.* 10.	Do. ..	Records that the *Mahāmaṇḍalēśvara* Rāmarājayya-dēva Mahāarasu, the agent of the king, remitted the taxes payable by the barbers, in Yalappeya-sīme.
219	On a stone in a field five miles east of **Kuntanahalu.**	....	....	Krōdhi, Phālguṇa, *ba. di.* 2.	Telugu ..	Damaged. Mentions a Muhammadan chief named Ibhurām Bēku Sāhēbu and seems to register a grant of land.
220	On a stone in another field five miles from the same village.	....	....	[Śu]bhakṛit, Pushya, *ba. di.* 2.	Do. ..	Much damaged. Mentions a certain Muhammadan chief whose name is not clear and records grant of land to a certain Bu[da]sābi of Beṇṇakallu.
221	On a rock near the Bailu-Āñjanēya image at **Rupanagudi.**	....	....	Bahudhānya, Chaitra, *śu. di.* 1.	Kanarese ..	Registers that this pond (*doṇe*) and the image of Hanumanta were caused to be made by a certain Malapa, son of Sirumaṇa of Gōvindavāḍi.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
222	On a stone near the Pōtalapāguḍi in the same village.	....	....	Śaka 170[9], Plavaṅga, Vaiśakha, *śu. di.* 1, Wednesday.	Telugu ..	Records the building (?) of the temple of Pōtuliṅgasvāmi and of a stone *maṇḍapa*, by two private individuals.
223	On a stone near a well in the same village.	[Vijayanagara]	[Achyutadēva-Mahārāya]	Lost	Kanarese ..	Fragment. Gift of land at Yaḷape to the temple of [Nārā]yaṇadēva. To the same temple were also granted the tolls (*mūlavīsa*) on the grains passing either way through Rūpalaguḍiya-ṭhāṇya in [Yaḷape]ya-sīme.
224	On a stone in front of the Āñjanēya temple at **Yettina-Budehalu**.	....	....	Chāḷukya-Vikrama year 32, Sarvajit, Kārttika, *śu. di.* 5, Friday.	Do. ..	Mentions that Sōvarasa-Kāvarasa and Duggarāja built a *maṇḍapa*, probably for the use of travellers, and granted land for its upkeep.
225	On another stone in front of the same temple.	Vijayanagara ..	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1445, Bahudhānya (wrong). Śrāvaṇa, *ba. di.* 10.	Do. ..	Unfinished.
226	On a stone lying in front of the Basavēśvara temple in the same village.	....	....	....	Do. ..	In old characters; much damaged. Mentions Saḷuki Ereyamma whose servant is stated to have split up a stone. Seems to register also a gift of land by the 80 0 of Būdavāgilu.
227	On a stone lying near the Mallēśvara temple at **Moka**	Vijayanagara ..	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 14[31], Śukla, Māgha, *ba. di.* 14, Śivarātri.	Do. ..	Much damaged.
228	On a stone near the Vīrabhadra temple at **Karekallu**.	....	....	Śaka 1477, Rākshasa, Jyaishṭha, *śu. di.* 10.	Do. ..	Gift of land by a private individual to the temple of Prasanna-Kēśavanātha at Kārēkallu.
229	On a stone in a field near **Karekallu-Virapura**.	....	....	Śaka 1615, Śōbhakṛit, Śrāvaṇa, *śu. di.* 15.	Do. ..	Registers a deed granted by the *Dēsāyis* and *Nāḍukulakarṇis* of Mōke-sīme to a certain Mallikēśāyi, son of Vīramallikēśāyi. The latter was evidently to be in charge of the small bastions (*hūḍe*) of Mōke-sīme.
230	On a stone set up in the Rāmaliṅgēśvara temple at **Sindavala**.	Western Chāḷukya.	Bhūlōkamalla, ruling at Kalyāṇapura ..	5th year, Sādhāraṇa, Kārttika, *śu. di.* 1, Monday, solar eclipse.	Do. ..	Mentions that under orders of the *Mahāpradhāna, Bāṇasuvergaḍe, Manevergaḍe, Sēnādhipati* and the *Daṇḍanāyaka*, Anantapālayya, the *Mahāpradhānahergaḍe* Bākaṇayya made a gift of land for worship, repairs, *etc.*, to the temple of Sōmēśvaradēva built by the residents of Sindavoḷalu in the Sindavāḍi thousand district.
231	On a stone in the street at **Gudaduru** ..	....	....	Śaka 1589, Parābhava, Māgha, *ba. di.* 10.	Do. ..	Damaged. Refers to the *taḷavārike* 'watchman's fee' of Guḍadūru, a village in Mōke-sīme.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
232	On a stone in front of the Îśvara temple at **Sirivaram**.	Western Chāḷukya.	Traiḷōkyamalla-Āhavamalla, ruling at Poṭṭaḷakere.	Śaka 966, Tāraṇa, Vaiśākha, *śu. di.* 5, Thursday.	Kanarese ..	Gift of the village of Kappekallu in Ballakunde 300, to the ascetic Jyēshṭharāśi-Bhaṭāra, by the chief Pallarasa, a subordinate of Odeyāditya for the temple of Mahādēva and for a *maṭha*. The Brāhmaṇas also got a share in the village. The occasion for the grant was the installation of Traiḷōkyamalla Nanni-Noḷambādhirāja.
233	On a stone in a field at **Sanjivarayanikote**.	....	....	....	Do. ..	In old characters. Refers to the 8,000 of Būdavāgilu and to the *Mahāsāmantādhipati* Rājiyaṇṇa Eṛeyammam. Records gift of land to a temple by Kaḍamba-Kāmarasa and other *gāmuṇḍas*.
234	On a stone in a street at **Kolagallu** ..	Rāshṭrakūṭa ..	Akaḷavarsha Chalakkenallata [Kṛishṇa III]	Śaka 868, Raktākshi, Āshāḍha, *śu. di.* 5, Thursday.	Do. ..	Records a gift of land at Sūjingallu by a certain Chaṅga-gāvuṇḍa to the ascetic Satyarāśi-Bhaṭāra for maintaining a feeding house in the *maṭha*. The grant was confirmed by Gajadharayya, chief of Svāmi Kārttikēya-*tapōvana*, ruling at Kolgalu.
235	On a stone near a well in the same village.	Western Chāḷukya.	Tribhuvanamalla [Vikramāditya VI.] ..	Chaḷukya-Vikrama year 16, Prajāpati .... 10, Thursday.	Do. ..	Damaged. Seems to record a grant for a temple, a *maṭha* and *vidyādāna*.
236	On a stone in another street of the same village.	Rāshṭrakūṭa ..	Khoṭṭiga	Śaka 889, Kshaya, Phalguṇa, *śu. di.* 6, Sunday.	Nagari (Sanskṛit).	States that Kṛishṇa died (in this year) and Khoṭṭiga succeeded him. The record is a eulogy of the god Kumāra who was installed at Kolagalagrāma and whose agent was Gadādhara.
237	On a stone in front of the Āñjanēya temple at **Andrahalu**.	....	Mahārājādhirāja Vīrapratāpa Haṇḍe Chikamalu[ka]pa-Nāyaka.	Śaka 1584, Śubhakṛit, Kārttika, *śu. di.* 15, lunar eclipse.	Kanarese ..	Registers the gift of the village of Handarahaḷu by the king to a certain Kodam Śivabasavappa. The record states that the village was originally granted to the king (?) by Alamshanva Sāhebu for *vaẓīrike* (*i.e.* for being *Vazir*).
238	On the north wall of the ruined Îśvara temple at **Adapur** (Pullampet taluk, Cuddapah district), right of entrance.	....	....	Śaka 1219, Durmukha, Arpaśi.	Tamil ..	Incomplete. Gift of money for rice offerings to the temple of Pāvanāśamudaiya-Nāyaṉār by a certain Pūśandai Dēvaṉ-Āvaṉ *alias* Dōrātta Vēḷāṉ of Māgaral.
239	On the same wall, left of entrance ..	....	....	Śaka 1205, Svabhānu, Mīna, ... Puṇarpūśam.	Do.	Registers that the *Mahāmaṇḍapa* in the temple of Pāpanāśamudaiya-Nāyaṉār, at Kāmachchoḷanallūr in Mēṟ-Pakkai-nāḍu a sub-division of Adhirājēndra-maṇḍala, was the gift of Śēdiyarāyaṉ a native of Tirukkachchiyūr in Ti[ru*]-Śaṅguṇri-nāḍu a sub-division of Kaḷattūr-kōṭṭam.
240	In the same place	....	....	Śaka 1202, Pra[māthin], Mīna, *śu. di.* 2, Monday, Aśvini.	Do.	Gift of 12 *Māḍai* for a lamp, to the same temple, by Paṇḍitaṉ Pākkiḷāṉ Kaṇḍarādittaṉ Aruḷaḷa-Perumāḷ.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On a mutilated stone in the hillock near the same village.	[Chōḷa] ..	[Vikrama Chōḷa]	Lost	Tamil ..	Mutilated. Mentions Aṇḍappūr and seems to record a gift of land. Begins with the historical introduction *pūmāṭu puṇara*.
242	On a rock in a field at Nelapalli (Punganur Zamindari, Chittoor district).	Noḷamba (Pallava).	Iṛiva-Noḷamba Ghaṭeyaṅkakāra Pallavāditya.	....	Kanarese ..	Registers that while the king was encamped at Ve[ṇvu]ruponne in Paṟevi-nāḍu he conferred the title of Mummaḍigavaṟe Pallavāditya Noḷambaseṭṭi on a Baḷigāra merchant of Kōyaṯūru and presenting him with royal insignia gave for his perpetual enjoyment as *Koḍage* the village of Koḷaṯūru in Puli-nāḍu converting it into a mercantile town (*nagara*) and named Pallavādityapura.
243	On the same rock	....	....	....	Do. ..	In the same old characters as No. 242. Refers to the 48,000 (of the mercantile community ?), to Mumma[ḍi*] Uṯṯaraseṭṭi of Kāñchīpura and to his younger brother Sundarachōḷa-Dharmaseṭṭi.
244	On a hero-slab in a field of the same village.	....	....	....	Tamil ..	Registers that in a face-to-face tiger hunt arranged by Śrīkaṇṭhayyaṉ, son of Māvaliyaṉ-Vichchādirar *alias* Puḷalammaraiyar, a certain Indappaṉ pierced a tiger and died with it.
245	On a stone in front of the Nandi-*maṇḍapa* of the Doḍḍapādēśvara temple at Modalli (Kollegal taluk, Coimbatore district).	Vijayanagara ..	Achyutarāya-Mahārāya	Śaka 1456, Jaya, Phalguṇa, *śu. di.* 5, Sunday.	Kanarese ..	Registers that Mādappayya, the agent of Rāmappayya, "who was bearing the burden of the kingdom with the king" restored the villages and lands belonging to the temple of Mallikārjuna at Old Mōḍahaḷḷi in Hadināḍa sīme and [remitted certain taxes in its favour].
246	On another stone in the same place ..	Do. ..	Kampaṇṇa-Oḍeya, son of Vīra-Bukkaṇṇa-Oḍeya.	Śaka 129[0], Parābhava, Chaitra, *ba. di.* 10.	Do. ..	Damaged. Refers to the temple of Mallināthadēva at Mōḍehaḷḷi and seems to register a gift of tolls.
247	On a stone set up in a field of the same village.	Do. ..	Vīra Harihara-Mahārāya	Śaka 1313, Prajōtpatti, Phalguṇa, *śu. di.* 15, Tuesday.	Do. ..	Gift of land to certain specified Brāhmaṇas in the village of Mōḍahaḷḷi surnamed Kamparājapura. Refers to a previous gift by Hiriya-Kamparāya. The two imprecatory verses in the end are written in Grantha characters.
248	On the south base of the Kōdaṇḍarāmasvāmin temple, at Uragadam (Chingleput taluk, Chingleput district).	....	..	Vṛisha, Paṅguṇi, 4th day.	Tamil ..	Gift of 30 *paṇam*, for the celebration of a festival in the temple of Raghunātha-Perumaḷ, in the month of Āvaṇi, by Āchchama [wife of] Paṭṭaṅgi Appaiyaṅgār.
249	On the same base	....	....	Chitrabhānu, Āvaṇi, 24th day.	Do.	Gift of land and money (400 *paṇam*) by Āchchāḷ, wife of Āgari Aṇṇaṅgār, to the temple of Chakravartitirumagaṇār at *agaram* Uraḍagam *alias* Śrī-Paraṅkuśa[puram*].
250	On the north base of the same temple ..	....	....	Śrīmukha, Vaigāśi, 28th day.	Do ..	Gift of land by a certain Nallarāyaṉ, son of Karambacheṭṭu Varadarāśaṉ to Raghunātha-Perumaḷ at the same village, for conducting the Śrī Rāmanavami festival.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
251	On a rock to the south of the Vāḍāmalliśvara temple, in the same village.	Chōḷa	Rājakēsarivarman	7th year ..	Tamil	Much damaged.
252	On a rock to the west of the same temple	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	4th „ ..	Do.	Damaged. Gift of sheep for a lamp by a certain Kaṭṭaṉ Kampaṉāḷi to the temple of Tiruvāḍāmalaiāḻvār at Urōḍagam *alias* Pallavamalla-chaturvēdimaṅgalam, a village in Kaḷattūr-nāḍu which was a sub-division of Kaḷattūr-kōṭṭam a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
253	On the south base of the Śōmasundarēśvara temple at Vayirapuram (Tindivanam taluk, South Arcot district).	Do.	Do. do.	Do. ..	Do. .. .	Gift of 90 sheep for a lamp by Śāraṇamaṉṟi, to the temple of Tirunandīśvaram-Uḍaiyār at Vayiramēgapuram *alias* Jananāthapuram in Tirunallūr-nāḍu a sub-division of Ōymā-nāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
254	On the same base	Do.	Do. do.	9th year .	Do.	Gift of 90 sheep for a lamp to the same temple. Vayiramēgapuram is here called a city (*nagaram*).
255	On the west base of the same temple ..	Do.	Parakēsarivarman *alias* Chakravartin [Vikrama-Chōḷadēva].	Do. ..	Do.	Gift of 24 sheep for two lamps to the same temple by Perrāṉ Pichchaṉ for the merit of a private individual whom his arrow had killed by accident.
256	On the same base	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year .	Do.	Gift of land, exempted from *śilvari* and *peruvari*, for maintaining various services in the same temple by the residents (*ūrōm*) of Vayiramēgapuram *alias* Jananāthanallūr in Tirunallūr-nāḍu a sub-division of Ōymā-nāḍu.
257	On the north base of the same temple ..	Do.	[Tribhu]vanachakravartin Vikrama-Chōḷadēva.	Do. ..	Do.	Damaged. Seems to register a gift of land which was situated in Yeyilūr, a hamlet of Vayiramēgapuram, by the residents (*ūrōm*) of the latter village.
258	On the same base	....	....	....	Do.	Beginning lost. Gift of land to the temple of Mūlasthānamuḍaiya-Mahādēva at Vayiramēgapuram, by the inhabitants (*ūrōm*) of that village.
259	On a slab lying near the Paśupatīśvara temple at Tiruvakkulam (Chidambaram taluk, South Arcot district).	....	. ..	Śaka 1488, Akshaya, Tai, 25th day.	Do.	Gift of the village of Tiruvēṟkaḷam to the shrines Chidambarēśvara and Śivakāmasundari Ammaṉ of the Tirumūlasthāṉam temple, by Achchutappa-Nāyaka, son of Śiṟu-Śevvappa-Nāyaka for the merit of Tirumalairājayaṉ (*i.e.*, the Karṇāṭa king Tirumala I).
260	On the south wall of the Bhimēśvara temple at Śiṅgārattōppu near Chidambaram (same taluk and district).	Chōḷa	Tribhuvanachakravartin [Vīra]rājēndradēva (*i.e.*, Kulōttuṅga III).	6th year, Karkaṭaka, 1st day.	Do.	Gift of land at the hamlet of Maṇaḷūr for two lamps to the temple of Tirukkiḷāñjēḍi-Mahādēva at Perumbaṟṟappuliyūr a *taṉiyūr* in Rājādhirājavaḷanāḍu.
261	On the same wall	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	11th year, Mēsha, ... 5th day.	Do. . ..	Sale of 9 *mā* of land, for 5,000 *kāśu* to the temple of Nāyaṉār Tirukkaḷāñjēḍi-Uḍaiyār at Paṇṇaṅgoḍichchēri *alias* Parakēsarinallūr, a hamlet of Perumbaṟṟappuliyūr. The land sold was a field of the western hamlet of Iḷaṉaṅgūr *alias* Sundaraśōḷapāṇḍyanallūr which was situated in Gaṅgaikoṇḍaśōḷappēriḷamai-nāḍu and the sale was witnessed by the assembly of the village.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
262	On the north wall of the same temple ..	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	2nd year and 125th day.	Tamil	Registers an order of the king that, from this date, the assessed lands (*taṟam-peṟṟa-nilam*) standing in the name of the Subrahmaṇya-Piḷḷaiyār shrine in the Arumoḷiśvara temple of this village be included with those of the latter, that lands declared to be superior to the eighth class be assessed as per those of the eighth class (*eṭṭām-taṟam*) and that those below the eighth class be allowed to continue as before and that the site of the temple of Tiruttoṇḍattogai-Iśvaram-Uḍaiyār, its enclosures, premises and the sacred tank till now included in the account of assessed lands be removed from that register. The order was executed by the 'land-survey' committee (*nilam-aḷavupaḍa-pperumakkaḷ*) of the village assembly of Perumbarrappuliyūr. Full details of the lands (extent, boundaries, etc.) thus dealt with are recorded.
263	On the same wall	Do.	Tribhuvanachakravartin Rājādhirājadēva *alias* Karikāla-Chōḷadēva	2nd year, and 121st day.	Do.	Refers to the order registered in No. 262 and states that it was issued by Villavarāyaṉ at the request of Vaidumbarāyaṉ. The document is signed by ten officers of the king of whom the *Tirumandira-ōlai-nāyaka* was Nār[āyaṇa]-Mūvēndavēḷāṉ.
264	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.'	17th year, Kaṉṉi, 21st day.	Do.	Gift of interest on 1100 *kāśu* for maintaining a lamp and a lampstand. It was stipulated that the grant was to be renewed at the end of every 5 years being produced after each period before the assembly and the *sthāṇattār*.
265	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), Īḻam (Ceylon) and the crowned head of the Pāṇḍya.'	20th year and 121st day.	Do.	Damaged. Seems to record the gift of a lamp.
266	On the east wall of the 1st *prākāra*, of the Naṭarāja temple at Chidambaram; right of entrance.	Do.	Tribhuvanachakravartin Rājarājadēva ..	16 + 1st year and 272nd day.	Do.	Gift of land belonging to the village of Pāṇḍūr *alias* Kulōttuṅgaśōḷaṉ-Vallam in Rājādhirāja-vaḷanāḍu for maintaining the feeding house named Araperuñjelvi-*śālai* at Perumbarrappuliyūr in the west street called Muḍittalaigoṇḍa-Perumāḷ-*tiruvīdhi*.
267	In the same place	Do.	Do. ..	4th year and 250th day.	Do.	Gift of land for the offering called *tiruppāvāḍai* on the day of Pushya in the month of Tai to the god Āḷuḍaiyār. The inscription was ordered to be engraved on the Kulōttuṅgaśōḷaṉ-tirumāḷigai by the *Tirumandiravōlai* Rājanārāyaṇa-Mūvēndavēḷāṉ.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the same wall, left of entrance ..	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	3rd year and 95th day.	Tamil	Gift of land by a native of Tiraimūr in Tiraimū-nāḍu which was a district of Uyyakkoṇḍār-vaḷanāḍu, at Maṇaṟkuḍi-kaṭṭaḷai, a hamlet of Jayaṅgoṇḍaśōḷa-chaturvēdimaṅgalam in Mēṟkāl-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu, for a flower garden. Also records another gift of land in Paṇṇaṅguḍichchēri *alias* Parakēsarinallūr which was a hamlet of Perumbaṟṟappuliyūr with four tenants (*kuḍi*) for maintaining the garden and for providing the *mantrapushpa* in the temple of Tiruchchiṟṟambalam-Uḍaiyār.
269	In the same place	Paṇḍya ..	Māravarman Tribhuvanachakravartin Vīra-Paṇḍyadēva.	8th year and 57th day.	Do.	Registers that under the orders of Vikrama-Paṇḍya Gaṅgēyarāyaṉ some land was set apart for building a quarter to be inhabited exclusively by the weavers (*Sōḷiya-Śāliyar*) and named Teriyavaraniṟṟa-perumāḷpuram, on condition that these weavers supplied four new cloths (every year) to the goddess Śivakāmasundari on the day of the *tiruppudiyidu* festival and five other small cloths for the shrines of Tiruñānaśambandaṉ.
270	Do.	Do. ..	Māravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	5th year and 270th day.	Do.	Built in at the beginning. Registers that, under orders of Gaṅgēyarāyaṉ, land was granted for supplying garlands on the occasion of the service called Rājākkaḷnāyaṉ-*śandi* after the king, and on the day of a festival called Rājākkaḷnāyaṉ-*periya-tirunāḷ*.
271	Do.	Vijayanagara .	Mahāmaṇḍalēśvara Śrīraṅgarāya (VI) ..	Śaka 1565, Svabhānu, Paṅguṇi 7, Pañchami, Friday and Rēvati.	Do.	Records that the king repaired the big *maṇḍapa* in front of the Tillai Gōvindarājasvāmin shrine in Tiru-Chitrakūḍam, the *gōpura* of the shrine, the *vimānas* of the goddesses Puṇḍarikavalli-nachchiyār and Śūḍikoḍutta-nāchchiyār and the *maṇḍapa* in front of Tiruvāḷi-Āḻvāṉ. He is also stated to have made rent-free the five villages Āḍūr, Karuṅguḷi, Kūṟiyāmaṅgalam, Marudāntanallūr and Uḍaiyūr in which the Śrī-Vaishṇavas were permanently living.
272	On the south wall of the same *prākāra* ..	Do. ..	Achyutayya-Mahārāya	Śaka 1461 Vishu (wrong), Mithuna, *śu. di.* 14, Sādhya-yōga, Saturday, Anūrādhā.	Do.	The king ordered that the image of Tillai-Gōvindarāja-Perumāḷ at Perumbaṟṟappuliyūr in Vaḷudalambaṭṭu-uśāvaḍi, a sub-division of Veṇṇaiyūr-nāḍu in Rājādhirāja-vaḷanāḍu, might be set up according to the ritual of Vaikhānasa-*sūtra* and granted 500 *poṉ* which was the income from four villages for the upkeep of daily worship.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
273	On the same wall	Chōḷa	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year and 160th day.	Tamil	Records that a gift of land for a flower-garden called *Poṉṉambalakkūttaṉ*, in the village of Kōyilpūṇḍi, a hamlet of Perumbarrappuliyūr, was made to the temple of Āḷuḍaiyār by a certain Poṉṉambalakkūttaṉ *alias* Nandipaṉmaṉ. He also provided for its upkeep by another gift of land made at Śerundimaṅgalam, which was a hamlet of Tyāgavallichaturvēdimaṅgalam in Mērkā-nāḍu. These transactions and gifts were engraved on the walls of the temple by the order of the king's officers at the request of Nandipaṉmaṉ.
274	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	14 + 1st year and 363rd day.	Do.	Records an order of Villavarāyaṉ and other officers of the king that the maintenance of worship and offerings in the temple of Dēvargaḷ-Nayaṉār was to be met from certain grants of land made to that temple.
275	Do.	Do. ..	Do do.	14th year and 124th day.	Do.	Incomplete. Registers another order of Villavarāyaṉ with reference to certain grants of land providing flower garlands to the god and goddess. One of these latter was situated in Vikramaśōḻanallūr (also called Akkaṉpaḷḷippaḍai) near Perumbarrappuliyūr and was granted by Svāmidēvar. Still another grant of land, in the hamlet of Kōlam *alias* Śōḻakēraḷadēvanallūr was made for providing offerings on the occasion when the images were taken on procession to the sea.
276	Do	Do. ..	Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	6th year and 355th day.	Do.	Registers an order of Vaṅgattaraiyaṉ to the temple authorities to engrave on the walls of Vikramaśōḻan-tirumāḷigai the gift of lands in Paḷḷippaḍai *alias* Vikramaśōḻanallūr, Erukkāṭṭaṅjēri *alias* Jayaṅgoṇḍaśōḻanallūr and Maṇalūr *alias* Jayaṅgoṇḍaśōḻanallūr, for the flower-garden Ulagamuḻudumuḍaiyaḷ-*tirunandavanam* which was so named after the queen.
277	Do	Do. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Sundara-Pāṇḍyadēva.	13th year	Do.	Registers the founding of an *agrahāra* named Vikrama-Pāṇḍya-chaturvēdimaṅgalam on the western side of Perumbarrappuliyūr and its presentation to 108 learned Brāhmaṇas. For the maintenance of these and of other village accessories (*grāmaparikara*) the village Rājaśikhāmaṇinallūr *alias* Puliyaṅguḍi on the western bank of Poṉṉēri was acquired and granted being divided into 147¾ shares (*paṅgu*).

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
278	On the same wall	....	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ	6th year and 351st day.	Tamil	Gift of 116 *vēlis* of land of Ādūr *alias* Jananāthanallūr to 108 Brāhmaṇas, to the god Ulagamuḻuḍuḍaiya-Piḷḷaiyār, the *maṭha*, etc., of Ulagamuḻudumuḍaiya-chaturvēdimaṅgalam, a hamlet on the western side of Perumbarrappuliyūr. The recipients had to measure out 4 *kalam* on each *vēli* of land to the temple of Tillai-Nāyaka as the donees of Vikrama-Pāṇḍya-chaturvēdimaṅgalam did.
279	Do.	Pāṇḍya	Māravarman Tribhuvanachakravartin Vira-Pāṇḍyadēva.	4th year and 192nd day.	Do.	Registers an order of Pallavarāyaṉ to the temple authorities to engrave on the walls of the Kulōttuṅgaśōḻaṉ-tirumāḷigai, a gift of land for offerings to the shrine Aḻagiya-Tiruchchirrambalamuḍaiyār built by a Brahman at the hamlet of Karraṅguḍi *alias* Pavitramāṇikyanallūr.
280	On the north wall of the same *prākāra* ..	Chōḻa	Tribhuvanachakravartin Rājarājadēva ..	14th year and 107th day.	Do.	Gift of land at Tirunīrruchchōḻamaṅgalam by a certain Kaliṅgarāyaṉ, for supplying 500 jack fruits, 5,000 mangoes and 5,000 plantains to the temple of Āḷuḍaiya-Nāyaṉār. The assembly of that village agreed to make the land rent-free by charging the taxes due on it, to the village. The *Tirumandiravōlai* was Neṟiyuḍaichchōḻa-Mūvēndavēḷāṉ.
281	On the same wall	Do.	Do. ..	10th year and 235th day.	Do.	Built in at the end. Gift of land by two private individuals for a flower-garden. Provision was also made for the servants who looked after the garden.
282	Do.	....	....	3rd year ..	Do.	Built in at the end. Records that under orders of Toṇḍaimāṉ, a land presented at Midinikkuḍi *alias* Dānavinōdanallūr for a flower-garden was made tax-free and the same was engraved on the walls of Vikramaśōḻaṉ-tirumāḷigai.
283	Do	Chōḻa	Tribhuvanachakravartin Rājarājadēva ..	3rd year and 115th day.	Do.	Gift of land at Vallam in Veṇṇaiyūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, for supplying a garland of 130 red lotuses every day. The document registering this grant was engraved under orders of Toṇḍaimāṉ, the *Tirumandiravōlai* being Miṉavaṉ Mūvēndavēḷāṉ.
284	Do	Do.	Tribhuvanachakravartin Tribhuvānavīradēva, 'who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	39th year and 224th day.	Do.	Registers an order of three officers of the king, viz., Toṇḍaimāṉ, Tiruvaiyāruḍaiyāṉ and Madhurāntaka Brahma-Mārāyaṉ, that lands granted by a certain Laṅkēśvaraṉ of Kiḷiyūr for providing 200 red lotuses to the temple and for maintaining the people that grew them, was to be engraved on the walls of Vikramaśōḻaṉ-tirumāḷigai. The *Tirumandira-ōlai* is stated to be Neṟiyuḍaichchōḻa-Mūvēndavēḷāṉ. Still another gift of land by the same person made for a flower-garden in the "34th year and the 52nd day" of the king, was also engraved, the old document having "become worn out."

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On the same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	16+1st year and 197th day.	Tamil	Gift of garden land at Kōyilpūṇḍi, a hamlet of Perumbarrappuliyūr for providing garlands to the shrines of the god and the goddess by a certain Vāṇādhirājaṉ. The order of the grant was as usual engraved on the walls of the temple.
286	Do.	Pāṇḍya.. ..	Māravarman Tribhuvanachakravartin Kulaśēkha[ra*]dēva.	5th year and 353rd day.	Do.	Built in at the end. Order of Chēdiyarāyaṉ to engrave on the temple walls a gift of land for providing offerings, etc., in a shrine situated in one of the streets of Perumbarrappuliyūr.
287	Do.	....	....	7th year and 225th day.	Do.	Registers an order of Toṇḍaimāṉ that an arrangement regarding a certain land made in order to provide flowers, cocoanuts, etc., be engraved on the wall of Vikkiramaśōḷaṉ-tirumāḷigai.
288	Do.	Pāṇḍya ..	Sundara-Pāṇḍyadēva, 'who was pleased to take all countries.'	9th year and 200th day.	Do.	Gift of land. Order of Villavadaraiyaṉ approving of certain arrangements about specified temple lands made by the assembly (*mūla-purushaiyār*) of Perumbarrappuliyūr.
289	Do.	Do. ..	Do. do.	7th year and 252nd day.	Do.	The first ten lines are engraved over another inscription of Vikrama Chōḷadēva beginning with the historical introduction ஸ்வஸ்திஸமஸ்த, etc. Order of Toṇḍaimāṉ to the temple authorities remitting certain taxes on lands which had been originally granted for the maintenance of the servants of a flower garden belonging to the temple. The reason for the remission was that the said lands being close to the sea had become filled up with sand and overgrown with weeds. Mentions Vīrarākshasa-*Vēḷaikkārar*.
290	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	47 year	Do.	This is stated to be a copy of an inscription originally engraved on the opposite "Edir-Ambalam" (shrine). Gift of land by purchase for supplying garlands of red lotuses to the temple.
291	Do.	Do. ..	Do do.	46th year, Simha, 2[2]nd tēdi.	Do.	Unfinished. This is evidently also a copy. Refers to the purchase of a *dēvadāna* land by a private individual.
292	Do.	..	....	....	Do.	Registers an order of Villavarāyaṉ and four other officers assigning the income in paddy from certain land originally granted for the upkeep of a flower garden, for the maintenance of the servants of the temple and of the flower-garden.
293	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year and 56th day.	Do.	An order of the same officer remitting assessments on certain lands granted to the temple for a flower-garden. The transactions were engraved on the Vikramaśōḷaṉ-tirumāḷigai.
294	Do.	....	..	....	Do	Registers that certain lands granted by Gangēyarāyaṉ were made tax-free and exempted from duties. The car procession was to be maintained and the temple was to receive 100 *kāśu* as *kuḍimai* assessment and 6 *kalam* of paddy as *vīrabhōga* on each *vēli* of land.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
295	On the same wall	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vīkrama-Pāṇḍyadēva.	4th year and 18th day.	Tamil	Order of Kulaśēkhara-Śōḷakōṉ exempting duties and assessments on lands presented by a certain Chēdiyarāyaṉ for maintaining 36 persons employed in a water-shed in the *maṇḍapa* known as Āṉaiyēṟṟukkūḍam south of the seven-storeyed *gōpura* on the east side of Rājākkaḷ-tambirāṉ-tirumaḷigai, 54 persons who prepared offerings for the god, 32 learned Brāhmaṇas, 54 persons who prepared offerings at Śīkāḷi (*i.e.*, the shrine of the goddess ?) and lastly the temple supervisors.
296	On the north wall of the second *prākāra* of the same temple.	Pallava ..	Sakalabhuvanachakravartin Avaṇiyāḷappiṟandāṉ *alias* Kōpperuñjiṅgadēva.	6th year ..	Do.	Registers an order of Śōḷakōṉ that certain arrangements made by the temple authorities and the village assembly regarding the gift of a flower garden and the maintenance of its servants, may be engraved on the temple.
297	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva	8th „ ..	Do.	Damaged. Order of Kaḷappāḷarāyar to register as *tirunāmattukkāṇi*, certain lands granted for conducting festivals and providing offerings in the temple of Tiruchchiṟṟambala-Mākaḷi which was founded on the south side of the road by which the god was taken in procession for the sea-bath, and to engrave the same on stone.
298	Do	Chōḷa	Tribhuvanachakravartin Tribhuvanaviradēva, 'who being pleased to take Madurai (Madura), Karuvūr, Īḻam (Ceylon) and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34th year and 45th day.	Do.	Registers that, at the request of the chiefs Pottappichchōḷaṉ and Kāraṇai-Viḷuppēraiyaṉ, the original documents pertaining to a gift of land which was made to the temple for a flower-garden were preserved in the treasury of the temple and engraved on its walls.
299	Do.	Do.	Tribhuvanachakravartin Rājarājadēva ..	2nd year and 14th day.	Do.	Damaged. Gift of land for providing flower-garlands to the temple. The grant was ordered to be engraved on the temple walls and the original documents deposited in the temple treasury. The royal secretary (Tirumandira-ōlai) was Rājēndrasiṅga-Mūvēndavēḷāṉ.
300	Do.	Do.	Do. ..	Do.	Do.	Gift of lands for a flower-garden and its servants by the donor mentioned in No. 299.
301	Do.	....	....	36th year and 100th day.	Do.	A number of lands which had been granted for a flower-garden and were partly enjoyed by the servants of the garden were included at the donor's request in the *tirunāmattukkāṇi* lands of the temple and the fact engraved on the temple walls. The *Tirumandira-ōlai* was Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ.
302	Do.	Pallava ..	Sakalabhuvanachakravartin Avaṇiyāḷappiṟandāṉ *alias* Kōpperuñjiṅgadēva.	12th year ..	Do.	Registers an order of Perumāḷ-Piḷḷai *alias* Śōḷakōṉ and mentions the gift of land for a flower-garden.
303	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	3rd year and 57th day.	Do.	Mentions the gift of land for a flower-garden by Umaiyāḷvi, daughter of Vijayanulamban, chief of Nulambapāḍi *alias* Nigariliśōḷa-maṇḍalam. She had purchased the land from different people.

B.—Stone inscriptions copied in 1913—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
304	On the same wall	Pallava ..	Sakalabhuvanachakravartin Avaṇiyāḷappiṟandāṉ *alias* Kōpperuñjiṅgadēva.	7th year ..	Tamil	Registers an order of Śōḻakōṉ recording gift of land for a flower-garden by a dancing girl.
305	Do.	Do. ..	Do.	Do. ..	Do.	Registers an order of Śōḻakōṉ that eight *śandi* oblations, like those offered at the shrine of Mūlasthānam-Uḍaiyār in (the temple of) Tiruchchiṟṟambalam, be also offered at the shrine of Dakshiṇāmūrti and that the gift of land made for providing five of these eight *śandis*, be made tax-free.
306	Do.	Chōḻa	Tribhuvanachakravartin [Rājarājadēva] ..	8 + 1st year and 85th day.	Do.	Registers an order of the king's officers passed at the request of Gāṅgēyarāyaṉ, that certain lands granted to the temple for supplying flowers and maintaining the servants of the flower-gardens, were to be made free of *kuḍimai*, that the documents pertaining to the lands in question were to be deposited in the temple treasury (*tirukkaioṭṭi* ?), and that the transaction was to be engraved on the walls of the temple.
307	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	17th year ..	Do.	Registers an order of Śōḻakōṉ that a gift of land was made for additional offerings in the shrine of Dakshiṇāmūrtidēva (referred to in No. 305), and that this land was made a rent-free *tirunāmattukkāṇi* under the command of the king.
308	Do.	Do. ..	Sakalabhuvanachakravartin Avaṇiyāḷappiṟandāṉ *alias* Kōpperuñjiṅgadēva.	8th „ ..	Do.	Registers an order of Śōḻakōṉ, that the *śāliya* merchants (*nagara*) were to be provided with land for building their houses on condition that they would supply the necessary cloths for the *pariśaṭṭam* of the god and the goddess.
309	Do.	Chōḻa	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	12th year and 125th day; and Kumbha, 8th day (in the middle of the record).	Do.	Registers that a certain Ediriliśōḻaṉ *alias* Iruṅgōḻaṉ having founded a temple called Vikramaśōḻiśvaram-Uḍaiyār at Parakēsarinallūr, a hamlet of Perumbaṟṟappuliyūr after acquiring the required land from various people and having provided for houses of Brāhmaṇas and temple servants, the king ordered the assessment on this land to be deducted from the revenue of the village, to be entered in the temple accounts with the original documents preserved in the temple and the whole transaction engraved on the walls of the temple.
310	Do.	Do.	Do. do.	21st year and 6th day.	Do.	Registers that a land was granted for a flower-garden and another for maintaining its four servants. It was ordered that these lands might be included with the other temple lands and that the excess (*maḍakku*) in measurement be deducted from the village (accounts). The *Tirumandira-ōlai* was Mināvaṉ-Mūvēndavēḷāṉ.
311	Do.	Do.	Do. do.	16th year and 224th day.	Do.	Gift of land for a flower-garden and its servants. Again the excess of land discovered by comparison with existing village accounts was granted to the temple and the village accountants (*varikkūṟuśeyvār*) were ordered to correct their figures. The servants of the garden were exempted from certain services usual to *nilandakkārar*. The *tirumandira-ōlai* was Rājanārāja(ya)ṉa-Mūvēndavēḷāṉ.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the same wall	Pallava ..	Sakalabhuvanachakravartin Avaṇiāḷappiṟandāṉ *alias* Kōpperuñjiṅgadēva.	10th year Simha, 9th day.	Tamil	Registers an order of Perumāḷ-Piḷḷai *alias* Śōḷakōṉ, made for the welfare of the king. Records an exchange of land and refers incidentally to the temple (*śrī-kōil*) of the *Piḍāri* called Tiruchchiṟṟambala-Mākāḷi on the south side of the street Vikkiramaśōḷaṉ-teṅgu-ttiruvīdi by which the god was taken on procession to the sea.
313	Do.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having been pleased to take Madurai (Madura), Karuvūr, Īḻam (Ceylon) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	34th year and 52nd day.	Do	Gift of land for a flower-garden. It was ordered that the four servants of the garden must supply *iruvāchchi*, *malligai*, and *nandiyāvatta* flowers to the temple regularly; when these failed other flowers had to be supplied.
314	Do.	Do.	Do. do. ..	39th year ..	Do. ..	Gift of land for a flower-garden to supply flowers to the temple of the goddess. Refers to a transaction which happened in the 33rd year of the king.
315	Do.	Do.	Tribuvanachakravartin Rājarājadēva ..	2nd year and 69th day.	Do. ..	Registers that an additional land was granted by a certain Kundaṉ *alias* Laṅkēśvara of Araśūr for the maintenance of a flower-garden which had been already granted by himself, for supplying 700 red lotuses to the temple every day. The ten servants and a *nāyaka* who cultivated the garden were permitted to enjoy the land given them as a *kāṇi*. The transaction was engraved on the temple walls.
316	Do.	Do.	Do. ..	10th year and 360th day.	Do.	Registers that a flower-garden had been founded for the benefit of the temple by a certain Karuppaṟudaiyāṉ *alias* Rājadhirājappallavaraiyaṉ at the hamlet of Kōilpūṇḍi surnamed Kshatriyaśikhāmaṇinallūr, that land in three different villages had been granted for the maintenance of the gardeners who had to water the flower-plants, pick flowers and supply them to the temple, and that these lands were now included with other temple lands under orders of the king's officers, the transaction being engraved on temple walls and the original documents deposited in the temple treasury.
317	Do.	Do.	Do. ..	3rd year and 224th day.	Do.	Gift of land for growing red lotuses and for providing food (*koṟṟu?*) and cloth-money to the gardeners who grew them. Refers to the land-survey made in the 16th year of *Śuṅgaṇḍavirttu* Kulōttuṅgaśōḷadēva and to the 25th year of *Periyadēvar* Tribhuvanavīradēva.
318	Do	Pallava ..	Sakalabhuvanachakravartin Avaṇiāḷappiṟandāṉ *alias* Kōpperuñjiṅgadēva.	9th year ..	Do.	Registers an order of Perumāḷ-Piḷḷai *alias* Śōḷakōṉ, that certain gifts of land for the maintenance of gardeners, be recorded on the temple walls.
319	Do.	Do.	Do. do.	19th ,, ..	Do.	Śōḷakōṉ ordered that a gift of land for a grove of trees be made a rent-free *dēvadāna* and so registered on the temple walls.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
320	On the same wall	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	9th year and 166th day.	Tamil ..	Registers an order of Vīra-Pāṇḍya-Vāṇādhirāyaṉ that a gift of one *tiruvōḍai* together with a piece of land for the maintenance of the latter, made by a certain Dīpattaraiyaṉ at Śōḻakulavallinallūr may be deducted from the accounts of Śōḻakulavallinallūr and added to the *dēvadāna* lands of the temple and that the transaction may be engraved on the temple wall.
321	On a pillar of the western entrance into the second *prākāra* of the same temple; left side.	....	....	....	Do. ..	This pillar of the entrance was presented by Perumāḷ Piḷḷai *alias* Śōḻakōṉār one of the chiefs of Avaṉiyaḷappiraṇdāṉ Kōpperuñjiṅga for (the merit of) his master.
322	On a second pillar in the same entrance	....	....	Śaka 1422 Raudri, Āvaṇi, 15th day.	Do. ..	Records that Tirumalaikkoḻundar the agent of Narasā-Nāyaka, while he was in charge of the temple, enforced that ten cake-offerings and betel-leaves which must be distributed among certain specified individuals for the merit of Narasā-Nāyaka, were not to be withheld from them and used otherwise.
323	At the southern entrance into the first *prākāra* of the same temple ; left side.	Vijayanagara	Vīrapratāpa Vīra-Kṛishṇayadēva-Mahārāya	Śaka 1432, Pramōdūta, Makara, *la. di. Amāvāsya*, Monday, Pūrāḍam.	Do. ..	Gift of three villages with an income of 1,400 *rēkai* (*gadyāṇa*) for the *mahāpūja* in the temple of Aḻagiya Tiruchchiṟṟambalamuḍaiya-Tambiṟāṉār, (included in Araśūr-kīḻpaṟṟu a sub-division of Veṇṇaiyūr-nāḍu in Rājādhirāja-valanāḍu which was itself a district on the northern bank (of the Coleroon) included in the province of Bhuvanēkavīraṉ-paṭṭaṇa-śīrmai and for the maintenance of a feeding house, by a certain Appā-Piḷḷai.
324	On the door-post of a new entrance cut close to the east *gōpura* of the same temple.	....	....	....	Do. ..	Same as No 321 above. The pillar evidently belonged to a different part of the temple and has been put in at this entrance by the Naṭṭukkōṭṭai Chetṭies.
325	On the *gōpura* at the main entrance into the Śivakāmi-Ammaṉ shrine in the same temple.	....	....	....	Do. ..	Same as No. 321.
326	On the east wall of the Mahishāsuramardanī shrine in the same temple.	Pallava ..	Sakalabhuvanachakravartin Avaṉiaḷappiraṇdāṉ *alias* Kōpperuñjiṅgadēva.	12th year ..	Do. ..	Registers an order of Śōḻakōṉ that a gift of land made for a flower-garden to the shrine of Aṇḍabaraṇadēva be engraved on the wall of the shrine and the original documents connected therewith, be preserved in the temple treasury.
327	On the same wall	Do.	Do. do.	10th ,, ..	Do.	Do. do.
328	On the base of the Nandi-*maṇḍapa* opposite to the eastern *gōpura* of the same temple.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya [dēva].	Lost	Do. ..	Consists of a number of mutilated and unconnected pieces. Stones out of order. Refers to an arrangement (*vyavasthā*) made by the temple managers.
329	On the base of the Nandi-*maṇḍapa* opposite to the southern *gōpura* of the same temple.	....	....	....	Tamil verse ..	Consists of six verses of which five refer to a battle fought evidently at Chidambaram, by a certain Muṉaiyaṉ Valliyaṉ Āḍittaṉ chief of Paṇaiśeyyar (?) on behalf of the Pāṇḍya (Miṉavaṉ) against the Chōḻa (Vaḻavaṉ). The author of the poetry was Tāynalla-Perumāḷ Munaiyadaraiyaṉ *alias* Bhuvanēkavīra Toṇḍaimāṉ.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the base of a small shrine in the western *prākāra* of the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	6th year, Simha, 26th day.	Tamil	Incomplete. Contains some detailed account of land measurement.
331	On a slab built into the floor in front of the Gaṇapati shrine in the same temple.	....	....	Manmatha, Dhanus.	Do. ..	Unfinished. Refers to a gift by purchase of some godowns, by a certain Nāgama-Nāyaka.
332	On the east *gōpura* of the same temple; right of entrance.	....	....	....	Tamil verse ..	Consists of two verses the first of which refers to a conquest of the Pāṇḍya king over the Chōḷa, the latter being driven into the forest. The second mentions Kāḍavarkōṉ and the Pāṇḍya king Sundarattōḷ.
333	In the same place	Vijayanagara ..	Kṛishṇarāya	Śaka 1443, Vṛisha, Kārttika.	Do. ..	Records that a certain Maṅgarasaṉ granted the village of Chidambaranāthapuram (to the temple).
334	Do.	Do. ..	Vīrapratāpa Veṅkaṭadēva-Mahārāya ..	Śaka 1500, Pārthiva (wrong), Simha, *śu. di.* 10, Monday, Śubhayōga, Svāti.	Tamil .. .	Gift of four villages to the temple of Chidambarēśvara and Śivakāmasundari-Ammai to provide oblations and sacred bath in early mornings, for the merit of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka.
335	Do.	Do. ..	Veṅkaṭadēva-Mahārāya	Śaka 1510, Sarvadhāri, Mārgaḷi, 22nd day.	Do.	Gift of 300 *poṉ* for providing 20 (rice) offerings to the god Chidambarēśvara and distributing the same among begging devotees. It is stated that this amount was till then being set apart by the temple for the *ilakkai* and *koṟṟu* of the king and his followers (*rājagaram?*).
336	Do.	....	....	....	Tamil verse ..	Contains three verses the first of which refers to a battle fought on the banks of Veḷḷāṟu in which a certain Bhuvanēkavīraṉ was victorious. The last refers to Vikrama-Pāṇḍya.
337	Do.	....	....	....	Do. ..	One verse describing the anger of Vikrama-Pāṇḍya.
338	Do.	....	....	....	Do. ..	One verse in praise of Sundara-Pāṇḍya and his weighing himself against gold.
339	Do.	Vijayanagara ..	Veṅkaṭadēva-Mahārāya	Śaka 1510, Sarvadhāri, Tai, 22nd day.	Tamil	Registers that Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka ordered that the 30 (rice) offerings for which he had provided 50,000 *kalams* of paddy in the district of Vīranārāyaṇachchīrmai, be distributed among Śaiva mendicants (*tiruōṭṭu-nāyaṉmār*).
340	Do.	....	....	....	Tamil verse ..	Glorifies the prowess of Sundara-Māraṉ (*i.e.*, Sundara-Pāṇḍya) who annihilated the forces of the Teliṅgas that surrounded him and drove the Bāṇa chief into the forest.
341	Do.	....	....	Doubtful; Āṉi, Svāti.	Tamil ..	Mentions Śōḻakulavalli and appears to make provision for singing the *pāmālai* (hymns) of the Nāyaṉmār (Śaiva saints) in the temple of Tirumūlaṭṭāṉamuḍaiyāṉ. Also mentions the village (?) of Kaḷumalam.
342	In the same place, left of entrance ..	....	....	....	Do. ..	In modern characters. Registers that Śuppammāḷ mother of Ayyāḷammāḷ who was the wife of Puchchaiyappa-Mudaliyār of Kāñchīpuram, repaired this eastern *gōpura* and founded a Brahman settlement (*agrahāra*).

B.—Stone inscriptions copied in 1913—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	In niches on the inner walls of the same *gōpura*.	....	..	....	Grantha .	These are labels engraved below images representing women in various dancing postures. The inscriptions are in Sanskṛit poetry.
344	On the south *gōpura* of the same temple; right of entrance.	Sāḷuva	Vīrapratāpa Tammarāya	Śaka 1425, Rudhirōdgārin, Siṁha, *śu. di.* 14, Śravaṇa, Monday.	Tamil	Records that a certain Mondukoḷi Rāmanāyakkar Mallanāyakkar gave the village of Kārikkuḍi the western hamlet of Perumbaṟṟappuliyūr, for a double garland and offerings to be offered every day. The king receives the usual Vijayanagara titles.
345	In the same place	....	.... ..	..	Tamil verse ..	Much damaged. Mentions Poṟ-puliyūr.
346	Do.	Vijayanagara ..	Veṅkaṭadēva-Mahārāya	Śaka 1510, Sarvadhārin, Mārgaḷi, 22nd day.	Tamil	Same as No. 335, above.
347	Do.	Do.	Do.	Śaka 1510, Sarvadhārin, Tai, 22nd day.	Do.	Same as No. 339, above.
348	Do.	Do.	Śrīraṅgadēva-Mahārāya (II)	Śaka 1503, Vṛisha, Kumbha, *śu. di.* 14, Thursday, Śravishṭhā (*i.e.* Dhanishṭhā).	Do.	Gift of seven villages and of income from pepper trade called *miḷagu-taragu*, for oblations and festivals in the shrines of the god and goddess, by Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka.
349	Do.	Do.	Veṅkaṭadēva-Mahārāya	Śaka 1510, Sarvadhārin, Tai, 22nd day.	Do.	Records that the provision made by the same chief for 20 offerings to be distributed among the Śaiva mendicants (*paradēśi*) in the temple, was placed under the supervision of Namaśśivāya-Uḍaiyār the "superintendent of all services (*kaṭṭaḷai*)."
350	Do.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Vīrakēraḷa *alias* Kulaśēkharadēva.	4th year and 67th day.	Do.	Registers an order of Śēdiyarāyaṉ exempting certain lands granted for a flower-garden by a native of Paḷḷikōḍu in Malai-maṇḍalam, from paying *kaḍamai* and *kuḍimai* and declaring that these lands might enjoy the privileges of irrigation by channels, percolation and bailing.
351	On the same *gōpura*; left of entrance ..	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year and 123rd day.	Do.	Registers an order of Śēdiyarāyaṉ that the gift of garden lands made by a certain Villavadaraiyaṉ together with lands provided for the maintenance of 18 servants of the garden and of the water-shed within it, may be engraved on temple walls.
352	On a slab set up near the same *gōpura* ..	....	....	Śaka 1520, Viḷambin, Āḍi, 1st day.	Do.	Damaged. Provides for some specified repairs to the temple made for the merit of Muttu-Kṛishṇappa-Nāyaka, son of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka. Also mentions a *maṇḍapa* on the bank of Koḷḷiḍavāṟu, built by the same donor.
353	On the west *gōpura* of the same temple; right of entrance.	....	....	....	Tamil verse ..	In praise of the Pāṇḍya king (*Mīṇavaṉ*) Vikrama-Pāṇḍya.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	In the same place	....	....	.....	Tamil verse ..	Three verses describing the glory of king Sundara-Pāṇḍya who conquered the kings of Vēṇāḍu (*i.e.* Travancore), those of the North (*i.e.*, the Teliṅgas) and those of the Koṅgu (country) and killed Gaṇḍagōpāla.
355	Do.	Vijayanagara ..	Veṅkaṭadēva-Mahārāya	Śaka 1510, Sarvadhārin, Mārgaḻi, 22nd day.	Tamil	Same as No. 335, above.
356	Do.	Cochin ..	Rāmavarma-Mahārāja, of the family of Śēramāṉ-Perumāḷ-Nāyaṉār.	Śaka 14[9]?, Dhātṛi, Mārgaḻi, 12th day.	Do.	The king is stated to have been born under the asterism Viśākha. Provides for 33 *taliṉai* (offerings) to be offered to Ānandatāṇḍava-Perumāḷ Nāyaṉār and distributed among Brāhmaṇas, Māhēśvaras and the temple cooks.
357	Do.	..	....	....	Tamil verse ..	In praise of the Pāṇḍya king. Mentions Kūḍal (*i.e.* Madura).
358	Do.	Vijayanagara ..	Vīrabhūpatirāya	....	Grantha and Tamil.	Registers that 64 cows were granted for maintaining perpetual lamps in the presence of Nṛittanātha, by the ministers Chauṇḍarasa and Ādittarasa.
359	Do.	Do. ..	Vīrapratāpa Śrīraṅgadēva-Mahārāya (II) ..	Śaka 1503, Vṛisha, Kumbha, *śu.di.* 14, Thursday, Śravishṭha (*i.e.* Dhanishṭhā).	Tamil ..	Same as No. 348, above.
360	Do.	..	....	Śaka 1517, Durmukhi, Chaitra, full-moon, Chitrā, lunar eclipse.	Do.	Gift of a village surnamed Pūrappēṭṭai, for meeting the expenses of one day during the Arpiśi-Pūram festivities, in honour of the goddess.
361	Do.	..	....	....	Tamil verse ..	Contains three verses and refers to the fight between Sundara-Pāṇḍya and the Teluṅgas, at Muḍugūr in which the dead bodies were strewn up to the banks of the Pēṟāṟu.
362	Do.	Vijayanagara ..	Veṅkaṭadēva Mahārāya	Śaka 1510, Sarvadhārin, Tai, 22nd day.	Tamil ..	Same as No. 349, above.
363	Do.	..	....	....	Tamil verse ..	Consists of two verses. There is apparently a reference to Sundara-Pāṇḍya's weighing himself against gold and using it for covering the temple.
364	On the same *gōpura*; left of entrance ..	..	....	....	Do.	Damaged. Two of the verses are in praise of the Pāṇḍya king (Māṟaṉ).
365	In the same place	..	....	....	Do.	Three verses extolling Vikrama-Pāṇḍya. The first says that he conquered the king of Vēṇāḍu (*i.e.* Travancore) at Podiyil. In the second he is addressed as Bhuvanēkavīra and Koṟkai-kāvala and is stated to have been the enemy of Gaṇapati. The third advises king Vikrama-Pāṇḍya not to go to the north; for there it says is a foe—a woman ruling with a man's name.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
366	In the same place	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkhara [dēva].	2 [9]th year ..	Tamil	Built in at the bottom. Registers an order of Kāliṅgarāyaṉ. Provides for offerings to the god Kulōttuṅgaśōḷa-Vināyaka-Piḷḷaiyār who is enshrined on the south side of the seven storeyed *gōpura* of Rājakkaḷ-tambirāṉ-tirumaḷigai. Refers to Ellāṉ-dalaiyāṉ-Perumāḷ-*śandi*.
367	Do.	Vijayanagara ..	Veṅkaṭadēva-Mahārāya	Śaka 1510, Sarvadhārin, Tai, 22nd day.	Do.	Same as No. 339, above.
368	In niches on the inner walls of the same *gōpura*.	..	....	....	Grantha ..	Registers the names of the various dances in Sanskrit, as in No. 343.
369	On a slab set up near the same *gōpura* ..	Vijayanagara ..	Veṅkaṭadēva-Mahārāya	Śaka 1515, Vijaya, Āḍi, 1st day, Saturday, Jyēshṭha.	Tamil ..	Registers that for the merit of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka, the districts Dēvamaṇḍalaśīrmai, Viranārāyaṇachchīrmai, Teṟku-nāḍu, Vaḍakku-nāḍu, the five villages grouped under Aśuvūr and all others that had been enjoyed by the temple of Chidambarēśvara from early times, were made tax-free and that a fresh provision was made for a daily offering of 750 *taḷigai*.
370	On the north *gōpura* of the same temple; right of entrance.	Do. ..	Do.	Śaka 1510, Sarvadhārin, Tai, 22nd day.	Do.	Same as No. 339, above.
371	In the same place	....	....	....	Telugu ..	Registers that Vīrapratāpa Kṛishṇadēva-Mahārāya after having started on a campaign against Simhādri-Poṭṭunūru, planted a pillar of victory there and returning thence, he paid a visit to Poṉṉambalam (*i.e* Chidambaram), worshipped the god and built the northern *gōpura* of the temple.
372	On the same *gōpura*; left of entrance ..	Vijayanagara ..	Veṅkaṭadēva-Mahārāya	Śaka 1510, Sarvadhārin, Mārgaḷi, 22nd day.	Tamil	Same as No. 335, above.
373	In the same place	Do. ..	Do.	Śaka 1510, Sarvadhārin, Tai, 22nd day.	Do.	Same as No. 349, above.
374	Do.	....	....	....	Tamil verse (?).	Registers that the three *gōpuras* were the gifts of kings who wore a crown. This the northern *gōpura* was built by the god himself. The poet evidently means to say that this is the best of the four. We know from No. 371 that Kṛishṇarāya built it.
375	On a slab set up near the same *gōpura* ..	Vijayanagara ..	Veṅkaṭadēva-Mahārāya	Śaka 1515, Vijaya, Āḍi, 1st day, Saturday, Jyēshṭha.	Tamil ..	Same as No. 369, above.
376	On the north wall of the Karpaga-Vināyaka temple, at the western *gōpura* of the same temple.	Do. ..	Vīrapratāpa Dēvarāya-Mahārāya	Śaka 1349, Plavaṅga, Mīna, *śu.* *di.* 5, Sunday, Rōhiṇi.	Do. ..	One stone missing in the middle. Registers that the king ordered certain irregularities in temples and temple lands, to be set right.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a detached fragment built into the waste weir of the Vīrāṇam tank at **Lalapettai** (Chidambaram taluk, South Arcot district).	....	....	. . . . . Sunday, Makha.	Tamil	Contains a portion of the historical introduction of Rājēndra-Chōḷa I. commencing with [illegible], etc.
378	On the south base of the central shrine in the Kadambavanēśvara temple at **Erumbur** (same taluk and district).	Chōḷa	Vikrama-Chōḷadēva	16th year ..	Do. . .	Unfinished. Gift of money for a lamp to the temple of Śiṟu-Tirukkōyil-Mahādēva at Uṟumūr *alias* Vikramachōḷa-chaturvēdimaṅgalam, for the merit of Tirumāmbaḷamśūṟṟi *alias* Muṉaiyadaraiyap-Pallavaraiyaṉ a Chaḷukki of Toṇḍa-maṇḍalam residing at Āṉaivāri, the eastern hamlet of Vāṉavaṉmādēvi-chaturvēdimaṅgalam in Virudarājabhayaṅkara-vaḷanāḍu on the northern bank (of the Coleroon).
379	On the same base	Do.	Madiraikoṇḍa Parakēsarīvarman	18th ,, ..	Do. .. .	Gift of a lamp-stand and of 90 sheep for a lamp, by a certain Kaliṅkki Kuṇavaṉ, native of Maruṅgil in Kō-nāḍu, to the temple of Śiṟu-Tirukkōyil-Perumāṇaḍigaḷ, at Uṟumūr a *dēvadāna* in Nalvayalūr-kūṟṟam on the northern bank (of the Coleroon).
380	Do.	Do. .. .	Tribhuvanachakravartin Rājarājadēva ..	[29]th ,, ..	Do.	Gift of (money ?) for a lamp, by a native of [Uṟumūr *alias*] Vikramachōḷa-chaturvēdimaṅgalam.
381	On the south wall of the same shrine ..	Do. .. .	Madiraikoṇḍa Parakēsarivarman	26th ,, .	Do. .. .	Gift of 90 sheep for a lamp by a lady, to the temple mentioned in No. 379, above. The *sabhā* (assembly) of Uṟumūr agreed to see the lamp regularly maintained in the temple.
382	On the same wall	Do.	Do.	20th ,, ..	Do.	Gift of a lamp-stand weighing 200 *palams* and of 90 sheep for a lamp to the temple by a resident of the northern suburb of the same village.
383	Do.	Do.	Rājakēsarivarman	10th ,, ..	Do.	Gift of a lamp-stand and of 90 sheep for a lamp to the temple of Śiṟu-Tirukkōyil-Mahādēva at Uṟumūr. The donor was a certain Kuṟumbaṉ Śiṟuguṉ, native of Villaṅgaṭṭūr in Arumbūr-kūṟṟam, a sub-division of Pāṇḍi-nāḍu.
384	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	28th ..	Do ..	Registers that the central shrine (*śrīvimāna*) was built of stone and that the *gōpura* with the *ashṭa-parivāra* was erected by Iruṅgōḷaṉ Kuṇavaṉ Aparājitaṉ. A gift of 3¼ *vēlis* of land was also made by the same individual with the permission of king Śōḷaperumāṇaḍigaḷ Parāntakadēva to the temple of Śiṟu-Tirukkōyil-Bhaṭāra at Uṟumūr for *tiruchchennal, archanābhōga* and the maintenance of drummers at *śrī-bali*.
385	Do.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva ..	23rd ,, ..	Do.	Gift of 5 *kalañju* of gold by a certain Araiyaṉ Vichchādiraṉ of Uṟumūr, on receiving which the assembly of Uṟumūr a *dēvadāna* and *brahmadēya* in Nalvayalūr-kūṟṟam, a sub-division of *Vaḍagarai*-Rājēndrasiṁha-vaḷanāḍu, agreed to pay themselves the annual fee usually collected from the drummers of the temple (*uvachchar*) [and to have the *śrī-bali* of the temple properly conducted].

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
386	On the same wall	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[5]th year, Simha, *śu. di.* 8, Saturday, Aṉiḻam.	Tamil	Damaged. Registers a sale of land to the temple as a *tirunāmattukkāṇi* of the goddess, by the *sabhā* of [Uṟumūr *alias* Vikrama]chōḻa-chaturvēdimaṅgalam.
387	On the west wall of the same shrine ..	Chōḻa	Tribhuvanachakravartin Rājarājadēva ..	7th year ..	Do.	Unfinished. Gift of 96 sheep for a lamp and of 14 cows for curds and milk, by a native of Oḷugarai near Poygai-Araśūr to the temple of Tiruvirāmīśvaramuḍaiya-Periyaṉāyaṉār at Eṟumbūr which was also called Uṟumūr *alias* Vikramachōḻa-chaturvēdimaṅgalam a *brahmadēya* in Mēṟkāṉāḍu, a sub-division of *Vaḻagarai* Virudarāja-bhayaṅkara-vaḷanāḍu.
388	On the same wall	Do.	Rājarājakēsarivarman *alias* Rājarājadēva ..	23rd ,, ..	Do.	Unfinished. Sale of land to the temple by the assembly of Uṟumūr a *dēvadāna* and *brahmadēya* in Nalvēlūr-kūṟṟam which was a sub-division of *Vaḍagarai* Rājēndrasiṁha-vaḷanāḍu. Mentions the taxes *echchōṟu*, *Vāśalilzōṇḍa-kuḍimai* and *ēriḍu-vari*.
389	Do.	Do.	Parakēsarivarman	5th ,,	Do.	Gift of 90 sheep for a lamp to the temple of Śiṟu-Tirukkōyil-Bhaṭāra.
390	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva (II).	[1]2th year, Vṛiśchika, *śu. di.* 12, Wednesday, Rēvati.	Do.	Gift of land for oblations to the same temple by a certain Tōraṇavallavappērayaṉ, a servant and tenant of Kāḍavarāyaṉ.
391	On the north wall of the same shrine ..	Do.	Parakēsarivarman	16th year ..	Do.	Damaged. Seems to record a gift of gold for a lamp, by a lady.
392	Do. ..	Do.	Rājakēsarivarman	[3]rd ,, ..	Do.	Gift of land for offerings.
393	Do. ..	Do.	Parakēsarivarman	9th ,, ..	Do.	Unfinished. Registers that ten *kaḻañju* of *tuḷai-poṉ* were paid to the village assembly for making a certain land which was presented to the temple, tax-free.
394	Do. ..	Do.	Do.	Do. ..	Do.	Gift of 90 sheep for a lamp.
395	Do. ..	Do.	Parakēsarivarman *alias* Rājēndra-Chōḻadēva.	6th year ..	Do.	Gift of land for a lamp and offerings to the temple of Śiṟu-Tirukkōyil-Mahādēva at Uṟumūr, a *brahmadēya* in Nalvayalūr-kūṟṟam, a sub-division of *Vaḍagarai* Rājēndraśiṅga-vaḷanāḍu.
396	Do. ..	Do.	[Parakē]sarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	4th ,, ..	Do.	Incomplete. Refers to a decision (*vyavasthai*) arrived at by the assembly of Vāṉavaṉmādēvi-chaturvēdimaṅgalam *a brahmadēya* in Mēṟkā-nāḍu a sub-division of Rājādhirāja-vaḷanāḍu on the occasion when it met in the temple of Vaḷavaṉmādēvi-Viṇṇagar-Āḻvār. Mentions Vijayaṅgoṇḍaśōḻīśvaram-uḍaiya-kōyil and the boundaries of certain lands which had been assigned for oblations.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
397	On the same wall	Chōḷa .. .	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	7th year, Makara, *śu. di.* 8, Saturday, Rēvati.	Tamil .. .	Registers that lands were purchased from the assembly of Uṟumūr *alias* Vikramachōḷa-chaturvēdimaṅgalam and granted as *dēvadāna* to the temple of Tiruvirāmīśvaram-uḍaiya-Periyanāyaṉār by Vāsudēvaṉ Periyāṉ *alias* Tiruchchiṟṟambala-Mūvēndavēḷāṉ of Ōḷugarai near Poygai-Araiśūr. The taxes *kaḍamai*, *pāḍikāval*, *etc.* payable on these lands which amounted to 55 *kalams* of paddy were agreed to be paid to the temple by the assembly of the village. Refers also to a loan borrowed by the assembly from the temple treasury on account of "bad time" (famine ?) and scarcity of grain (*akkam*).
398	Do.	Do.	Parakēsarivarman *alias* Rājēndradēva (*i.e.* Rājēndra-Chōḷa I).	14th year and 341st day.	Do.	Damaged. Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. The assembly of the *brahmadēya* village, Vaḷavaṉmādēvi-chaturvēdimaṅgalam in Meṟkaṉāḍu, a sub-division of *Vaḍagarai* Rājēndrasiṁha-vaḷanāḍu assembled together in the hall called *Tiruvaraṅgadēvaṉ* within the temple and in the presence of the "annual supervision committee" agreed to pay in paddy the *śilvari* on certain lands belonging to the temples of Śiṟu-Tirukkōyil-uḍaiyār, Tiruvēṅgaḍattāḻvār and Tirumeṟkōyil-āḻvār. The income was to be utilized for lamps and offerings.
399	On the south wall of the Madurāntaka-Chōḷēśvara temple at Toludur (Vriddhachalam taluk, South Arcot district).	....	....	9th year ..	Do.	Refers to an exchange of wet land in Toḷuvūr granted to the temple of Madurāntaka-Chōḷīśvaram-uḍaiya-Nāyaṉār, in place of the one at Chandraśēkharanallūr given by Vāṇakōvaraiyaṉ (?) under the tank called Tirunīṟṟu-Vīramāgadaśōḷapperiyaēri.
400	On the same wall	Chōḷa	Tribhuvanachakravartin Tribhuvanavīradēva, 'who was pleased to take Madurai (Madura), the crowned head of the Pāṇḍya and Karuvūr.'	32nd ,, ..	Do.	Registers that a certain Śēdiyarāyaveḷḷāṉ, chief of Śambai built the stone temple and the *maṇḍapa* for the god Madurāntakīśvaramuḍaiya-Nāyaṉār at Perun-Toḷuvūr in Ugaḷūr-kūṟṟam, a sub-division of *Vaḍagarai* Rājaśiṅga-vaḷanāḍu. He had also presented to the same temple the processional images of the god and the goddess.
401	On a slab lying in the same temple ..	....	....	....	Do.	Fragment. Seems to record gifts of land to the temples of Madurāntaka-Īśvaram-Uḍaiyār and Araiśanduṟai-Nāyaṉār.
402	On a conch preserved in the Varadarāja-Perumāḷ temple in the same village.	....	....	.. .	Do.	This conch was the gift of Tirunīṟṟu-Vīramāgadaśōḷaṉ Tāyilunalla-Perumāḷ, to the temple of Madurānta-Chōḷīśvaram-uḍaiya-Nāyaṉār at Toḷuvūr.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
403	On the south base of the Kāyanirmalēśvara temple at Attur (Attur taluk, Salem district).	Vijayanagara ..	Kṛishṇarāya	Śaka 1435, Śrīmukha, Śittirai, 13th day, 3, Friday, Rōhiṇi, Saubhāgya-yōga	Tamil	Registers that the chief Akki-Timmayya-Nāyaka who was ruling Maladu *alias* Jananātha-valanādu in Magadai-maṇḍalam, gave the village called Villavarāyanattam on the northern bank of the river Nīvā, in the district of Ārṟūr-kūṟṟam in Ārṟūr-nādu, to a certain Śrīraṅgarāja-bhaṭṭa, son of Āruṇagirinātha, a native of Iṟaivāṇaṟaiyūr. The granted village received the surname Akki-Timmaya-Nāyaka-chaturvēdimaṅgalam, after the donor.
404	On the west base of the same temple ..	Do.	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 14[4]9, Virōdhi (wrong), Simha,' *su. di.* 11, Sunday, Pushya.	Do.	Incomplete. Seems to record the grant of a village for the merit of the king.
405	On the same base	....	....	32nd year ..	Do.	Registers the order of Vaṉṉeñja-Perumāḷ that the gift of 200 *kuḻi* of wet land granted to the temple of Tirumēltaḷi-uḍaiya-Nāyaṉār at Ārṟūr for maintaining lamps, was to be demarcated by *triśūla*-stones and the transaction engraved on stone.
406	On the north base of the same temple ..	....	....	Śaka 1431, Śukla, Aṟpaśi, 22nd day.	Do.	Damaged. Seems to refer to the gift of Kallinattam near Ārṟūr in Ārṟūr-nāḍu, a sub-division of Magadai-maṇḍalam, under the name Māyittāy-agaram by a certain Tulukkaṇa-Nāyaka, to Paṟpanābha-bhaṭṭa son of Aruṇagirinātha of Iṟaivāṇa[ṟaiyūr]. The document was engraved on the *kumudappaḍai* in the temple of Tirumēṉitteḻivuḍaiya-Tambiraṉār at Ārṟūr.
407	On a slab set up in the same temple ..	Chōḻa	Parakēsarivarman	14th year ..	Do.	Gift of paddy to the temple of Tirumēṟṟaḻi-Nakkar (or Āḻvār) at Malaiyamānāṟu a *brahmadēya* in Ārṟūr-kūṟṟam which was a sub-division of Miḻāḍu, by three servants of that temple.
408	On the north wall of the central shrine in the Kāmēśvara temple at Aragal (Attur taluk, Salem district). ur	Vijayanagara ..	Kumāra Vīra-Narasiṁha Bhujabala Vasantarāya.	Śaka 1430, V[i]bhava, Kumbha, *śu. di.* 7, Friday, Aśvini, Śubhayōga.	Do	Incomplete. Registers Eṟamāñchi Timmaya-Nāyaka's son Tulukkaṇa-Nāyaka, provided a car (which had not existed since the time of the Paṇḍya kings), to the temple of Tirukkāmiśvaraṁ-uḍaiya-Tambiraṉār at Āragaḻūr in Ārṟūr-kūṟṟam a sub-division of Magada-maṇḍalam in Maḻāḍu *alias* Jananātha-vaḻanādu.
409	On the same wall	Do. ..	Kṛishṇadēva-Mahārāya	Śaka 1435, Bhāva, Siṁha, *śu. di.* 11, Wednesday, Svāti.	Do.	Registers that Eṟamāñchi Akki-Timmaya-Nāyaka rehabilitated the deserted village of Paṉattalai a *dēvadāna* and *sarvamānya* of the same temple, under the name Immaḍi-Tulukkaṇa-Nāyakaṉ-pēṭṭai and fixed certain taxes which were evidently collected by the temple.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
410	On the same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III ?)	4th year	Tamil ..	Gift of the village Naraittalai-Nāvalūr to the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār at Āragaḷūr in Ārrūr-kūrram a sub-division of Magadamaṇḍalam, for burning 150 lamps in the shrines of the god and goddess and the subsidiary shrines.
411	On the south base of the same shrine ..	....	.. .	Śaka 1430, Vibhava, Kumbha, *śu. di.* 10, Sunday, Āślesha.	Do.	Records that Eṟamāñchi Tulukkaṇa-Nāyaka, seeing that the temple of Tirukkāmīśuram-uḍaiya-Nāyaṇār at Āragaḷūr was not provided with festive processions since the time of the Pāṇḍya, constructed a car for it, and fixed the days for the festivals. Also registers a grant of land by the temple authorities and a house to a certain *kaikkōḷaṉ* called Parayaṉ of Tāmadanallūr.
412	On the west base of the same shrine ..	Saḷuva	Dharmarāya, son of Saḷuva Narasiṅga Bhujabala Dēva-Mahārāya.	Śaka 1426, Raktākshi, Siṁha, *śu. di.* 13, Friday, Svāti.	Do.	Registers that Pākkamāḍi, a village in *Teṉkarai* Naraiyūr-kūrram, a district of Magadai-maṇḍalam in Maḷāḍu *alias* Jananāthaṉ-vaḷanāḍu, was for a long time a *dēvadāna* [of the temple] and that subsequently taxes were collected from it; Eṟamāñchi Tulukkaṇa-Nāyaka restored the village to the temple with all its income for worship and repairs.
413	On the north base of the same shrine ..	....	.. .	Raktākshi, Kārttigai, 27th day.	Do.	Registers the decision of Tirumalli-Nāyaka regarding the right of worship in the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār.
414	On the same base	Hoysaḷa ..	Rāmanāthadēva	13th year, Tai..	Do.	Registers an order of Rāhuttarāyaṉ that the village Nāṭṭamaṅgalam in Śeḷa-nāḍu which was given to him as a *jīvita* by the king, was now granted with all its income as a rent-free *dēvadāna* to the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār at Āragaḷūr, for maintaining worship and repairs.
415	On the south wall of the *maṇḍapa* in front of the same shrine.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III ?)	14th year, Rishabha, *ba. di.* 7, Monday, Dhanishṭha.	Do.	Grant of 15,000 *kāśu* by a certain Nāchchi for maintaining worship, sacred bath, garlands, cloths, lamps, oil, offerings and festivals in the shrine of Kāṟiyāṉa-Īśvaramuḍaiya-Nāyaṇār set up in the north-west corner of the first enclosure in the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār. The donation was accepted by the servants of the temple.
416	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	15th year ..	Do.	Registers that the village of Ilattipāḍi which had been purchased from Malaiyanuḍaiṯ-Śambai by the trustees, was made tax-free in favour of the same temple, for maintaining worship, festivals and repairs by the trustees of that temple. The document is attested by the officers Vāṇakōvaraiyaṉ and Villavarāyaṉ.
417	Do.	Do.	Do.	13th ,, ..	Do.	Sale of Ilattipāḍi to the trustees of the temple by Malaiyanuḍaiyāṉ Śambaiyaḷvāṉ, for 135 *poṉ*.
418	Do.	Do.	Do.	29th year, Kanyā, *śu. di.* 2, Wednesday, Hasta.	Do.	Gift of 5,000 *kāśu* for maintaining the sacred bath, twilight lamps, garlands, cloths and offerings to the three saints (*emberumakkaḷ*) (*i.e.* Appar, Sundarar and Śambandar) set up in the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār at Āragaḷūr.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
419	On the south base of the same *maṇḍapa* ..	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvananachakravartin Sundara-Pāṇḍyadēva.	15th year ..	Tamil ..	Registers a gift of 1,000 *kuḻi* of land, made rent-free in the 13th year of the king, for the maintenance of two Brāhmaṇas who recited the Vēdas (இரு வேதம்) in the temple, by the chief Śēd[i]rāyaṉ. Also at the command of the king, the *nāṭṭār* inhabiting the districts included between the rivers Vēmbarāṟu and Peṇṇai were required to assign certain specified taxes to the temple for the health of the king. The *nāṭṭār* having however collected the *kāṇikkai-paṇam* in the 15th year of the king, they were ordered to return the collections immediately to the temple.
420	On the same base	Saḷuva	Tamarāya Immaḍi-Narasā Nāyaka ..	Śaka 1427, Krōdhana, Makara, *śu. di.* 5, Sunday, Dhanishṭhā, Maha-Saṁkrānti day.	Do. ..	Registers that Allāḷanātha Iḷaiya-Nāyaka and the inhabitants of Ārṟūr-nāḍu and Mulaipparu-nāḍu having met together provided for supplying oil to burn perpetual lamps and twilight lamps in the temple for the health of Eṟamāñchi-Tulukkaṇa Nāyaka.
421	Do.	....	....	7th year ..	Do. ..	Registers that the chiefs Vāṇakōvaraiyaṉ and Villavarāyaṉ granted annually 10 of their bull-calves as *vṛishabhas* to the temple and assigned the remainder for work in connection with temple repairs including that of the enclosure wall called Poṉparappiṉa Perumāḷ-*tirumadil*.
422	Do.	....	....	Plava, Māśi, 10th day.	Do. ..	Registers a pledge *aḍai-ōlai* granted by Tyāgaṇa-Nāyaka to the inhabitants of the districts (*nāṭṭār*) of Magadai-maṇḍalam who had left the country owing to much oppression. Mentions *Svāmi* Īśvara-Nāyaka.
423	Do.	....	....	....	Do. ..	Built in at the beginning. Fixes the details of *aḍandērram* to be observed by the inhabitants of Magadai-maṇḍalam.
424	Do.	....	Tribhuvanachakravartin Kōṉēriṉmēlkoṇḍāṉ.	13th year, and 319th day.	Do. ..	Registers the grant of the village Ālambaḷam in Magadai-maṇḍalam with all its income for instituting a service in the temple called Kōdaṇḍarāmaṉ-*śandi*, after the king, for celebrating a festival on his birthday every year and for repairs. Attested by Kāliṅgarāya.
425	On the north wall of the same *maṇḍapa* ..	Pāṇḍya.. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10th year, Mīna, *śu. di.* 13, Thursday, Makha.	Do. ..	Registers that the king granted ½ [*vēli*] of land at Poṉparappi *alias* Rājanārāyaṇanallūr as a *dēvadāna* to the shrines of Kulaśēkhara-Āvuḍaiyār and Vaḷvitta-Maṅgaiyār which Kaṇḍiyadēva had founded in the same temple in the name of the [king's] elder brother (*aṇṇāḷvi*). Attested by Ādichchaṉ Gaṇapati Āḷvāṉ *alias* Kāḍuveṭṭi of Kappalūr in Muṭṭūṟṟu-kūṟṟam, a sub-division of Pāṇḍi-maṇḍalam.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8+1st year, Āḍi.	Tamil ..	Gift of 3,000 *kuḻi* of wet land below the tank Kulaśēkharan-Periyēri at Āragaḷūr, to the shrine of Kulaśēkhara-Āvuḍaiyār mentioned above, for offerings.
427	Do.	Vijayanagara ..	Kṛishṇarāya	Śaka 1430, Śukla, Mīna, *śu. di.* 7, Thursday, Viśākha.	Do. ..	The king receives Saḷuva titles. Registers that Eṟamañchi Tuḷukkaṇa-Nāyaka built a car for the temple which had not been in existence subsequent to the rule of the Pāṇḍya kings, instituted a festival called after Śivili-Nāyaka and appointed a private individual providing him with maintenance, for carrying the god in processions (*śrī-pādam-tāṅgi*).
428	Do.	Do. ..	Kṛishṇadēva-Mahārāya	Śaka 1436, Yuvan, Mithuna, *śu. di.* 5, Monday, Aśvini.	Do. ..	Incomplete. The king receives Saḷuva titles. Records that Akki-Timmaya-Nāyaka of Eṟamañchi and the temple authorities together, granted to a private individual, 250 *kuḻi* of land as *ūramai*.
429	Do.	Pāṇḍya.. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took every country.'	9th year, Māsi, 19th day.	Do. ..	Gift of 2,000 *kuḻi* of wet land below the tank Kulaśēkharan-Periyēri for a garden, by the king. Attested by Āchohaṇ Gaṇapati Āḷvāṇ *alias* Kāḍuvetṭi, native of Kappalūr *alias* Ulagaḷandaśōḻanallūr in Muttūṟṟu-kūṟṟam, a sub-division of Pāṇḍi-maṇḍalam.
430	On the north base of the same *maṇḍapa* ..	Vijayanagara ..	Viruppaṇṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Śaka 1306, Rakṭākshi, Mēsha, *śu. di.* [*Paurṇami*], Wednesday, Svāti.	Do. ..	Registers the sale of the right (*kāṇi*) of worship by three priests of the temple of Tirukkāmīśvara-muḍaiya-Nāyaṇār at Āragaḷūr to a priest of the temple of Tiruvalañjiram-uḍaiya-Nāyaṇār at Valañjiram in Pāṇūr-kūṟṟam, a sub-division of Maḷaḍu *alias* Jananātha-vaḷanāḍu, in Magadai-maṇḍalam.
431	On the same base	Do. ..	Vīra-Kampaṇṇa-Uḍaiyar, son of Vīra-Bukkaṇṇa-Uḍaiyar.	Śaka 1297, Rākshasa, Vṛiśchika, *śu. di.* 11, Friday, Rohiṇi.	Do. ..	The servants of the temple, *viz.*, the *śrīvīdras*, *śrī-Māhēśvaras* and temple accountants having assembled together, gave to a certain Eṉṉuḍaiya-Nāyaṇar, son of Aghōraśiva-Muḍaliyār, the work of supervising the different services in the temple and a house for his living.
432	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year, Mithuna, *śu. di.* 13, Friday, Anurādha.	Do. ..	Refers to a dispute between the oil-merchants (*vāṇiya-nagarattār*) and the *śeṭṭis* in which the latter permitted the former to manage the business of the temple. The management continued to be in the hands of the oil-merchants for some time. This having failed, the district people (*nāṭṭavar*) granted the village of Talaivāy for conducting permanently the festivals in the temple.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
433	On the same base	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1461, Vikārin, Kanyā, *śu. di.* 7, Friday, Mūla.	Tamil	Damaged. Seems to record the grant of a land, and *māṭhāpatya* to a private individual for doing the duties of the temple (*kōyil-ūḻiyam*).
434	Do.	....	....	13th year, Paṅguṇi.	Do.	Registers that the temples Tirukkāmiśuram-uḍaiya-Nāyaṇār, Tayilunalla-śōḻiśuram-uḍaiya-Nāyaṇār and Poṉparappiṉa-śōḻiśuram-uḍaiya-Nāyaṇār were granted as *kāṇi* to a certain Śōramāṉār. Also 200 *kuḻi* of wet land and 2,000 *kuḻi* of dry land were given to this same person in the villages of Kurukkaipāḍi, Pākkaṉpāḍi, Iḷa'tipāḍi and Viśalūr.
435	On the east wall of the same *maṇḍapa*; right of entrance.	Chōḻa	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva (III).	35th year ..	Do . ..	Registers a political compact given by Śeṅgēṇi Ammaiyappaṉ Aḷagiyaśōḻaṉ *alias* Edirilīśōḻachchambuvarāyaṉ to the chiefs Poṉparappiṉa Vāṇakōvaraiyar, Kulōttuṅgaśōḻa Vāṇakōvaraiyar and brother-in-law (*maichchuṇaṇār*) Kāḍavarāyar.
436	On the wall behind the Dvārapāla-image in the same *maṇḍapa*; right of entrance.	Do.	Tribhuvanachakravartin Rājarājadēva (III).	Lost. Tulā, *ba. di.* 4, Monday.	Do. .. .	Built in at the end. Gift of 2,000 *kāśu* for one lamp and of 49 cows for seven other lamps to be burnt in the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār and subordinate shrines.
437	In the same place; left of entrance ..	Do.	[Rāja]rājadēva	12th year ..	Do.	Built in at the beginning. Gift of land for offerings by Āchchi who has been mentioned above in No. 415.
438	On the south wall of the second *prākāra* of the same temple.	.... ..	....	10th ,, ..	Do.	An order (from the king) to the managers of the temple, stating that the weavers settled by them outside the northern gate of Āragaḷūr were to be cultivators (*kuḍimakkaḷ*) of the *dēvadāna* lands belonging to the shrine of Kulaśēkhara-Āḷuḍaiyār founded in this temple by the chief Kaṇḍiyadēvar. Attested by Ādittaṉ Gaṇapati-Āḻvāṉ *alias* Kaḍuveṭṭi of Kappalūr.
439	On the north wall of the same *prākāra* ..	Pāṇḍya	. . . . . *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[2]th year, Mēsha, *śu. di. Pūrṇai*, Thursday, Svāti.	Do.	The right of worship for 3⅛ days of a month in the temple owned by a certain lady, was ordered to be sold evidently on account of some defalcation of temple jewels. The amount 250 *paṇam* (= 25,000 *śōḻiya-kāśu*) was paid by the other worshippers of the temple by selling part of their own privileges and distributing among themselves the privileges that were under dispute.
440	On the east wall of the same *prākāra*; right of entrance.	....	....	13th year ..	Do.	Stones out of order. Refers to the terms of a political compact between the two chiefs Rājarājadēvaṉ Poṉparappiṉār *alias* Kulōttuṅgaśōḻa-Vāṇakōvaraiyar and Kuḻiyūr Malaiyamāṉ of Tirukkōvalūr.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall; left of entrance ..	....	....	13th year, Pūraṭṭādi.	Tamil	Gift of 3,000 *kuḻi* of wet land reclaimed from forest in the village of Dēviyakuṟuchchi in Aṟṟūr-nāḍu for worship and repairs in the shrines of Kulaśēkhara-Āḻuḍaiyār and Vāḻvitta-Maṅgaiyar in the temple of Tirukkāmiśvaram-uḍaiya-Nāyaṉār at Āragaḻūr. Attested by Kāḍuveṭṭi chief of Kappalūr.
442	Do. ..	....	....	11th year, Āvaṇi.	Do.	Gift of land, made tax-free, for the maintenance of the gardeners of a flower-garden belonging to the temple Tirukkāmiśvaram-uḍaiya-Nāyaṉār. Attested by the same person.
443	Do. ..	....	....	..	Do.	Registers an order of the king to the managers of the temple stating that the service Ulagamuḻuḍuḍaiyaḻ-*śandi* founded in his name was to be maintained from the 8,500 *kuḻi* of land granted at Ālambaḻam in Naraiyūr-kūṟṟam a sub-division of Milāḍu *alias* Jananātha-vaḻanāḍu.
444	Do. ..	....	....	11th year, Āḍi	Do.	Gift of 4 *vēḷis* of wet land in Aṟṟūr, for feeding ten persons in the temple. Attested by Kāḍuveṭṭi.
445	On the north base of the central shrine in the Kariyaradarāja-Perumāḷ temple in the same village.	Saḷuva	Dharmarāya, son of Saḷuva Narasiṅgarā[ya]	Śaka 1444, Durmati, Simha, *śu. di.* 10, Monday, Hasta.	Do.	The third figure of the Śaka year must be 2. Records that a certain Ammaṇa-Nāyaka gave to the temple of Kariyara[da']-Perumāḷ at Āragaḻūr, the fee called *aḍimai-kāśu* collected from the *kaikkōḷas* and a female servant (*aḍiyāḷ*), providing for her maintenance in order that *svāmi* Narasa-Nāyaka may be victorious.
446	On the north wall of the same shrine ..	....	....	4th year, Paṅguṇi, 12th day	Do.	Registers an order of Vāṇakōvaraiyaṉ that wet and dry lands in different villages were to be purchased as *Vīramāgaḍapperuvilai*, the former at 6 *kāśu* for one *kuḻi* and the latter at 2 *kāśu* for *kuḻi* and granted as *tirundāmattukkāṇi* to the temple of Kariya-Perumāḷ at Āragaḻūr.
447	On the same wall	....	....	.. ..	Do.	The *śrīvimāna* (*i.e.* central shrine) of this Kariya-Perumāḷ temple called also Rājarāja-Viṇṇagar was built of stone by Puṇyavaṭṭiyār wife of Rājarāja-Vāṇakōvaraiyaṉ. She was the daughter of Iraṇaṉ Kōvalarāyaṉ.
448	On the east base of the same shrine ..	....	....	13th year, Pūraṭṭādi, an eclipse (not specified).	Do.	Gift of 1,000 *kuḻi* of wet land below the tank at Poṉparappi *alias* Rājanārāyaṇaṉallūr for oblations and repairs to the shrine of Siṅga (*i.e.* Nṛisiṁha) in the temple of Kariya-Perumāḷ in order to secure happiness to the king's elder brother (*aṇṇāḻvi*) Sundara-Pāṇḍya. Attested by Āditta Gaṇapati-Āḻvāṉ of Kappalūr who was surnamed Vāṇadarāyaṉ.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
449	On the same base	Vijayanagara ..	Kṛishṇadēva-Mahārāya	Śaka 1441, Pramāthin, Mithuna, *śu. di.* 13, Friday, Anurādha.	Tamil	Registers that three *sthānikas* of the temple of Perumāḷ-Kariyavar went on a deputation to the king, to Vijayanagara and complained of the injustice done by the authorities (*rājagaram*) stationed at Dēviyākuṟuchchi a village belonging to the temple. The chief Amaram Timmarasa introduced them to the king, got their grievance redressed presented them each with a garland, a head dress, a horse and an umbrella and granted 900 *kuḻi* of wet land at Poṉparappi and at Dēviyākuṟuchchi, as a *sarvamānya* gift.
450	On the south base of the same shrine ..	Sāḷuva	[Ta]mmayyarāya, son of Saḷuva Narasiṅgarāya.	Śaka [1]4[2]4, Rudhirōdgārin (wrong), Simha, *śu. di.* 10, Friday, Svāti.	Do	A certain Tammaya-Nāyaka in the name of his master Kumāra Ammaṇa-Nāyaka granted land at Śiṟṟēri a hamlet of Āragaḷūr, to three worshippers in the temple of Perumāḷ-Kariyavar who were in the enjoyment of the privilege called *Archanāvibhava-kāṇi*, for the victory of Narasā-Nāyaka.
451	On the south base of the *maṇḍapa* in front of the same shrine.	Vijayanagara ..	Kṛishṇadēva-Mahārāya	Śaka 1446, Tāraṇa, Makara, 11, Rēvati, Friday, Saṁkramaṇapuṇyakāla.	Do	Gives a genealogy of the king from Tammayarāya. Registers a grant of eight *Emberumān-aḍiyār* for service in the temple of Kariya-Perumāḷ and a provision of 1,000 *kuḻi* of land made for their maintenance, by a certain Mṛityuñjaya-Nāyaka for the merit of his master Tirumalai-Nāyaka.
452	On the north base of the same *maṇḍapa* ..	Do. ..	Achyutadēva-Mahārāya, 'who levied tribute from all countries.'	Śaka 145[4], Nandana, Kumbha, *śu. di.* 3, Monday, Uttara-Bhadrapada.	Do.	Kaṇṇaṉ, a *kaikkōḷa* of Kuhaiyūr having instituted a car-festival in the temple, the managers met together in the Sōpāna-*maṇḍapa* and decided to grant him and his descendants, a house, a loom, a piece of land and some privileges in the temple.
453	On the south wall of the Kamalamaṅgai shrine in the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th year ..	Do.	Gift of 1,000 *kuḻi* of land below the tank at Toḷuvūr for worship and repairs in the temple of Vairāvaṇa-Īśvaram-uḍaiya-Nāyaṉār at Āragaḷūr.
454	On the south base of the Chōḷēśvara temple in the same village.	....	....	[9]th year, Paṅguṇi, 8th day.	Do.	Gift of the village Kuṟukkaipāḍi for worship and repairs in the temple of Tāyilumnalla-Chōḷiśvaram uḍaiya-Nāyaṉār at Āragaḷūr. Attested by Vāṇakōvaraiyaṉ and Viḻuppāḍarāyaṉ and order communicated to Viḷāḍarāya, and the accountants (*puravariyār*).
455	On the north base of the same temple ..	....	....	7th year ..	Do.	Gift of land at Kiḻ-Magaṟūr to the same temple. Attested and communicated as before.
456	On the south wall of the Ēkāmranāthasvāmin temple at Tadavur (Attur taluk, Salem district).	....	....	9th „ ..	Do.	Gift of land at Virāśōḷanallūr, to the temple Tiruvēgamb[a]m-uḍaiya-Nāyaṉār at Tiḍāvūr. Attested by Tāyilunalla-Perumāḷ and Viḻuppāḍarāyaṉ and communicated to Viḷāḍaraya and the accountants (*puravariyār*).

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
457	On the same wall	Chōḷa	Vijayarājēndradēva	10th year ..	Tamil	Gift of land for worship and repairs to the temples of Tiruvēga[mbam-uḍaiya-Nāyaṉār] and Kuṉṟa-merinda-Perumāḷ.
458	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	27th ,, ..	Do.	Registers that the temple of Tiruvēgambam-uḍaiya-Nāyaṉār at Mēlgaṅgapāḍi (*alias*) Taḍāvūr in Aṟṟūr-kūṟṟam, a sub-division of Miḷāḍu *alias* Jananātha-vaḷanāḍu, was built of stone, the cost being met from gold already in possession of the temple and from what was now presented by the king and the youngest of the queens.
459	On the north wall of the same temple ..	....	....	17th year, Vaigāśi.	Do.	Gift of a land which had been lying waste for many years as a *dēvadāna* to the same temple for worship, repairs and festivals. Attested by Ādittaṉ Gaṇapati-Āḻvāṉ *alias* Vāṇādarāyaṉ of Kappalūr.
460	On the same wall	....	....	20th year and 57th day, Āvaṇi.	Do.	Gift of 500 *kuḻi* of land at Taḍāvūr as *kāṇi* to a certain Perukkāḷapāraiyaṉ Pakkam-āḷagiyāṉ by Magadēśaṉ Ulagamkātta Vāṇakōvaraiyaṉ.
461	Do.	Chōḷa	Kulōttuṅga-Chōḷadēva (III)	5th year ..	Do.	Gift of land to the temple of Tiruvēgambam-uḍaiya-Nāyaṉār at Taḍāvūr in Mēl-Gaṅgapāḍi-nāḍu, a sub-division of Aṟṟūr-kūṟṟam in Miḷāḍu *alias* Jananātha-vaḷanāḍu, for worship, repairs and festivals, by Kulōttuṅgaśōḷa Vāṇakōvaraiyaṉ.
462	Do.	Do.	Vija[ya]rājēndra-Chōḷadēva (*i.e.*, Kulōt-tuṅga-Chōḷa III).	9th ,, ..	Do.	Gift of land to the same temple, by the same chief.
463	Do.	....	....	7th ,, ..	Do.	Gift of the village of Puttūr (*alias*) Mēl-Gaṅgapāḍi-nāḍu. Attested by Tāyilunalla-Perumāḷ and Viḻuppāḍarāyaṉ and communicated to Viḷāḍarāyar and the accountants of the temple.
464	On the stone trough for the sacred *tīrtha*, in the same temple.	....	....	....	Do.	Registers that this *nirmālya*-trough was the gift of a certain Vāṇiyaṉ Kāvaṉ Kūttaṇḍāṉ.
465	On the south wall of the Brahmapurīśvara temple at **Kokkarayanpet** (Trichengode taluk, Salem district).	Vijayanagara ..	Virapratāpa Achyutadēva-Mahārāya ..	Śaka 1453, Vikṛiti, Arpaśi, 25th day, *śu. di.* 12, Punarvasu, Monday.	Do.	Gift of the village of Tagaḍappāḍipāḷaiyam *alias* Vaḍivuḍaiyamaṅgaipuram to the temple of Brahmīśvaram-uḍaiya-Tambiṟāṉār, by a certain Śāma-Nayiṉār, agent of Kṛishṇarāya-Nāyaka.
466	On the east wall of the same temple; left of entrance.	Do. ..	Virapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Īśvara (wrong), Tai, 2[9]th day, Pūrva-Phalguṇi, 14, Āyushya-yōga, Monday.	Do.	The king receives, among others, the title Rājakkaḷ-tambiṟāṉ. Registers the gift of the village Śaṅgamāpura, to the same temple.
467	On the same wall	....	....	Sarvadhārin, Āḍi, 1st day.	Do.	Unfinished and damaged. Seems to record a gift of two villages (?) for the enjoyment and repairs of the temple of Brahmīśvara and for the maintenance of a dancing-master, *etc.*, in the temple.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
468	On four slabs built into the floor of the same temple.	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva (I).	4th year ..	Tamil	Registers the detailed provision made for offerings at the temple of Brahmīśvaram-Uḍaiyar at Kiḻkarai . . . . maṅgalam in Nāḍaḷvā-nāḍu a district of Koṅgu *alias* Viraśōḷa-maṇḍalam by Gaṅgaikoṇḍaṉ Ammaiṟappaṉ *alias* Mādhavarāja, for the health of the emperor (*chakravartin*).
469	On the north and east walls of the Madhyapurīśvara temple at **Kugalur** (Gopichettipalaiyam taluk, Coimbatore district).	Koṅgu (?)-Chōḷa.	Parakēsari Tribhuvanachakravartin Kōnōinmakoṇḍāṉ Tribhuvanavīradēva.	3rd year and 10th day.	Do.	Mutilated and stones out of order. An imperfect copy of No. 185 of 1910 from Pāriyūr in the Gōpichetṭipāḷaiyam taluk (*Annual Report* for 1911, page 77, paragraph 37).
470	On the east wall of the same temple ..	Koṅgu (?)-Pāṇḍya.	Sundara-Pāṇḍyadēva	2nd year ..	Do.	Damaged and incomplete. Seems to record a gift of land for a lamp by Nāṭṭugāmiṇḍaṉ Naṭṭūr-Āṇḍāṉ and other inhabitants of Kūvalūr in Kāñchikkūval-nāḍu.
471	Above the entrance into the same temple	Hoysaḷa ..	Vīra-Vallāḷadēva (III.)	Pramōdūta (*i.e.* Pramōda = A.D. 1330–31), Tai.	Do.	Gift of money for a lamp by a certain Śokkaṉ Naṭṭūraṉ of Kūvalūr in Kāñchikkūval-nāḍu to the temple of Naṭṭūr-Āṇḍār of that place.
472	In the same place	Koṅgu (?)-Pāṇḍya.	Sundara-Pāṇḍya[dēva]	26th year ..	Do.	Built in at the right end.
473 to 483	On inscribed slabs from Amarāvatī preserved in an underground room of the Central Museum, **Madras**.	....	....	....	Pāli	Will be sent to Dr. Lüders for publication in the *Epigraphia Indica*. One of these mentions the Āndhra king Gōtamīputa Araka Siri-yaña-Sātakaṇi and another, the Upāsaka Utara.
484	On another slab in the same room ..	Kōṭa	Mahāmaṇḍalēśvara Manma-Kēṭarāja ..	Śaka 1157, Thursday.	Telugu ..	Gift of a lamp to the temple of [Bu]ddha. The king was evidently a grandson of Kēta II whose inscription is published on pp. 146 ff. of *Epihgraphia Indica*, Vol. VI.
485	Do. do. ..	....	....	....	Do. ..	The *niśidhi* (tomb) of Chōchi-seṭṭi son of Honni-seṭṭi, a merchant of Penugoṇḍa.
486 to 503	Do. do. ..	....	....	....	Pāli	Will be sent to Dr. Lüders for publication in the *Epigraphia Indica*. One of the slabs mentions a Vākāṭaka *gahapati* and another a certain Maha-Chaḍamukha. A third registers the gift of a rail bar (*suchi*) by Tuka.
504	Do. do. ..	....	....	....	Telugu (Sanskṛit).	Records that the temple Chaḷu[kya]-Vishṇugriha was built for a certain Nandaputra native of Bōrikāpura, by the learned artisan Jayakīrti, son of Āḍūrāchārya.
505	Do. do. ..	....	....	....	Nāgarī (Sanskṛit).	The [image?] of Kīrtinārāyaṇa was made for the same person, perhaps also by the same artisan here mentioned to be a brother-in-law (*saḍuka*) of the former.
506	Do. do. ..	....	....	....	Do.	Appears to record the visit of a pilgrim named Pa[dma]vāṛichandra Kuśalaharin.
507	On a slab in the grounds outside the Museum building.	....	....	Akshaya, Śivarātri.	Telugu ..	Damaged. Mentions the temple of Vi[śvē]śvara at Viśvanāthapura.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On a slab in the grounds outside the Museum building.	....	....	. . . . Śārvari, Āshāḍha, *Amāvāsya*, Monday, Solar eclipse.	Kanarese ..	Much damaged. Seems to record grant of lands on this occasion to the temple of Gōpāḷadēva with the permission of the great men of Hosavaḍaṅgiḷu which was an ancient *agrahāra* of the time of Janamējaya. The temple is stated to have been founded by the Ekadaṇḍi-vrati Gōpāḷapriyasvāmi. Refers at the beginning to Vijaya-Pāṇḍyadēva who was ruling the [No]ṇambavāḍi 32,000 country.
509	Do.	Western Chāḷukya.	Tribhuvanamalladēva [Vikramāditya VI] ..	Chāḷukya-Vikrama year 18, Śrī[mukha], Āshāḍha, *Amāvāsya*, Vāḍḍavāra (Wednesday), Dakshiṇāyana-Saṁkrānti.	Do. ..	The 1,000 great men of Kukkanūr met together to make a grant of land to Vāsudēva-Ghaisāsa.
510	Do.	Chōḷa ..	Rājakēsa[rivarman-Rājarājadēva I] ..	23rd year ..	Tamil	Mutilated. Mentions Kōvūr in Maṅgāḍu-nāḍu and seems to record gift of a lamp.
511	Do.	Vijayanagara ..	Vīra-Kampaṇa-[Uḍaiyar]	[Kali] 447[2], Śaka 1293, Virōdhikṛit, Mithuna, *ba. di.* 5, Wednesday, Dhanishṭhā.	Do.	Mutilated. Seems to register the gift of the village Tiḷaikkāraṇai to Brāhmaṇas, by a certain Jammaiya-Nāyaka.
512	Do.	Chōḷa	Rājarāja-Rājakēsarivarman *alias* Rāja-Rājarājadēva.	19th year ..	Do.	Gift of 90 sheep for a lamp to the temple of ..... at Taṇṇiyālattur in Śuṟattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam, by a member of the *gaṇattār* who were administering that village. Another record in continuation of the same king and of the same date, provides also for a lamp, and a garden.
513	On a stone set up at the entrance into the Museum.	Do.	Tribhuvanachakravartin Vīrarājēndrachōḷadēva (*i.e.*, Kulōttuṅga-Chōḷa III).	5th year, Rishabha, *śu. di.* 3, Sunday, Punarvasu.	Do. .. .	Gift of the village of Taṇṇiyālattūr in Śuṟattūr-nāḍu, a district of Puliyūr-kōṭṭam *alias* Kulōttuṅga-śōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam, to the *Āḻiyāviratam-koṇḍāṉ-maṭha* of Tiruvaṇṇāmalai. The order was issued by Pañchanadivāṇaṉ Nīlagaṅgaraiyaṉ.
514	On another stone in the same place ..	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1452, Virōdhin, [Vṛiśchi]ka, *śu. di.* 13, Monday, Pushya.	Do.	Much damaged. Refers to the village Poḷichchaḷūr [of] Taṇṇiyālattūr-śīrmai in Śuṟattūr-kōṭṭam, a district of Puliyūr in Jayaṅgoṇḍaśōḷa-maṇḍalam.
515	On a third stone in the same place ..	....	....	2nd year, Mārgaḷi.	Do.	Much damaged. Mentions the temple of Nirvaṇṇa-Perumāḷ at Tirunīrmalai.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On a fourth stone in the same place	Vijayanagara ..	Vira-Veṅkaṭapatirāyadēva-Mahārāya ..	Śaka 1535, Saumya (wrong), Rishabha, Rēvati, 11, Friday.	Tamil	Registers that a certain Kāḷa-Vaiśyappar having built a temple for Āgarēśvara-Uḍaiyār at Polichchalūr in Śuṟattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam in Jayaṅgoṇḍa-Toṇḍamaṇḍalam, Katti Yellappa-Nāyaka made a grant of land (?) to the temple for the merit of king Veṅkaṭapatirāya.
517 to 524	On slabs in the Archæological show room of the Madras Museum.	....	....	..	Pāli	Will be forwarded to Dr. Lüders for publication in the *Epigraphia Indica* One of these mentions the *thēra* Mahâdhammakathaka
525	On the base of a Jaina image in the same place.	....	....	..	Kanarese ..	This is the image of Śāntināthadēva of the temple Yeṟaga Jinālaya founded by the Mahāpradhāna [Bra]hadēvaṇa, a lay disciple of Sakalabhadra-Bhaṭṭāraka entitled *Mahāmaṇḍaliḍēhārya* and belonging to Mūlasaṅgha, Kuṇḍakundānvaya, Kaṇūr[gaṇa] and [Pim]ṭṟiṇi-gachcha.
526	On the base of another Jaina image in the same place.	....	..	..	Kanarese (Sanskṟit).	Records that king Sāḷvadēva, a great lover of *Sāhitya*, got an image of Śānti-Jina made according to rule and set it up.
527	In the ruined temple of Narasiṁhasvāmin at the foot of the hill at Vinukonda; (Vinukonda taluk, Guntūr district); right of entrance.	....	..	Śaka 1369, Hēmalambi, Kārtika, *śu. di.* 10, Thursday.	Telugu (Sanskṟit).	Registers that the Sāgi chief Ganna or Gannama-Nāyaka, son of Gāda, grandson of Peda-Ganna and great grandson of Annama-Nāyaka of the fourth (*i.e.* Śūdra) caste, founded the temple of Narasiṁha or Lakshmi-Nṟisiṁha at Vinikoṇḍa.
528	In the same place, left of entrance ..	....	....	Do.	Telugu ..	A translation of No. 527. The chief Gannama-Nāyaka receives the titles *Karavāḷa-Bhairava, Puliyamārkoluganḍa* and *Gaṇḍabhēruṇḍa*. Below the inscription is a fine figure of the fabulous man-bird *Gaṇḍabhēruṇḍa* lifting up two elephants with his two hands.
529	On a stone placed in the verandah of the Sub-Registrar's office in the same village.	....	....	....	Telugu (archaic)	This (stone) was set up by Paḍavalu Kattirāju entitled Immaḍiganḍa, Birudaṅga-Rudra, Kalliga-Nārāyaṇa and Ghaṇḍaśārdūla.
530	In the same place	Vijayanagara	Viraprataṗa Sadāśivadēva-Mahārāya, ruling at Vidyānagara.	Śaka 14[84], Dundubhi, Āshaḍha, *śu. di.* 11, Thursday.	Telugu	Registers a gift of land for maintaining a flower-garden of the temple of Raghunāyaka at Vinukoṇḍa in Vinukoṇḍa-sīma which was the fief given to Koṇḍrājayyadēva Mahārāja by the *Mahā-maṇḍalēśvara* Rāmarāja-Tirumalarājayyadēva-Mahārāja.
531	On a slab built into the wall of the big Mosque in the same village.	Quṭb Shāhi ..	Abdullāh Quṭb Shāh	A. H. 1050 (= 1640-41 A.D.).	Arabic and Persian.	Records the erection of the mosque by 'Ali Riza Khān. Begins with quotations from the *Qurān* as well as praises of the Prophet and the twelve Imāms of the Shiá" (Dr. Horovitz).
532	On a pillar lying in front of the Gōpāla-svāmin temple at Ipuru (same taluk, same district).	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja ..	Śaka 1200, Bahudhānya, Āshāḍha, *śu. di.* 11, Thursday.	Telugu ..	Gift of land by the sons of Bōlnāyuḍu, a body-guard (*aṅga-rakṣha*) of the king.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
533	On the same pillar	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja ..	Śaka 1200, Bahudhānya, Āshāḍha, *śu. di.* 11, Thursday.	Telugu	Gift of money by a merchant for offerings to the temple of Allāḍanātha at Īpūru.
534	Do.	....	....	Śaka 1496, Śrīmukha, Āshāḍha, *śu. di.* 11.	Do.	Gift of land to the same temple by Channapa, son of Kāvūri Timmā-Nāyuḍu, for conducting special worship on the 10th *tithi* (*daśami*) [of each fortnight].
535	Do.	....	....	Śaka 11[7]9, Nala, Phalguṇa, *ba. di.* 6, [Monday].	Do. .. .	Registers the foundation of the temple of Allāḍanātha at Ī[pū]ru and of a gift of land to it, for the merit of the *Mahāmaṇḍalēśvara* Kōṭa Gaṇapamadēvayammaṅgāru.
536	Do.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja ..	Śaka 1211, Virōdhin, Mārgaśira, *śu. di.* 15, [Monday].	Do.	Gift of land to the dancing girls of the same temple, for the merit of Bōlnāyuḍu.
537	Do.	Do.	Do. ..	Śaka 1185, Raktākshi, Chai[tra], *śu. di.* 13, Wednesday.	Do.	Gift of 55 goats for a lamp to the same temple by Goṅkayya, son of Sūrāpeggaḍa.
538	On a slab set up in the Vīrabhadrasvāmin temple, in the same village.	....	....	Śaka 1574, Khara, Vaiśākha, *śu. di. Trētāyugādi*-Akshatṛitīyā, Saturday, Karkaṭaka-lagna which happened at 12¼ *ghaṭikas* after sunrise.	Do.	Registers that on this date Nandikēśvara [the sacred bull] in the temple of Vīrēśvara at Yīpūru was renewed by Nārerāyani Timmajipantulu, the old one having become mutilated. A gift of land was also made for offerings.
539	On a slab set up outside the *prākāra* of the same temple.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja ..	Śaka 1200, Bahudhānya, Āshāḍha, *śū.* 11, [Tuesday].	Do.	Gift of money by the merchant Bachchu Nārapa-śeṭṭi for offerings to the temple of Kaḷēśvara-Mahādēva, for the merit of the king.

Appendix C.—List of photographs taken during 1913–14.

Number (continued from the last report).	Locality.	Description.	Size of negatives
250	..	Seal of the Tiruvālaṅgāḍu copper-plates of Rājēndra-Chōḷa I.	Full plate.
251	..	The Trichinopoly Cave Inscription of the Pāṇḍya king Varaguṇa-Mahārāja.	Do.
252	..	Grāmam Inscription of Madiraikoṇḍa Parakēsarivarman I.	Do.
253	..	Tiplicane Inscription of the Pallavatilaka king Dantivarma-Mahārāja.	Do.
254 (*a to c*)	..	The Uttaramallūr Inscription of Parāntaka I ..	Do.
255 (*a to d*)	..	The Musical treatise on the rock at Kuḍumiyāmalai of about the 9th century A.D.	Do.
256	Kōṭagiri ..	Stone pillar	Do.
257	Do. ..	Do.	Do.
258	Madras Museum	Kṛishṇa (metallic image of)	Do.
259	Do.	Do. „	Do.
260	Do.	Narasimha „	Do.
261	Do.	Brahmā, front „	Do.
262	Do.	Do. back „	Do.
263	Do.	Goddess, seated „	Do.
264	Do.	Do. with eight hands (metallic image of) ..	Do.
265	Do.	Vishṇu, standing „ ..	Do.
266	Do.	Ardhanārīśvara „ ..	Do.
267	Do.	Vishṇu and his two consorts „	Do.
268	Ēkāmrēśvara temple, Conjeeveram.	Bhadra-Kāḷi (stone image of)	Do.
269	Do.	Bhairava „	Do.
270	Do.	Liṅgōdbhava „	Do.
271	Do.	Durgā „	Do.
272	Do.	Dakshiṇāmūrti „	Do.
273	Do.	Bhikshāṭanamūrti (metallic image of)	Do.

Appendix D.—Dates from appendices B and C to the Annual Report for 1912-13, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.* respectively for *Śukḷapaksha* and *bahuḷapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of tithis and nakshatras are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the tithi, and the second the ending moment of the nakshatra. Thus the result—

A.D. 1510 ; Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the tithi quoted in the inscription ended at ·94 of the day, *i.e* , 56½ ghaṭikas after mean sunrise, while the nakshatra quoted in the inscription ended at ·50 of the day *i.e.*, 30 ghaṭikas after mean sunrise. A key to this decimal notation will be found in the *Eye Table* appended to "*Indian Chronology*" by the author.

When only the tithi is quoted, its ending moment is shown by decimal figures next to the day of month thus, "A.D. 1289, Monday, Nov. 28·70" is a convenient way of indicating the fact that a tithi ended at ·70 of the day (42 ghaṭikas after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a tithi or nakshatra that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus,

No. 430 "Wed. 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the tithi quoted in the inscription ended at ·68 (= 41 ghaṭikas after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the nakshatra quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ ghaṭikas after sunrise) on the following day, Thursday.

Similarly No. 412 "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the tithi and nakshatra quoted were current for the greater part of Friday but came to end next day at ·08 (=5 ghaṭikas after sunrise) and ·13 (= 8 ghaṭikas after sunrise) respectively on Saturday.

Year.	Number of Inscription.	English equivalent and remarks.
		Chōḷa.
		Kulōttuṅga-Chōḷa I.
1912	425	Monday, 29th November 1071 ; ·84 ; ·99.
„	459	Saturday, 28th June 1119 (= 3 Āḍi). Reign must have commenced before 28th June 1070.
		Rājarāja II.
„	419	Tuesday, 27th September 1160.
		Rājādhirāja II.
„	421	Saturday, 1st July 1167 ; f. d. t., ·06.
„	494	Possibly Monday, 24th June 1168 ; *Err.* Mēsha, *śu.* 3 for Mithuna, *ba.* 3.
1913	19	Eighth year ? = 12th October 1170 (= 15 Tulā and "Viśākhā" ; ·90).
„	80	Wednesday, 24th July 1174 ; ·34 — *Err.* 13th for 12th regnal year.
1912	451	Saturday, 26th July 1175.
„	449	Tuesday, 29th July 1175. *Err. śu.* 6 for *śu.* 9. Comp. with No. 451.
„	428	Thursday, 18th August 1177 (*Err.* 12th for 15th reg. year) ; f. d. t. ·09.
		Kulōttuṅga-Chōḷa III.
„	427	Thursday, 15th May 1180, *Err. śu.* 5 for *ba.* 5.
„	454	Sunday, 4th October 1181, *Err.* 3rd reg. year should be 4th.
1913	49	Thursday, 10th December 1181 ; ·83 ; ·96.
1912	552	Sunday, 30th October 1183 (= 3 Vṛiśchika) ; ·76 ; ·15 *Errs.* Wednesday for Sunday and 3 Tulā for 3 Vṛiśchika.
„	108	Friday, 19th April 1186 ; f. d. t. ·29 ; f. d. n. ·24 *Err.* 9th year Kaṭaka for 8th year Mēsha.
„	545	Sunday, 26th March 1187 ; f. d. t. ·39—Suits 9th year only.
1913	65	Friday, 19th November 1199 ; ·11 ; ·54 *Err.* 11th for 22nd year, 175th day implies that reign began on 23rd May 1178.
1912	503	Friday, 1st January 1194 ; f. d. t. ·29 ; f. d. n. ·20.
„	485	Saturday, 18th November 1195 ; ·33 f. d. t. ; f. d. n. ·33.
1913	47	Tuesday, 15th October 1196 ; ·94 ; f. d. n. ·23.
1912	521	Thursday, 24th December 1198 (Makara not Kumbha) ; f.d.t. ·31 ; f.d.n. ·60.
„	557	Saturday, 17th July 1210 ; but no week day in inscription.
„	556	Regnal year may be 32nd or 39th, *i.e.* 1210 or 1217 A.D.
„	507	Monday, 16th December 1213 ; f.d.t. ·05.

D.—Dates from appendices B and C to the Annual Report for 1912–13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		Chōḷa—*cont.*
		Rājarāja III.
1912	482	Monday, 22nd January 1218. *Err.* Dhanus for Makara.
1913	63	Monday, 7th May 1218; f.d.t. ·08; ·99 *Err.* Kaṭaka for Ṛishabha.
1912	214	Wednesday, 4th December 1219.
„	535	Monday, 21st March 1222; ·65.
„	475	Monday, 13th June 1222; ·83; f.d.n. ·33.
„	533	Sunday, 23rd October 1222 (= 26 Tulā)—Read 26 Tulā.
„	466	Saturday, 15th May 1227; f.d.n. ·12.
„	500	Monday, 31st May 1232; ·77; ·96—*Err.* 11th for 16th year.
„	467	Monday, 18th October 1227.
„	106	Wednesday, 5th July 1228 (f.d.n. ·11).
„	550	Wednesday 22nd May 1230; f.d.t. ·37; f.d.n. ·10 } same tithi and nakshatra.
„	563	Thursday 23rd May 1230; ·37; ·10 }
„	473	Saturday 30th September 1233—*Err.* Rishabha for Tulā. 316th day implies that the reign began on 17th June.
„	497	Wednesday 6th April 1233.
„	499	*Err.* 27th for 17th year. Wednesday 21st July 1232; Nak. ended at ·90.
„	501	(Same as No. 499; but regnal year is correctly given here). Wednesday 21st July 1232.
„	495	Saturday 23rd July 1233, when both tithi and nakshatra ended; *Err.* Sunday for Saturday.
„	496	Wednesday 10th August 1233.
„	122	Sunday 30th July 1234. *Err.* Uttiraṭṭādi for Uttiram.
„	561	Sunday 29th May 1239; f.d.n. ·61.
„	69	Saturday 30th July 1239; ·22; ·88.
1913	115	Sunday 20th October 1241 (= 23 Tulā).
1912	99	Wednesday 10th December 1243.
		Pāṇḍyas.
		Jaṭ. Sundara-Pāṇḍya I.
„	508	Date suits only 12th regnal year; Monday 23rd October 1262; f.d.t. ·30.
		Jaṭ. Sundara-Pāṇḍya II.
„	426	Wednesday 30th December 1276, Svāti ended at ·74. No other suitable date between A.D. 1255 and A.D. 1322. Even this is only 6th year, not 5th of Sundara-Pāṇḍya who began in 1271.
		Jaṭ. Sundara-Pāṇḍya III.
„	498	Monday 20th January 1281; *ba.* 13 and Utt. Āshāḍha ended at ·05 and ·66 respectively, but the month was Makara not Mīna. *Err. śu.* 13 for *ba.* 13.
„	110	Friday 5th August 1289. 13th regnal year should be 14th.
„	537	Wednesday 30th July 1292. Siṁha not Mīna. *śu.* 15 not *śu.* 5 and Nak. Śravaṇa ended at ·80 and ·09 respectively. *Note.*—Tamil ⊔ which alone indicates tithi may be read as *Paurṇami* or *pañchamī* indifferently.
		Jaṭ. Vīra-Pāṇḍya.
1913	38	Either (1) Monday 5th November 1274; ·62; ·75 (21st year of one Jaṭ. Vīra-Pāṇḍya, the Īḻam and Koṅgu man). Or (2) Monday 30th October 1318; ·28; ·97 (23rd year of another Jaṭ. Vīra-Pāṇḍya, *viz.*, he of the Muhammadan invasion).
		Māṟ. Kulaśēkhara I.
1912	555	Wednesday 8th July 1304. *śu.* 5 and Uttiram ended at ·57 and ·53 respectively of day.
		Māṟ. Kulaśēkhara II.
1913	29	Friday 2nd October 1332. *śu.* 13 ended at ·89 of day.

D.—Dates from appendices B and C to the Annual Report for 1912–13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		NOḶAMBA.
		Iṟiva Noḷambādhirāja.
1913	93	Sunday 5th March 965. Chaitra śukla pratipadā began on Monday 6th Mach Amāvāsya tithi ended at ·11 of the same day. The eclipse which fell on the same day as well as Phālguṇa Amāvāsya is referred however in the inscription to the previous day Sunday. The year Krōdhana (= Ś. 887) did not begin till Tuesday 7th March 965.
		W. CHALUKYA.
		Jagadēkamalla II.
„	83	Uttarāyaṇa-Saṅkramaṇa in A. D. 1139–40 (=Siddhārthi) fell on Monday 25th December 1139 which was Pausha śukla 3, not Mārgaśira śukla 5. Mārgaśira *śu.* 5 cannot join with Uttarāyaṇa-Saṅkramaṇa, because Mārgaśira even in a year in which it is preceded by an *adhika* month cannot begin after the 266th day of the Solar year and the 5th tithi of Mārgaśira can therefore never take us beyond the 271st day of the Solar year, whereas Uttarāyaṇa-Saṅkramaṇa must fall on the 275th or 276th day.
		"*Doubtful.*"
„	100	The reference is perhaps to the Lunar eclipse in Vaiśākha *Paurṇimā* (not Chaitra *Paurṇimā*)of A.D. 1185–86 The *Paurṇimā* ended on 5 Tuesday 16th April 1185 at ·56 of the day but the tithi had commenced on the previous day Monday. There are other examples of such loose citations of eclipses.
		HOYSAḶA.
		Vīra-Rāmanāthadēva.
„	40	Wednesday 10th March 1266 ; f.d.t. ·45 ; ·70.
		SĀḶUVA.
		Immaḍi Narasiṁha-Tammayadēva.
1912	395	Wednesday 25th September 1504.
		Immaḍi Narasiṁharāya.
„	396	Sunday 2nd February 1505 ; f.d.t. ·14 ; ·92. *Note.*—Śivarātri is the day at the midnight of which Nak. Śravaṇa is current. Midnight between Sunday and Monday 2nd and 3rd February 1505 satisfies the condition.
		Immaḍirāyadēva.
„	354	Friday 28th February 1505 (= Raktākshi = Śaka 1427 current, not Śaka 1429); ·56 ; f.d.n. ·04.
		Achyutayadēva.
„	356	Friday 3rd September 1530 (= Vikṛiti, Śaka , 1453 current not Śaka 1455) ; ·42; f.d.n. ·08.
		Narasiṅgarāya-Uḍaiyar.
„	402	Ferhaps Monday 22nd June A.D. 1478.
		VIJAYANAGARA I.
		Kampaṇa-Uḍaiyar II.
„	309	Tuesday 7th September 1361 ; ·58 ; f.d.n. ·42. *Err.* Thursday for Tuesday.
„	271	Monday 24th May 1367 ; ·00 ; ·31. *Err.* Nak. was Rēvatī not Śōdi.
„	210	Monday 7th February 1368 ; *Err.* Wednesday for Monday.
„	208	Sunday 11th February 1369 ; f.d.t. ·17 ; ·79. *Err. śu.* 14 for *śu.* 4.

D.—Dates from appendices B and C to the Annual Report for 1912–13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		Vijayanagara I—*cont.*
		Harihara II.
1912	205	Wednesday 12th September 1380. *Err.* Thursday for Wednesday.
„	196	Monday 22nd September 1382. *Err.* Kaṇṇi *Paurṇamī* ended on Tuesday at ·26 and Uttiraṭṭādi on Sunday at ·64.
		Virūpāksha I.
1913	79	Friday 2nd May 1399; f.d.t. ·26; ·31.
„	75	Sunday 5th February 1385; ·65; ·75.
		Vīra-Bukkarāya.
„	25	*Err. ba.* for *śu.*
		Vijayarāya-Uḍaiyar.
1912	324	Vikṛita = A.D. 1410–11 Chaitra *śu.* 5 in March 1410 fell on Monday and in March 1411 on Sunday.
		Dēvarāya II.
„	347	17th January 1432 (Lunar eclipse).
„	424	1st June 1433 (= Mithuna 5) but it was not the day of Śadayam.
„	272	A.D. 1436-37 Nala, Tai, Saṅkramaṇa.
1913	26	Monday 1st February 1440, Śravaṇa not Śōdi.
		Praudhadēvarāya (Mallikārjuna).
1912	346	21st July 1455.
		Vijayaṇagara II.
		Vīra-Narasiṅgadēva.
„	413	Probably Sunday 28th March 1506 (= 2 Mēsha, not Mīna or Paṅguṇi; and Rōhiṇī, not Attam).
		Kṛishṇadēvarāya.
„	372	23rd September 1509. Kaṇṇi, not Makara.
1913	96	Kārtt. *śu.* 12 in Āṅgīrasa (=1512–13) fell on Friday 22nd October 1512.
1912	389	Friday 13th May 1513: f.d.t. ·46; ·98. Rishabha, not Kaṭaka.
„	353	Both dates are the same but the 2nd is ascribed in the Annual Report to Sāḷuva dynasty and the 1st to Vijayanagara. In 1518–19 Aśvinī and Siddha-yōga concurred only on Friday *śu.* 7, 7th January 1519, while Rōhiṇī and Śubha-yōga concurred on Pausha *śu.* 13, Dhanus-Mārgaḷi, Tuesday 14th December 1518.
„	358	
„	352	21st January 1519.
„	361	Monday 9 July 1520; ·92; ·91; tithi was *ba.* 10 not *ba.* 11.
„	368	Saturday 16 February 1521: ·54; f.d.n. ·41. *Note.*—Śaka 1444 was not yet begun, though it was at hand.
„	366	Friday 22nd February 1521; tithi was *ba.* 1 not *śu.* 15.
„	365	Saturday 28th March 1523 (= 1 Mēsha not Tai); ·45; f.d.n. ·60 (*śu.* 12 not *śu.* 10).
„	259	29th September 1522; f.d.t. ·36; ·95 (Tulā).
„	301	Saturday 18th February 1525 (= 24 Māśi) was Uttirāḍam.
„	298	1st March 1526; ·91; ·64.
„	299	20th August 1526; ·31; ·13 (Siṁha, not Mithuna).
„	370	(*śu.* 5), Monday 22nd June 1528; f.d.n. ·44.
„	367	Saturday 20th March 1529 (Mīna, *śu.* 11 not 10).
„	294	Saturday 26th June 1529; ·34; f.d.n. ·80 (? Nak. *Err.* for Pūraṭṭādi).
„	369	Probably a date at beginning of 1530–31 when Virōdhi was past.

D.—Dates from appendices B and C to the Annual Report for 1912–13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		VIJAYANAGARA II—*cont.*
		Achyutadēvarāya.
1912.	375	7th August 1530; ·98; ·82.
,,	373	30th January 1531 (Kumbha); ·77; f.d.n. ·34.
,,	374	Monday 27th February 1531 [Ś. 1454 was at hand].
,,	377	Friday, 13th January 1531 (=*ba.* 11 not *śu.* 11 and Makara); f.d.t. ·21; ·19.
,,	288	Sunday 6th April 1533, when both tithi and Nak. ended.
,,	415	Sunday 28th December 1533 (= 1 Tai and Māgha *śu.* 12).
,,	574	In 1533–34 the tithi fell on Thursday, not on Monday.
,,	382	Friday 17th March 1536 (Mīna *ba.* 10); ·27; ·49.
,,	571	Perhaps Āshāḍha *ba.* 10, as Jyai. *ba.* 10 in 1537–38 was Sunday.
	577	Monday 24th September 1537.
,,	572 & 576	} Monday 15th October 1537.
,,	524	(= 1540-41). Apparently an error in week-day.
		Sadāśivadēvarāya.
,,	391	Friday 26th November 1546. Śravaṇa commenced at ·95.
,,	310	Sunday 9th April 1559 was Vaiś. *śu.* 2.
		VIJAYANAGARA III.
		Raṅga II.
,,	399	Sunday 22 February A.D. 1578; ·91; f. d. n. ·01. The day of Solar month was, however, Kumbha 27 not Kumbha 28.
		Veṅkaṭapatidēva II.
1913	1	1st May 1623.
		Śrīraṅgadēva.
,,	2	16th April 1669.
		MISCELLANEOUS.
		Vijaya Gaṇḍagōpāladēva.
1912	117	13th September 1259; *ba.* 10, not .*ba* 5.
,,	238	Monday 22nd September 1264; ·99; Nak. commenced at ·95 of day.
,,	243	Wednesday, 12th August 1271; ·62; f.d.n. ·10.
		Iruṅgōḷadēva.
1913	89	Tuesday 24th March 1248, which was Vishu, *i.e.*, the day of the Mēsha-Saṅkrānti.
		Anonymous.
1912	401	Monday 22nd June 1478. This however was *ba.* 7 (not *śu.* 7) and Śōbhana-yōga, (not Śubha-yōga) and probably Bhadra-karaṇa. Gara-karaṇa seems to have been put down on the assumption that the tithi was *śu.* 7 (see *Ind. Chron.* art. 55 and Table III—Karaṇas) which could not have been the case.
,,	355	Friday 3rd July 1500; ·81; ·33.
1913	14	There was a Solar eclipse on *Amāvāsya* day in Makara of Prabhava (=A.D. 1507-08), *i.e.* on Wednesday 13th January 1508, but the Nakshatra of the day was not Pūrāḍam but Tiruvōṇam. Śaka 1432 should be Ś. 1430.
1912	390	Saturday 3rd June 1514; f.d.t. ·27; f.d.n. ·53. *Note*—Saturday is possibly an error for Sunday on which day both tithi and Nakshatra ended.
,,	567	Perhaps Thursday 23rd March 1531 but Nak. is incorrect.
,,	569	Thursday 21st February 1538.
,,	585	Friday 17th May 1549.
,,	581	Monday 9th May 1681.

Appendix E.—Dates from appendices A and B to the *Annual Report* for 1913–14 calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

Year.	Number of Inscription.	English equivalent and remarks.
		Chōḷa.
		Kulōttuṅga—Chōḷa I.
1913	291	46th year. Date can be calculated, but cannot be verified.
		Kullōttuṅga—Chōḷa II.
„	390	12th year. A.D. 1144; Wednesday, November 8; f.d.t. ·15; ·53.
		Rājarāja II.
„	397	7th year. A.D. 1152; Saturday, December 6; ·44; f.d.n., ·49. *Makara* error for *Dhanus.*
		Kulōttuṅga—Chōḷa III.
„	260	6th year. Date can be calculated, but cannot be verified.
„	264	17th year. Do. do.
„	309	12th year and 125th day = Kumbha 8th day. This would mean that the king came to the throne on the 188th day (abt. 26 Sep.) of a particular year, whereas Kielhorn has found that he came to the throne between 6th and 8th July A.D. 1178.
„	418	29th year. A.D. 1206; Wednesday, September 6; ·27; but "Hasta" had ended at ·63 on Tuesday; possibly the week-day intended was not Wednesday but Tuesday, on which both *śu.* 2 and "Hasta" were current for the greater part of the day.
„	513	5th year. Ṛishabha, *śu.* 3, Sunday, Punarvasu. In the 5th year of this reign, A.D. 1183, Śukla 3 and "Punarvasu" joined on the 1st day of Mithuna (not in Ṛishabha) which was Thursday, 26 May A. D. 1183. There is apparently an error also in the week-day, *Sunday* for Thursday.
		Rājarāja III.
„	415	14th year. A.D. 1230; Monday, May 6; ·54; ·59.
		Pāṇḍya.
		Jaṭāvarman Sundara-Pāṇḍya.
„	330	6th year. Details not enough for calculation.
„	425	10th year { There are two alternative solutions for this date:— (1) A.D. 1260; Thursday, February 26; ·50; ·82. (2) A.D. 1287; Thursday, February 27; ·73; ·97. The latter would be the 11th year, not the 10th of Jaṭ. Sundara-Pandya whose reign began in A.D. 1276. The former which is more probable would be two months short of the commencement of the 10th year of Jaṭ. Sundara-Pandya I who has elsewhere the introduction *Samasta-jagada, etc.*
„	432	13th year. A.D. 1289; Friday, June 3; ·46; ·72. This was the last month of the 13th year of Jaṭ. Sundara-Pāṇḍya whose reign began in A.D. 1276.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913-14—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		Pandyā—*cont.*
		Jatāvarman Sundara-Pandya.—cont.
1913	439	1[2]th year. A.D. 1282; Thursday, April 23; f.d.t. ·41; ·68; this would be the 12th year of Jaṭ. Sundara-Pāṇḍya whose reign began about January 1271 (*vide* article by the author in June and August issues of *Ind. Ant.* for 1913). Epigraphist in the body of this report (p. 91) is of the same view. "A.D. 1262, Thursday, April 6; ·27; ·92" is another solution, referring to Jaṭ. Sundara-Pāṇḍya I, but April 1262 would be two weeks short of commencement of his 12th year.
,,	448	13th year of (?) See paragraph 19 of Part II of the Report. The eclipse was presumably one coinciding with Nak. Pūrva-Bhādrapadā. The indication is that of a solar eclipse. Such a coincidence can only take place at the end of ordinary lunar Māgha; while a coincidence of Nak. Pūr.-Bhādrapadā with a lunar eclipse can take place in ordinary lunar Āśvina. It is curious that a coincidence of each of the two kinds took place in the 13th year of one Pāṇḍya, viz., Māṟavarman Kulaśēkhara. The first kind of coincidence took place in A.D. 1281, Thursday, February 20; ·34; ·75. The second kind of coincidence took place in A.D. 1280 on Monday, September 9; f.d.t., ·38; ·73.
		Māṟavarman Vīra-Pāṇḍya.
,,	386	[5]th year. A.D. 1267, Saturday, August 18; f.d.t. ·07; ·28. Although the epigraphist informs me that the characters are later than those of the conqueror of Ḷam and Koṅgu whose reign began in 1254, yet computation offers no alternative to the above date which would be the 5th year of Māṟavarman Vīra-Pāṇḍya (Kielhorn's "E") the only Pāṇḍya of that name so far known in the 13th century—*vide* articles in *Ind. Ant.* for June and August 1913, quoted above.
		Noḷamba.
		Kānakarasa, "lord of Kāñchīpura."
,,	197	A.D. 1030 (= Śaka 953 current), Sunday, June 28·20.
		Western Chālukya.
		Jagadēkamalla.
,,	200	Details not enough for calculation.
,,	201	Do. do.
,,	205	4th year. A.D. 1141, Sunday, August 10.
,,	206	Do. do.
,,	211	10th year. A.D. 1147, Thursday, December 25—but not Uttarāyaṇa Saṅkrānti.
		Trailōkyamalla Āhavamalla.
,,	121	A.D. 1058, Thursday, March 5·67. *N.B.*—This was lunar Chaitra at *end* of Hēmalamba, A.D. 1057-58. For three possible meanings of a citation of lunar Chaitra, see section 111 of "*Indian Chronology.*"
,,	193	A.D. 1045, Monday, August 5·89.
,,	232	A.D. 1044, Thursday, April 5·48.
		Vikramāditya VI.
,,	1 4	[3]5th year. A.D. 1110; Sunday September 11·83. The day being the 171st of the year, it could not of course be Uttarāyaṇa Saṅkrānti.
,,	115	33rd year. Details not enough for calculation.
,,	118	61st year. In A.D. 1136-37 (Nala), Māgha *śu.* 10 fell, not on Monday, but on Sunday, January 3, A.D. 1137. 4th year: apparently error for 63rd year A D 1138-39 (Kālayukta). But in this year Māgha *śu.* 5 fell, not on Sunday, but on Saturday, January 7, A.D. 1139 and ended at ·16 of day. Neither day was Uttarāyaṇa Saṅkrānti.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913-14.—*cont.*

Year.	Number of inscription.	English equivalent and remarks.
		Western Chālukya—*cont.*
		Vikramāditya VI.—cont.
1913.	122	41st year, Durmukhi, Pushya *śu.* 3, Sunday. A.D. 1116-17 was Durmukhi. In that year Pushya *śu.* 3 fell, not on Sunday, but on Saturday 9th December and ended at ·19 of day. Yuva, Māgha *śu.* 5 : this tithi in Yuva = A.D. 1095-96 fell, not on Sunday, bu on Thursday, January 3, A.D. 1096 and ended at ·22 of day.
,,	125	4[0]th year. Details not enough for calculation.
,,	127	A.D. 1071 (= Śaka 993 current), Friday, February 25·51.
,,	128	15th year. Pramōda, Aśvayuja, Amāvāsya, eclipse. The solar eclipse was in Kārttika month, (not in Aśvina month) *i.e.*, Sunday 24 Nov. A.D. 1090. 17th year. Āṅgirasa *śu.* 3 Monday = A.D. 1092, Monday 12th April. 50th year. Viśvāvasu—Banada Puṇṇame, Monday. It is stated in the Tables of Calculation published by the Basel Mission Tract Depository that the full moon day of the month of Pushya is called *Banada puṇṇamē.* The only *paurṇamī's* which in A.D. 1125-26 (= Viśvāvasu) fell on Monday were (1) Āśvina full moon, Monday, September 14·58, A.D. 1125 and (2) the full moon in the Solar month of Pushya (Tamil Tai = Makara) which ended on Monday, 11th January, A.D. 1126, very shortly after sunrise : the lunar month was Māgha, not Pausha. If the *paurṇamī* in question is regulated by the solar month of Pushya, the second of these dates must be the one intended in the inscription. 53rd year. Kīlaka, Kārttika Pūrṇimā, "Kṛittikā". Thursday = A.D. 1128, Thursday, November 8 ; ·83 ; ·56. There was a lunar eclipse on that day.
,,	204	56th year. A.D. 1131, Sunday, June 21 ·94. *N.B.*—The *Āshāḍha* in question was *Adhika* Āshāḍha.
,,	210	31st year. Details not enough for calculation.
,,	235	16th year. do.
,,	509	18th year. Śrīmukha, Āshāḍha, Amāvāsyā, Wednesday. In year A.D. 1093 (= Śrīmukha) which was also the 18th year of the Chal. Vik. era, Āshāḍha Amāvāsyā fell on Sunday, June 26, which was also the civil first day of Karkaṭaka month, when Dakshiṇāyana Saṅkrānti would be celebrated : but the week-day was Sunday not Wednesday.
		Bhūlōkamalla.
,,	230	5th year. Sādhāraṇa, Kārttika, *śu.* 1, Monday, solar eclipse. In A.D. 1130 (= Sādhāraṇa), on Sunday, October 5, śukla 1 ended at ·28 of day and eclipse was on previous day. Neither *su.* 1 nor eclipse was on Monday.
		Hoysaḷa.
		Vīra-Ballāḷa II.
,,	123	Error in week-day : because in A.D. 1209-10 (= Śaka 1131, Śukla-Saṁvat), the lunar eclipse in Śrāvaṇa month fell on Saturday 18th July, tithi ending at ·76 of day.
,,	126	Śaka 1136, Bhava, Chaitra *śu.* 11, Thursday = A.D. 1215, Thursday, March 12·48. *N.B.*—A.D. 1214-15 was Bhava-Saṁvat, and Śaka 1136, but the Chaitra here referred to is Chaitra at the end, not Chaitra at the beginning, of the year : *vide* section 111 of *Indian Chronology.*
		Nārasiṅgadēva.
,,	116	A.D. 1224, Friday, February, 2 ; f.d.t., ·86. *N.B.*—The tithi must have commenced very late on Friday which could therefore not have been called after that tithi. There is presumably an error in the week-day, *Friday* for *Saturday.*
		Vīra-Ballāḷa III.
,,	471	Details not enough for calculation.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913-14.—*cont.*

Year.	Number of inscription.	English equivalent and remarks.
		Sāḷuva.
		Tammarāya or Dharmarāya (Immaḍi Nṛisiṁha).
1913	166	A.D. 1503, Monday, August 7·76.
„	167	Do. do.
„	344	Error in week-day, Monday should be Sunday; because in A.D. 1503 (= Śaka 1425, Rudhirōdgārin), Siṁha *śu.* 14 and Nak. "Śravaṇa" ended on *Sunday*, 6th August at ·78 and ·72 respectively of the day.
„	412	A.D. 1504, Friday, April 26; f.d.t. ·08; f.d.n. ·13: but the solar month was not *Siṁha* but *Mēsha.*
„	420	Śaka 1427, Krōdhana, Makara *śu.* "Kṛittikā", 15th day, Sunday, Dhanishṭhā. In A.D. 1505-06 (= Śaka 1427, Krōdhana), the 15th day of Makara (= 11th January A.D. 1506) was no doubt Sunday but it was not a day of either "Kṛittikā" or "Dhanishṭhā" nor of course was it Saṅkrānti of any kind.
„	445	Irregular. Śukla 10 and "Hasta" can join in Ṛishabha, not in Siṁha.
„	450	Irregular. Śukla 10 and "Śvātī" can join only in Lunar Āshāḍha, not in Lunar Bhādrapada (= Solar month of Siṁha).
		Vijayanagara I.
		Harihara I.
„	111	Date can be calculated but cannot be verified.
		Kampaṇa—Uḍaiyar.
„	246	Date can be calculated but cannot be verified.
„	431	Śaka 1297, Rākshasa, *Vṛiśchika, śu.* 11, *Friday*, "Rōhiṇī". Week-day and solar month are both wrong; for in A.D. 1375-76 (=Śaka 1297, Rākshasa), *śu.* 11 and "Rōhiṇī" concurred on *Thursday*, 3rd January, A.D. 1376 in the solar month of *Makara.*
„	511	The day intended was presumably Wednesday, 4th May, A.D. 1371; on which Vaiśākha *ba.* 5 ended at ·34 of the day and Nak. "Dhanishṭhā" at ·33, but the solar month was *Mithuna*, not *Dhanus.*
		Virūpāksha I.
„	430	A.D. 1384; Wednesday, April 6; ·68; f.d.n. ·29.
		Harihara II.
„	247	Śaka 1313, Prajōtpatti, Phālguṇa *śu.* 15, Tuesday. In A.D. 1391-92 (= Śaka 1313 and Prajōtpatti) Phālguṇa *śu.* 15 fell on Saturday, not on Tuesday. Error in week-day.
		Dēvarāya II.
„	376	A.D. 1428; Sunday, March 21; ·55; ·39.
		Narasiṁharāya.
„	171	A.D. 1506, Thursday, July 23; but solar month was Karkaṭaka, not Kanyā.
„	408	A.D. 1509; Friday, January 26; f.d.t. ·49; ·55.
		Vijayanagara II.
		Kṛishṇarāya.
„	164	A.D. 1529; Friday, April 23·57.
„	165	Date can be calculated but cannot be verified.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913-14—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		Vijayanagara II—*cont.*
		Kṛishṇarāya—cont.
1913.	180	Details not enough for calculation.
,,	194	Date can be calculated but cannot be verified.
,,	216	Do. do.
,,	217	Do. do.
,,	225	Do. do.
,,	227	Do. do.
,,	323	A.D. 1510; Monday, Decr. 30; ·94; ·50.
,,	333	Details not enough for calculation.
,,	403	Śaka 1435, Śrīmukha, Śittirai 13, *śu.* 3, Friday, "Rōhiṇī", Saubhāgya-yōga. Regular in all respects. On Friday, 8 April A.D. 1513, which was the 13th day of Chittirai, śukla 3 and Saubhāgya-yōga ended respectively at ·62 and ·18 of day, while Nak. "Rōhiṇī" was current all day, coming to end at ·01 next day in mean time.
,,	404	Śaka 14 [4] 9, Virōdhi, Siṁha, *śu.* 11, Sunday, Pushya. The date intended is presumably Sunday, March 1, A.D. 1528 (last month of A.D. 1527–28 = Ś. 1449) on which day Phālguṇa *śu.* 11 and Pushya ended respectively at ·84 and ·82. But there is a double error, *Virōdhi* for Sarvajit, and *Siṁha* for *Mīna.*
,,	409	Irregular—Śukla 11 and Svātī can join only in Lunar Āshāḍha not in Lunar Bhādrapada or Solar Siṁha. Moreover Śaka 1436, not 1435, was Bhava.
,,	427	Śaka 1430, Śukla-Saṁvat, Mīna, *śu.* 7, Thursday, "Viśākhā." Irregular. Ś. 1430 = A D. 1508-09 was Vibhava while Śukla-Saṁvat was A.D. 1509. *Śu.* 7 and "Viśākhā" cannot join in *Mīna*, but may join in Siṁha.
,,	428	Śaka 1436, Yuva, Mīthuna, *śu.* 5 Monday, "Aśvini." Irregular. Śaka 1436 = A.D. 1514–15 was Bhava; Yuva was A.D. 1515–16. Moreover *śu.* 5 and Aśvini can join in Kumbha not in Mithuna.
,,	449	A.D. 1519, Friday, June 10.
,,	451	Irregular: Śukla 11 and "Rēvatī" can join in Vṛiśchika not in Makara.
,,	466	Śaka 1438. Īśvara, Tai 29; Chaturdaśi, "Pūr. Phalg.", Mond. Āyushya-yōga. Śaka 1438 = Dhātṛi, A.D. 1516–17: while Īśvara = Śaka 1439, A.D. 1517–18—. Date intended was presumably Monday, 25 Jany. A.D. 1518, which was 29 Tai and *śu.* 15, but not "Pūrv. Phalgunī." Perhaps Tamil *Pūram* (= Pūrva Phalgunī) in the text is an error for *Pūśam* (= Pushya).
		Tirumala.
,,	181	A.D. 1524, Monday, Nov. 7; f.d.t. ·03. Nakshatra wrong. The day was Utthānadvādaśi.
		Achyutadēvarāya.
,,	176	A.D. 1541; Monday, October 17·40.
,,	177	A.D. 1542; Wednesday, April 5·78.
,,	179	A.D. 1534; Saturday, February 28·49.
,,	182	Śaka 1454 Vikṛiti, Māgha *śu.* 14, Monday. In Vikṛiti-Saṁvat = A.D. 1530, Māgha *śu.* 14 ended on Tuesday, January 31·77, so that on Monday, Jan. 30, the tithi was current for less than 15 ghaṭikas. The reading does not however appear to be quite certain. The text may after all be Śukla 13. The week-day in A.D. 1532–33 (= Śaka 1454) was Saturday not Monday.
,,	183	Details not enough for calculation.
,,	195	Can be calculated but cannot be verified.
,,	245	A.D. 1535; Monday, February 7·42.
,,	272	A.D. 1539; Saturday, May 31, ·62; ·34.
,,	433	A.D. 1539; Friday, September 19.
,,	452	On Monday, 27 January, A.D. 1533, Śukla 3 commenced, ending at ·51 next day "Pūrva Bhadrapadā", not "Uttarā Bhadrapadā" commenced the same day.
,,	465	A.D. 1530, 24 October was Monday and 25th Aippaśi; but it was neither *śu.* 12 nor "Punarvasu", much less a combination of the two which can occur only in Kumbha, not in Tulā or Aippaśi.
,,	514	Śaka 1452 *current* was *Virōdhi*-Saṁvat. But combination of "Pushya" and *śu.* 12 can only occur in Kumbha, not in Vṛiśchika.

Appendix E—Dates from appendices A and B to the Annual Report for 1913–14—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		VIJAYANAGARA II—*cont.*
		Sadāśivarāya.
1913	104	Details not enough for calculation.
,,	105	Do. do.
,,	138	Date can be calculated but cannot be verified.
,,	212	A.D. 1556; Thursday, June 18.63.
,,	215	Date can be calculated but cannot be verified.
,,	218	Do. do.
,,	530	Śaka 1484, Āshāḍha *śu.* 11, Thursday—Error *Thursday* for Friday. In A.D. 1562–63, Āshāḍha *śu.* 11 *commenced* on Friday June 12 at ·28 of the day and came to end on Saturday. Thus no part of the tithi was connected with Thursday.
		VIJAYANAGARA III.
		Raṅga II.
,,	178	A.D. 1581; Sunday, September 24·85.
,,	348	Śaka 1503, Vṛisha, Kumbha *śu.* 14, Thursday, "Śravishṭhā, *i.e.*, Dhanishṭhā"; Śukla 14 can join with "Dhanishṭhā" in Lunar Bhādrapadā, while *ba.* 14 can join with the same Nakshatra in ordinary lunar Phālguna month (Māgha month in this particular case). In either case the week-day for Ś. 1503, A.D. 1581–82 was *Tuesday*, not *Thursday*
,,	359	Śaka 1503, Vrisha, Kumbha su. 14, Thursday, "Śravishṭhā, *i.e.*, Dhanishṭhā"; Śukla 14 can join with "Dhanishṭha" in Lunar Bhādrapada, while ba. 14 can join with the same Nakshatra in ordinary lunar Phālguna month (Māgha month in this particular case). In either case the week-day for Ś. 1503, A.D. 1581–82 was *Tuesday*, not *Thursday*.
		Veṅkaṭa I.
,,	184	A.D. 1610; Friday, December 7·41.
,,	334	Śaka 1500, Pārthiva, Siṁha, *śu.* 10, Monday, Śubha-yōga "Svātī."—"Svātī" and Śubha-yōga can concur on *śu.*10 in Lunar Āshāḍha month, which would be Solar Mithuna, not Siṁha. In A.D. 1585 (= Pārthiva), Āshāḍha *śu.* 10 and "Svātī" ended at ·62 and ·11 respectively on Sat. 26 June: Śubha-yōga began the same day and ended next day at ·57. Monday was not the week-day of tithi, nakshatra or yōga. In A.D. 1577 = Ś. 1500 current, cyclic year Īśvara *śu.* 10 and yōga Sādhya were current for the greater part of Monday, June 24, and came to end at ·21 and ·44 respectively on Tuesday. Nak. "Svātī" ended on Monday at ·83. The date would accordingly be satisfied by Ś. 1500 current = A.D. 1577–78, except that even then Śubha-yōga would be an error for Sādhya-yōga.
,,	335	Date can be calculated but not verified.
,,	339	Do. do.
,,	346	Do. do.
,,	347	Do. do.
,,	349	Do. do.
,,	355	Do. do.
,,	362	Do. do.
,,	367	Do. do.
,,	369	A.D. 1593; Saturday, 30 June was 1st Ādi and a day of "Jyēshṭhā."
,,	370	Date can be calculated but cannot be verified.
,,	372	Do. do.
,,	373	Do. do.
,,	375	A.D. 1593; Saturday, 30 June—*vide* No. 369 *supra.*
,,	516	Śaka 1535 Saumya Ṛishabha; Rēvatī; Ēkādaśi, Friday—Either the Śaka or the cyclic year must be wrong; for Śaka 1535 = A.D. 1613–14, Pramādi, while A.D. 1609–10 was Saumya. The date intended was probably Friday, 19 May A.D. 1609, which was Bahuḷa Ēkādaśī and a day of "Rēvatī."

Appendix E.—Dates from appendices A and B to the Annual Report for 1913-14—*cont.*

Year.	Number of inscription.	English equivalent and remarks.
		Śrīraṅga VI.
1913	271	Śaka 1565; Svabhānu, Paṅguṇi 7, Pañchami, Friday, "Rēvatī." The day intended was apparently Friday, 2nd February A.D. 1644 when Phālguṇa *śu.* and "Rēvatī" ended respectively at ·81 and ·42 of the day: but the solar month was Māśi, not Paṅguṇi.
		Miscellaneous.
		Veṅkṭapati Nāyaka, ruling at Rāyadurgapaṭṭaṇa.
„	102	Details not enough for calculation.
		Timmappa-Nāyaka, ruling at Rāyadurgapaṭṭaṇa.
„	103	Details not enough for calculation.
		Mahāmaṇḍalēśvara Vīrapratāpa Haṇḍe Chikamalu[ka]pa-Nāyaka.
„	237	Śaka 1584, Śubhakṛit, Kārttika *śu.* 15. Lunar Eclipse. In A.D. 1662-63 (= Śubhakṛit) there was no lunar eclipse in the lunar month Kārtika.
		Pallava.
		Kōpperuñjiṅgadēva.
„	261	11th year.—Details not enough for calculation.
„	312	10th year, 9th day.— Do.
		Rāshṭrakūta.
		Akāḷavarsha Chalakkenallāta (Kṛishṇa III).
„	224	A.D. 964; Thursday, June 16; f. d. ṭ. ·27.
		Khoṭṭiga.
„	236	Śaka 889, Kshaya, Phālguṇa *śu.* 6, Sunday, A.D ·966 (= Śaka 889 current, Kshaya-Saṁvat), Sunday, Feb. 17; f.d.t. ·68. Note the unusual citation of a tithi on a day on which it was current for less than half a day.
		Velanāṇḍu.
		[Kulōttu]ṅga-Chōḍa Goṅkarāja.
„	144	Śaka 1069, Prabhava . . . . *śu* 5, Thursday, Vishama Saṅkrānti. A.D. 1147-48 = Ś. 1069, Prabhava-Saṁvat. In that year, at least two śukla pañchamis were associated with Thursday, *i.e.*, Thursday, June 5, ·49; and Thursday, February 26, A.D. 1148; but neither was a Saṅkrānti.
		Kulōttuṅga Rājēndra-Chōḍayarāja.
„	158	Details not enough for calculation.
		Kaḷachurya.
		Tribhuvanamalla Bijjaḷadēva.
„	113	Śaka 1084—Chitrabhanu, Pushya, *śu.* 10. Sunday, Utt. Saṅkrānti. In A.D. 1162-63 (= Ś. 1084, Chitrabhānu-Saṁvat) Pausha *śu.* 10 fell, not on Sunday, but on Tuesday. In the previous month Mārgaśira, however, *śu.* 10, ended on Sunday, November 18, at ·35 of the day. But neither day was Uttarāyaṇa Saṅkrānti.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913–1914—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		KŌṬA.
		Mahāmaṇḍalēśvara Gaṇapatidēvarāja.
1913	139	Date could be calculated if either Śaka year or year of commencement of reign and regnal year were known.
		Bēta.
„	142	Śaka 11[7]3, Vaiśākha *śu.* 8 Monday: = AD. 1250 (= Śaka 1173 current); Monday, April 11·74.
		KĀKATĪYA.
		Mahāmaṇḍalēśvara Rudradēva-Mahārāja.
„	532	Śaka 1200, Bahudhānya, Āshāḍha *śu.* 11, Thursday. In AD. 1278–79 (= Śaka 1200, Bahudhānya) Āshāḍha *śu.* 11, ended on Saturday 2 July at ·40 of the day. The week-day *Thursday* must be an error for *Friday* (the day of commencement of the tithi) or Saturday, the day when it ended.
„	533	Same date as the last; and the same remarks apply.
„	536	A.D. 1289; Monday, November 28·70.
„	537	Śaka 1185, Raktākshi, Chai[tra] *śu.* 13., Wednesday. A.D. 1264–65 was Rāktākshi, while Śaka 1185 = A.D. 1263–64, Rudhirōdgārin. The Chaitra in question was the last lunar month of Rudhirōdgārin (A.D. 1263–64) and the first of Raktākshi (A.D. 1264–65) (*vide* section 111 of *Indian Chronology*). The date intended is apparently Wednesday, 12 March A.D. 1264 when Chaitra śukla 13, ended at ·29 of the day.
„	539	Śaka 1200, Bahudhānya, Āshāḍha *śu.* 11, [Tuesday]. The date is the same as in No. 532 *supra* but the week-day, read as Tuesday, ought, as noted above, to be Friday or Saturday.
		Pratāparudradēva-Mahārāya.
„	163	Śaka 1241, Siddhārthi, Māgha *śu.* 15, Monday, lunar eclipse. In A.D. 1319–20 (= Ś. 1241, Siddhārthi), on 26 January A.D. 1320, Māgha paurṇamī ended at ·22 of day when there was a lunar eclipse, not visible in India, but the week-day was Saturday, not Monday.
		EASTERN GAṄGA.
		Mahārāja-Indravarman, son of Dānārṇava.
„	4 of App. A.	Details not enough for calculation.
		VISHṆUKUṆḌIN.
		Mahārāja-Mādhavavarman alias *Janāśraya Mahāraja.*
„	7 of App. A.	Details not enough for calculation.
		CHAṄGĀḶVA.
		Mahāmaṇḍalēśvara Śrīkaṇṭharāsa.
„	191	Details not enough for calculation.
		Mahāmaṇḍalēśvara Munivarāditya Gōpāḷadēvarasa.
„	192	Details not enough for calculation.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913–1914—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		QUṬB SHĀHI.
		Muhammad Shāh Sultan.
1913	152	Śaka 1452. Khara, Chaitra *śu.* 2, Monday. Reference is prèsumably to Chaitra (lunar month) at the beginning of Khara-Saṁvat (= A.D. 1531-32) and end of Ś. 1452 (= A.D. 1530-31). Śukla 2 of this Chaitra fell on Monday, March 20, A.D. 1531, and ended at ·68 of day.
		Muhammad Quli Quṭb Shāh.
„	187	Śaka 1512, Virōdhin, Chaitra, Śukla daśami, Thursday. Śaka 1512 current = Śaka 1511 expired = Virōdhi, A.D. 1589–90 : but none of the three Chaitras possible in such a case (*vide* section 111 of *Indian chronology*) yields a Thursday for *Sukla daśamī.*
		COCHIN.
		Rāmavarma Mahārāja.
„	356	Details not enough for calculation.
		Anonymous.
„	110	Details not enough for calculation.
„	112	A.D. 1612, Monday, May 4·85.
„	129	Details not enough for calculation.
„	136	Do. do.
„	137	Do. do.
„	140	Do. do.
„	143	Saka 1435, Śrīmukha, Śrāvaṇa *ba.* 12, Friday, the sun being in Kīṭa (= Scorpion), Harshaṇa-yōga and Bhavakaraṇa. In A.D. 1513–14 (= Śrīmuka), Śrāvaṇa bahuḷa 12 ended on Friday 29, July at ·42 of the day but as it was only the 120th day of the year, the sun was in Karkaṭaka, not in Kīṭa (= Scorpion or Vṛiśchika) the yōga was not Harshaṇa.
„	146	A.D. 1888, Friday December 21·58.
„	147	A.D. 1887, Friday February 17·20.
„	154	A.D. 1726, Sunday, November 27 ; f.d.t. ·25
„	155	Śaka 1305, Vibhava, Pushya *ba.* 14, Sunday. In A.D. 1388–89 (= Vibhava, Śaka 1310, not Saka 1305 which must be an error) Pausha *ba.* 14, began on Sunday, December 27 and ended on Monday December 28·15.
„	170	Date can be calculated but cannot be verified.
„	172	A.D. 1525 ; Monday February 20 ; f.d.t. ·24.
„	173	A.D. 1410 ; Friday, February 20 ; f.d.t. ·10.
„	202	A.D. 1539 ; Friday, June 6·91.
„	208	Śaka 955, Śrīmukha, Māgha *śu.* 5, Monday, Utt. Saṅkrānti. In A.D. 1033 (=Ś·955) Uttarāyaṇa Saṅkrānti fell on December 23·92, Sunday, Monday which was the civil Saṅkrānti was also Māgha *śu.* 1 which came to an end at ·50 next day. As Māgha *śu.* 5 fell on Saturday, December 29·26, the day intended was perhaps Māgha *śu.* 1 which was also the Uttarāyaṇa Saṅkrānti by civil reckoning.
„	213	A.D. 1692 ; Tuesday, April 25·30.
„	214	Date can be calculated but cannot be verified.
„	222	A.D. 1787 ; Wednesday, April 18·91.
„	224	Chalukya Vikrama Era 32, Sarvajit, Kārttika *śu.* 5 Friday. A.D. 1107–08 (=Sarvajit-Saṁvat) answers year 32 of the Chalukya Vikrama era ; but Kārttika *śu.* 5 in that year fell, not on Friday, but on Tuesday October 22nd.
„	228	Date can be calculated but cannot be verified.
„	229	Do. do. do.
„	231	Do. do. do.
„	238	Details not enough for calculation.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913–1914—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		COCHIN—*cont.*
		Anonymous—cont.
1913	239	Details not enough for calculation.
„	240	A.D. 1279—80 (= Śaka 1202 current); Monday, March 4, A.D. 1280; ·50 f. d. n. ·22
„	259	Date can be calculated, but cannot be verified.
„	322	Do. do.
„	352	Do. do.
„	360	Do. do.
„	406	Do. do.
„	411	Śaka 1430, Vibhava, Kumbha; *śu.* 10; Sunday; "Āślēsha" Śukla 10 and "Āślēsha" can combine only in a Chaitra month which is preceded by some *adhika* month in the same year; in other words in a Chaitra month lying between the 354th and 383rd a day of the lunar year. Such a month would not coincide as to any of its tithis with Kumbha solar month.
„	508	Details not enough for calculation.
„	527	A.D. 1477; Thursday, October 16; f. d. t. ·67. The tithi commenced at ·57 on Thursday and would ordinarily be connected with Friday rather than with Thursday on which it was current for less than half the day.
„	534	Date can be calculated, but cannot be verified.
„	535	Śaka 11[7]9, Naḷa, Phālguṇa *ba.* 6, Monday. In A.D. 1256–57 (= Śaka 1179 *current*) which was Nala-Saṁvat, Phālguṇa *ba.* 6 ended on Wednesday, 7, March, A.D. 1257 at ·76 of the day. Week-day Monday should be *Wednesday*.
„	538	A.D. 1651; Saturday, April 12·90.

OOTACAMUND,
27th July 1914.

L. D. SWAMIKANNU.

[1]Descriptive list of different dancing postures from Chidambaram; illustrated in Plates I to IV (opp. p. 80, below).

No. of sketch on plate.	Name.	Description in Sanskṛit verse.	Corresponding No. of verse in the *Bharatiya Nāṭyaśāstra*.
1	Vṛiśchikarēchitam ..	वृश्चिकचरणं कृत्वा स्वस्तिकौ च करावुभौ [।*] रेचितौ विप्रकीर्णौ च [2]कुर्य्याद्विश्चिकरेचिते [॥*]	99
2	Vṛiśchikam ..	बाहुशीर्षाञ्चितौ हस्तौ पादः पृष्ठाञ्चितस्तदा [।*] दूरसन्नतपृष्ठश्च [वृश्चिकं] [तत्प्रकीर्तितम्*] [॥*]	100
3	Vyaṁsitam ..	आलीढं स्थानकं यत्र करौ वक्षसि रेचितौ [।*] ऊर्ध्वाधो विप्रकीर्णौ च व्यंसितं करणश्च तत् [॥*]	101
4	Pārśvanikuṭṭakam ..	हस्तौ तु स्वस्तिकौ पार्श्वे तथा पादो निकुट्टितः [।*] यत्र तत् करणं ज्ञेयम् बुधैः पार्श्वनिकुट्टकम् [॥*]	102
5	Lalāṭatilakam ..	वृश्चिकंश्चरणं कृत्वा पादस्यांगुष्ठकेन तु [।*] ललाटे तिलकं कुर्य्याल्ललाटतिलकश्च तत् [॥*]	103
6	Krāntakam ..	पृष्ठतः कुञ्चितं कृत्वा व्यतिक्रान्तक्रमन्ततः [।*] आक्षिप्तौ [च क]रौ कार्य्यौ क्रा[न्तकं] करणे द्विज़ाः [॥*]	104
7	Kuñchitam ..	आद्यः पादो नतः कार्य्यस्सव्यहस्तश्च कुञ्चितः [।*] उत्तानो वामपार्श्वस्थस्तत् कुञ्चितमुदाहृतम् [॥*]	105
8	[3] Chakramaṇḍalam ..	प्रलम्बिताभ्यामूबाहुभ्याम् यत् गात्रेण नतेन च [।*] अभ्यन्तरापविद्धं स्यात्तज्ज्ञेयश्चक्रमण्डलम् [॥*]	106
9	Bhramarakam ..	आक्षिप्तस्स्वस्तिकः पादः करौ चोद्वेष्टितौ तथा [।*] त्रिकस्य घलनाच्चैव ज्ञेयम् भ्रमरकश्च तत् [॥*]	91
10	Chaturam ..	अञ्चित स्यात् करो वामस्सव्यश्चतुर एव तु [।*] [द]क्षिणः कुट्टितः पादश्चतुरन्तत् प्रकीर्त्ति[तम्] [॥*]	92

[1] The list includes 93 figures numbered consecutively and three others numbered A, B and C. Sketches of the three latter figures were omitted by mistake and consequently do not appear on the plates. The *Bhāratīya Nāṭyaśāstra* while it enumerates 108 postures in vv. 33 to 53 of the printed Bombay Edition, describes only 101, thus omitting seven postures. Of these latter six are supplied by Nos. 21 to 24, 42 and 69 of the Chidambaram sculptures. It may be noted that the *Bhāratīya Nāṭyaśāstra* makes a mistake in the description of Pṛishṭhasvastika (No. 43) quoting wrongly the second half of v. 42 (in the list) and the first half of v. 43. The Chidambaram labels also are defective in as much as they do not supply us with the description of eleven postures, *viz.*, Talavilāsita, Vinivṛitta, Niśumbhita, Gajakrīḍitaka, Garuḍapluta, Gaṇḍasūchi, Apakrānta, Mayūralalita, Prasarpitaka, Talaghaṭṭitaka and Bahistrika which are found in the *Bhāratīya Nāṭyaśāstra*. Illustrative pictures which may correspond to these are, however, found in the compartments of the pillars of the E. Gōpura of the Chidambaram temple without bearing any labels above them. The dance Parivṛitta is omitted both in the Chidambaram labels and in the descriptive verses of the *Bhāratīya Nāṭyaśāstra*. Th numbers attached to the verses in the inscriptions follow the order in which the postures are enumerated in the *Nāṭyaśāstra*. The order is correct (read from left to right) on the seven projecting pillars of the inner wall of the *Gōpura*, on the right side; but the corresponding figures on the left side are much deranged. This may have been due to the ignorance of the masons whose work was not properly supervised.

[2] Read कुर्य्याद्वृ°.

[3] The enumeration in *Bhā. Naṭ.* gives the name as Vaktramaṇḍalam but as Chakramaṇḍalam, correctly, in the description.

No. of sketch on plate.	Name.	Description in Sanskṛit verse.	Corresponding No. of verse in the *Bhāratīya Nāṭyaśāstra*.
11	Bhujaṁgāñchitakam	भुजंगत्रासितः पादो रेचितो दक्षिणः करः [।*] लताख्यश्च करो वामो भुजंगाञ्चितकम् भवेत् [॥*]	93
12	Daṇḍakarēchitam ..	विक्षिप्तं हस्तपादञ्च समन्ताद्यत्र दण्डवत् [।*] रेच्यते तद्धि करणं ज्ञेयन्दण्डकरेचितम् [॥*]	94
13	Vṛiśchikakuṭṭitam ..	वृश्चिकञ्चरणं कृत्वा द्वावप्यथ निकुट्टितौ [।*] विधातव्यौ करौ तत्तु ज्ञेयं वृश्चिककुट्टितम् [॥*]	95
14	Kaṭibhrāntam ..	सूचीन्दत्वापविद्धञ्च दक्षिणञ्चरणन्न्यसेत् [।*] रेचिता च कटिर्य्यत्र कटिभ्रान्तन्तदुच्यते [॥*]	96
15	Latāvṛiśchikam ..	अञ्चितः पृष्ठतः पादः कुञ्चितोर्द्धतलांगुलिः [।*] लताख्यश्च करो वामस्तल्लतावृश्चिकम् भवेत् [॥*]	97
16	Chhinna-karaṇam ..	अलपत्मः कटीदेशे छिन्नपर्य्यायशः कटीम् [।*] वैशाखस्थानकेनेह तच्छिन्नकरणं भवेत् [॥*]	98
17	Pādāpaviddhakam ..	कार्य्यौ नाभितटे हस्तौ प्राङ्मुखौ खटिकामुखौ [।*] सूचीविद्धावपक्रान्तौ पादौ पादापविद्धके [॥*]	87
18	Valitam ..	अपविद्धो भवेद्धस्तस्सूचीपादस्तथैव च [।*] तथा त्रिकं विवृत्तञ्च वलितन्नाम तत् भवेत् [॥*]	88
19	Ghūrṇitam ..	वर्त्तितावूर्ण्णितस्सव्यो हस्तो वामश्च डोलितः [।*] स्वस्तिकापसृतः पादः करणं घूर्ण्णितञ्च तत् [॥*]	89
20	Laḷitam ..	करिहस्तो भवेद्वामो दक्षिणश्च विवर्त्तितः [।*] बहुशः कुट्टितः पादो ज्ञेयन्तल्लाळितम् बुधैः [॥*]	90
21	[1] Daṇḍapaksham ..	ऊर्द्ध्वजानु विधायाथ तस्योपरि लतान्न्यसेत् [।*] दण्डपक्षञ्च तत् प्रोक्तं करणन्त[ञ्च]वोदीभिः [॥*]	
22	Bhujaṁgatrastarēchitam.	भुजंगत्रासितं कृत्वा यत्रोभावपि रेचितौ [।*] वामपार्श्वस्थितौ हस्तौ भुजंगत्रस्तरेचितम् [॥*]	
23	Nūpuram ..	त्रिकं सुवलितं कृत्वा लतारेचितकौ करौ [।*] नूपुरञ्च तथा पादं करणे नूपुरे न्य[से]त् [॥*]	
24	Vaiśākharēchitam ..	रेचितं हस्तपादञ्च कटिग्रीवा च रेचिता [।*] . . . . . स्थानकेनैतत् भवे[द्वै]शाखरेचितम् [॥*]	
25	Arddhasvastikam ..	स्वस्तिकौ चरणौ कृत्वा कटिहस्तञ्च दक्षिणम् [।*] वक्षस्थाने तथा वाममर्द्धस्वस्तिकमादिशेत् [॥*]	79
26	Añchitam ..	व्यावृत्तपरिवृत्तस्तु स एव तु करो यदा [।*] अञ्चितो नासिकाग्रे तु तदाञ्चितमुदाहृतम् [॥*]	80

[1] This and the next three are enumerated in the printed work *Bhāratīya Nāṭyaśāstra* in vv. 39 and 40, but not described.

No. of sketch on plate.	Name.	Description in Sanskṛit verse.	Corresponding No. of verse in the *Bhāratīya Nāṭyaśāstra*.
27	Bhujaṅgatrāsitam ..	कुञ्चितं पादमुत्क्षिप्य त्र्यश्रमूरुं विवर्त्तये[त्] [।*]	
		कटीजानुविवृत्त्या च भुजंगत्रासितम् भ[वेत्] [॥*]	81
28	Ūrddhvajānu ..	कुञ्चितम् पादमुत्क्षिप्य जानु स्तनसमन्यसेत् [।*]	
		प्रयोगवशगौ हस्तावूर्द्ध्वजानु प्रकीर्त्तितम् [॥*]	82
29	[Ni]kuñchitam ..	[वृश्चिकं चरणं कृत्वा करं पार्श्वे निकु*]ञ्चयेत् [।*]	
		[नासाग्रे दक्षिणञ्चैव ज्ञेयं तत्तु*] [नि]कुञ्चितम् [॥*]	83
30	Mattalli ..	वामदक्षिणपादाभ्यां घूर्ण्यमानोपसर्प्पणैः [।*]	
		उद्वेष्टितापविद्धैश्च हस्तैर्म्मत्तल्लचुदाहृतम् [॥*]	84
31	Arddhamattalli ..	स्खलितापसृतौ पादौ वामहस्तश्च रेचितः [।*]	
		सव्यहस्तः कटिस्थ स्यादर्द्धमत्तल्लि तत् स्मृतम् [॥*]	85
32	Rēchitanikuṭṭitam ..	रेचितो दक्षिणो हस्तः पादस्सव्यो निकुट्टितः [।*]	
		डोळा चैव भवेद्वामस्त[द्रे]चितनिकुट्टितम् [॥*]	86
33	[1] Diksvastikam ..	पार्श्वयोरग्रतश्चैव यत्र श्लिष्टकृतो भवेत् [।*]	
		[स्वस्ति]को हस्तपादाभ्यान्तद्दिक्स्वास्तिकमुच्यते [॥*]	74
34	Alātakam ..	अलातश्चरणं कृत्वा व्यंसयेद्दक्षिणं करम् [।*]	
		ऊर्द्ध्वजानुक्रमं कुर्य्यादलातकमिति स्मृतम् [॥*]	75
35	[Kaṭīsamam] ..	स्वस्तिकापसृतः पादः करौ नाभिकटिस्थि[तौ] [।*]	
		पार्श्वमुद्वाहितश्चैव [करणन्तत्कटीसमम्*] [॥*]	76
36	Ākshiptarēchitam ..	हस्तो हृदि भवेद्वामस्सव्यश्चाक्षिप्तरेचितः [।*]	
		रेचितश्चापविद्धश्च तत् स्यादाक्षिप्तरेचितम् [॥*]	77
37	Vikshiptākshiptakam	विक्षिप्तं हस्तपादञ्च तस्यैवाक्षेपणम् पुनः [।*]	
		यत्र तत् करणं ज्ञेयं [वि]क्षिप्ताक्षिप्तकं [द्वि]जाः [॥*]	
A	[2] Nikuṭṭakam ..	निकुट्टितौ यदा हस्तौ स्वबाहुशिरसोन्तरे[।*]	
		पादौ निकुट्टितौ चैव ज्ञेयन्तत्तु निकुट्टकम् [॥*]	67
B	Arddhanikuṭṭakam ..	अञ्चितो बा[हु]शिरसि हस्तस्त्वाभिमुखांगुलिः[।*]	
		निकुट्टितार्द्ध[य]ोगेन भवेदर्द्धनिकुट्टकम् [॥*]	68
38	Kaṭichchhinnam ..	पर्य्यायशः कटिच्छिन्ना बाहू शिरसि पल्लवौ [।*]	
		पुनः पुनश्च करणं कटिच्छिन्नन्तु तत् भवेत् [॥*]	69
39	Arddharēchitam ..	अपविद्धः करस्सूच्या पादश्चैव निकुट्टितः [।*]	
		सन्नतं यत्र पार्श्व[न्तु] तत् भवेदर्द्धरेचितम् [॥*]	70

[1] Two compartments, bearing sculptures, next to this do not belong to the series. One of them has an unfinished picture not distinct on the original and the other the modern image of a devotee.

[2] This and the next compartment bear figures with labels on their sides. Sketches of these were not prepared by mistake.

No. of sketch on plate.	Name.	Description in Sanskrit verse.	Corresponding No. of verse in the *Bharatiya Nâtyashâstra.*
40	Vakshasvastikam ..	स्वस्तिकौ चरणौ यत्र करौ वक्षसि रेचितौ [।*]	
		निकुञ्चितन्तथा वक्षो वक्षस्वस्तिकमेव तत् [॥*]	71
41	Unmattam ..	अञ्चितेन तु पादेन रेचितौ तु करौ यदा [।*]	
		उन्मत्तं करणं तत्तु विज्ञेयं [नृ]त्तकोविदैः [॥*]	72
42	Svastikam ..	[1] हस्ताभ्यामथ पादाभ्याम् भवतस्स्वस्तिकौ यदा [।*]	
		तत् स्वस्तिकमिति प्रोक्तं करणं करणार्थिभिः [॥*]	73
43	Prishṭhasvastikam ..	विक्षिप्तोत्क्षिप्तबाहुभ्यां स्वस्तिकौ चरणौ यदा [।*]	
		अपक्रान्तार्द्धसूचीभ्यां तत् पृष्ठस्वस्तिकम् भवेत् [॥*]	
[2]44	Talapushpapuṭam ..	वामे पुष्पपुटः पार्श्वे पादोग्रतलसञ्चरः [।*]	
		तथा च सन्नतम् पार्श्वन्तलपुष्पपुटम् भवेत् [॥*]	59
45	Vartitam ..	कुञ्चितौ मणिबन्धे तु व्यावृत्तपरिवर्त्तितौ [।*]	
		हस्तौ निपतितौ चोर्वोर्वर्त्तितं करणन्तु तत् [॥*]	60
[3]46	Valitōru ..	शुकतुण्डौ यदा हस्तौ व्यावृत्तपरिवर्त्तितौ [।*]	
		[ऊरू] च वलितौ यस्मि[न्] वलितोरु तदुच्यते [॥*]	61
47	Apaviddham ..	आवर्त्य शुकतुण्डाख्यमूरुपृष्ठे निपातयेत् [।*]	
		वामहस्तश्च वक्षस्थो ह्यपविद्धन्तु तत् भवेत् [॥*]	62
48	Samanakham ..	श्लिष्टौ [स]मनखौ पादौ करौ चापि प्रलंबितौ [।*]	
		देहस्स्वाभाविको यत्र भवेत् समनखन्तु तत् [॥*]	63
49	Līnam ..	पताकाञ्जलि वक्षस्थम् प्रसारितशिरोधरम् [।*]	
		[4] नि[भ]चितांसकूटञ्च तल्लीनं करणं स्मृतम् [॥*]	64
50	Svastikarēchitam ..	स्वस्तिकौ रेचिताविद्धौ विश्लिष्टौ कटिसंस्थितौ [।*]	
		यत्र तत् करणं ज्ञेयम् बुधैस्स्वस्तिकरेचितम् [॥*]	65
51	Maṇḍalasvastikam ..	स्वस्तिकौ तु करौ कृत्वा प्राङ्मुखोर्द्धतलौ समौ [।*]	
		तथा च मण्डलं स्थानम्मण्डलस्वास्तिकन्तु तत् [॥*]	66
52	Sūchīviddham ..	पादसूच्या यदा पादो द्वितीयस्तु प्रविद्ध्यते [।*]	
		कटिवक्षस्थितौ हस्तौ सू[चीवि]द्धन्तदुच्यते [॥*]	130

[1] In the *Bhāratīya Nāṭyaśāstra*, No. 43 is described with the first half of 42 and the second half of 43, but in the enumeration two separate postures called Svastika and Prishṭhasavastika are mentioned. The omission of Svastika (No. 42) thus made in the printed work is supplied by the list before us.

[2] This begins with the phrase स्वस्ति श्रीः and is marked as 1. The *Bhāratīya Nāṭyaśāstra* also begins with this verse. But the subsequent numbering of the verses on the stones are much worn out and cannot, consequently, be compared with the numbering in the printed work. Where, however, the stones are clearly numbered the numbers of the verses do mostly agree with those of the *Bhāratīya Nāṭyaśāstra.*

[3] The printed work calls this Chalitōru.

[4] *Bhā. Nāṭ.* reads निकुञ्चि°.

No. of sketch on plate.	Name.	Description in Sanskrit verse.	Corresponding No. of verse in the *Bharatiya Nityaḳshetra*.
53	[Hariṇaplutam] ..	अतिक्रान्तक्रमं कृत्वा [स][मुत्प्लुत्य निपात*]येत् [।*]	
		जंघाश्चिता परिक्षि[प्ता] [तद्विन्द्याद्धरिणप्लुतम्*] [॥*]	135
54	Atikrāntam ..	अतिक्रान्तक्रमं कृत्वा पुरस्तात् सम्प्रसारयेत् [।*]	
		प्रयोगवशगौ हस्तावतिक्रान्ते प्रकीर्त्तितौ [॥*]	119
55	Vishṇukrāntam ..	पुरः प्रसारितः पादः कुञ्चितो गगनोन्मुखः [।*]	
		करौ च रेचितौ यत्र विष्णुक्रान्तन्तदुच्यते [॥*]	152
56	[1] Āvartam ..	प्रसार्य्य कुञ्चितम् पादम् पुनरावर्त्तये[द्भु]तम् [।*]	
		[प्र][योगवश*]गौ हस्तौ तदावर्त्तमुदाहृतम् [॥*]	112
57	[2] Ḍōḷāpādam ..	कुञ्चितम् पादमुत्क्षिप्य पार्श्वात्पार्श्वन्तु डोलयेत् [।*]	
		प्रयोगवशगौ हस्तौ डोळापादं प्रकीर्त्तितम् [॥*]	113
58	[4] Vivṛittam ..	आक्षिप्तं हस्तपादञ्च त्रिकंचैव विवर्त्तयेत् [।*]	
		रेचितौ च तथा हस्तौ विवृत्ते करणे द्विजाः [॥*]	114
59	Pārśvakrāntam ..	पार्श्वक्रान्तक्रमं [कृ]त्वा पुरस्तादथ पातयेत् [।*]	
		प्रयोगवशगौ हस्तौ पार्श्वक्रान्तन्तदुच्यते [॥*]	116
60	Ardhasūchi ..	[5] अलपत्मश्शिरोहस्तस्सूचीपादश्च दक्षिणः [।*]	
		यत्र तत् करणं ज्ञेयमर्द्धसूचीति नामतः [॥*]	129
61	Nāgāpasarpitam ..	[6] स्वस्तिकापसृतो पादो शिरश्च परिवाहितम् [।*]	
		रेचितौ च तथा हस्तौ स्यातान्नागापसर्पिते [॥*]	157
62	Talasaṁsphōṭitam ..	द्रुतमुत्क्षिप्य चरणम् पुरस्तादथ पातयेत् [।*]	
		तल[सं][स्फो]टितौ हस्तौ तलसंस्फोटिते मं[तौ] [॥*]	122
63	[Vṛi]shabhakrīḍitam	[प्रयुज्यातालकं पूर्वं*] हस्तौ चापि हि रेचयेत् [।*]	
		[कुञ्चितावञ्चितौ चैव*] [वृ]षभक्रीडिते सदा [॥*]	156
64	Daṇḍapādam ..	[नूपुर*]श्चरणं कृत्वा दण्डपादम् प्रसारयेत् [।*]	
		[क्षिप्त*]विदूकरश्चैव दण्डपादन्तदुच्यते [*]	134
65	Nivēśa-karaṇam ..	करौ वक्षःस्थितौ कार्य्यावुरो निर्भुग्नम् एव च [।*]	
		मण्डलं स्थानकञ्चैव निवेशकरण[श्च] तत् [॥*]	148

[1] *Bhā. Nāṭ.* calls this Ārtava in the enumeration.

[2] ,, reads °येद्द्रुतम्.

[3] ,, ,, Dōlapādakam in the enumeration.

[4] ,, ,, Vivṛíta

[5] ,, has वामपादश्शिरोदेशे.

[6] Here the printed copy of *Bhā. Nāṭ.* omits the first half, reads रेचितावञ्चितौ हस्तौ in the beginning of the second half and calls the dance Sāmāpasarpita.

No. of sketch on plate.	Name.	Description in Sanskrit verse.	Corresponding No. of verse in the *Bharatiya Nāṭyaśāstra*.
66	Prēṁkhōḷitam ..	डोळापादक्रमं कृत्वा समुत्क्षुत्य निपातयेत् [।*] परिवृत्तन्त्रिकश्चैव तत् प्रेंखोळितमुच्यते [॥*]	136
67	Gṛiddhrāvalī [nakam]	[पृष्ठप्रसा*]रितः पादः किञ्चिदञ्चितजानुकः [।*] [यत्र प्रसारितौ बाहू तत् *] [स्यात्] गृद्ध्रावली[नकं] [॥*]	126
68	[1] Nitamba-karaṇam..	[भुजा*][वूर्द्ध्व][विनिष्का*]न्तौ हस्तौ चाभिमुखांगुली [।*] [बद्धा चारी तथा*] चैव नितम्बे करणे भवेत् [॥*]	137
69	[2] [Lōḷitam] ..	रेचितावञ्चितौ हस्तौ लोळितं . . . . [।*] . . . . . श्च . . . ल्लोळि . . [॥*]	
70	Skhalitam ..	डोळापादक्रमं कृत्वा हस्तौ तदनुगावुभौ [।*] रेचितौ घूर्ण्णितौ चापि स्खलितं करणं [भ]वेत् [॥*]	138
71	[Sarpi]tam ..	[3]अञ्चितापसृतः पादश्शिर[श्च] परिवाहितम् [।*] [रेचि]तौ च तथा [हस्तौ तत्स*][र्पि]तमुदाहृतम् [॥*]	133
72	Vidyut-bhrāntam ..	पृष्ठतो वलितम् पादं शिरो घृष्टम् प्रसारयेत् [।*] सर्व[तोमण्डर्ला*]बद्धं विद्युत्भ्रान्तन्तदुच्यते [॥*]	118
73	Sannatam ..	उत्क्षुत्य चरणौ कार्य्यावग्रतस्स्वस्तिकस्थितौ [।*] सन्नतौ च [त]था हस्तौ सन्नतन्तदुदाहृतम् [॥*]	127
74	Vivarttitakam ..	आक्षिप्तं हस्तपादञ्च त्रिकञ्चैव विवर्त्तितम् [।*] [द्वितीयो रेचितो हस्तो विवर्त्तितकमेव तत् [॥*]	120
75	Sūchi ..	कुञ्चितं पादमुत्क्षिप्य कुर्य्यादग्रस्थितम् भुवि [।*] [प्रयोगवशगौ हस्तौ] तत् सूचि परिकीर्त्तितम् [॥*]	128
76	Simhavikrīḍitam ..	अला[तञ्च*] पुरस्कृत्य द्वितीयञ्च व्रुतक्रमम् [।*] ह[स्तौ पादानुगौ चै]व सिंहविक्रीडितम् [स्मृतम्] [॥*]	141
77	Arggaḷam ..	पृष्ठतः प्रसृतः पादो द्वौ [4]तालावर्द्धमेव च [।*] तथैव चानुगो हस्तः [पु]रतस्त्वर्ग्गळं तु तत् [॥*]	110
78	Urōmaṇḍalikam ..	स्वस्तिकापसृतौ [5]पादावपविद्धक्रमौ यदा [।*] उरोमण्डलिनौ हस्तावुरोमण्डलिकन्तु तत् [॥*]	107
79	Karihastakam ..	वामो वक्षस्थितो हस्तः प्रोद्वेष्टित[तलो परः*] [।*] अञ्चितश्चरण[श्चैव प्रयोज्यः करिहस्तके] [॥*]	139

[1] *Bhā. Nāṭ.* calls this Nitānta in the description but, correctly, Nitamba in the enumeration.

[2] This is perhaps Lōḷitam omitted after v. 156 of the *Bhā. Nāṭ.* though enumerated in v. 52.

[3] *Bhā. Nāṭ.* reads अन्तरापसृतौ पादौ.

[4] „ „ „ तलावूर्ध्वमेव च.

[5] „ „ „ पादावर्धक्रमौ.

No. of sketch on plate.	Name.	Description in Sanskrit verse.	Corresponding No. of verse in the *Bharatiya Nāṭyaśāstra.*
80	Simhakampitakam ..	पृष्ठप्रसर्प्पितः पादस्तथा हस्तौ निकुञ्चितौ [।*]	
		पुनस्तथैव कर्तव्यौ [1]सिंहाक[र्षि]त[के] द्विजाः [॥*]	142
81	Udghaṭṭitam ..	पादावुत्घट्टितौ काय्यौं [2]तलसंघट्टितौ करौ [।*]	
		[3]नतं तु पार्श्वे कर्तव्यं बुधैरुत्घट्टि[ते[4] सदा*] [॥*]	155
82	[5][Manikākrīḍitam]..	तलश्चरपादाभ्यामुत्प्लुत्य प [तनं म*] वेत् [।*]	
		सन्नतं वलितं गात्रम् [मानिका][क्रीडितं तु तत्*] [॥*]	149
83	[6]Saṁbhrāntam ..	[करमा*][वर्त्तितं कृ]त्वा ह्यूरुपृष्टे(ष्ठे) निकुञ्चयेत् [।*]	
		[ऊरु*][श्चै]व तथा विद्धस्सम्भ्रान्तं करणन्तु तत् [॥*]	153
84	Janita ..	एको पक्षस्थितो हस्तो द्वितीयश्च प्रलम्बितः[।*]	
		तलाग्रसंस्थितः पादो जनिते करणे भवेत् [॥*]	146
85	[7]Upasṛitakam ..	आक्षि[प्तश्चर*]णः काय्यों हस्तस्तस्यैव [चानुगः*] [।*]	
		[आनतं च तथा गात्रं तथोपसृतकं भवेत्*] [॥*]	144
86	Pārśvajānu ..	एकस्समस्थितः पाद ऊरुपृष्ठे स्थितोपरः [।*]	
		मुष्टिहस्तश्च वक्षस्थः [पा]र्श्वजानु तदुच्यते [॥*]	125
87	[Madaskhalitakam]	करौ प्रलम्बितौ [कार्यौ*] शिरश्च परिवाहितम् [।*]	
		पादौ च वलि[ताविद्धौ मदस्खलित*]के द्विजाः[॥*]	151
C	[Vishkambham] ..	[अप*]विद्धः करस्सूच्या [पा][दश्चैव निकुट्टि*]तः [।*]	
		[वक्षस्थश्च करो वामो विष्कंभे करणे भवेत्*] [॥*]	154
[8]88	Vikshiptam ..	विक्षिप्तं हस्तपादश्च पार्श्वतः पृष्ठतोपि व [।*]	
		एकमार्ग्गगतं यत्र तद्विक्षिप्तमुदाहृतम् [॥*]	111
89	Udvṛittam ..	[आ]क्षि[प्तह]स्तमाक्षिप्तदेहमाक्षिप्तपादकम् [।*]	
		[उद्धृत्य गात्रमि*]त्येतदुद्धृत्तं करणं स्मृतम् [॥*]	143
90	Ūrūdvṛittam ..	करमावृत्तकरणमूरुपृष्ठेश्चितन्न्यसेत् [।*]	
		जंघाश्चिता तथोद्धृत्ता ह्यूरूद्धृत्तन्तु तत् भवेत् [॥*]	150
91	[Ākshiptam] ..	आक्षिप्तं हस्तपादन्तु क्रियते यत्र वेगतः [।*]	
		[आक्षिप्तं करणं नाम विज्ञेयं तद्विजोत्तमाः*] [॥*]	108

[1] *Bhā. Nāṭ.* reads सिंहकंपितके.

[2] ,, ,, ,, तिल°.

[3] ,, ,, ,, नितंब°.

[4] ,, ,, ,, °रुद्घाटिते.

[5] ,, ,, ,, Maulikakrīḍam in the enumeration.

[6] ,, ,, ,, Saṅkrāntam ,, ,,

[7] ,, ,, ,, Apasritakam ,, ,,

[8] One compartment below No. 88 is occupied by two modern pictures which do not belong to the series. People consider them to be the sculptors who cut the dancing figures.

No. of sketch on plate	Name.	Description in Sanskrit verse.	Corresponding No. of verse in the *Bharatiya Nâtyasastra*.
92	[1] Śakaṭāsyam ..	निषण्णांगस्तु चर[ण]म् प्रसा[र्य्य] तलसंचय*]म्[।*] [2] उद्वाहितमुरः कृत्वा शकटास्यम् प्र[योज]येत् [॥*]	158
93	[3] Gaṁgāvataraṇam ..	ऊर्द्ध्वांगुलितलः पादस्त्रिपताकावधोमुखौ [।*] हस्तौ [4] शिरस्सन्नतश्च गंगावतरणान्त्विति [॥*]	159

[1] *Bhd. Nāṭ*, gives the name as Śakaṭakhyam.

[2] „ „ has उद्घाटित.

[3] „ „ gives the name as Raṅgāvataraṇam.

[4] „ „ reads शिरः सकृत्तं च.

PART II.

The Pallavas.

The two Pallava copper-plate grants of Nandivarman III, which are under publication in Vol. II, Part V, of the *South-Indian Inscriptions* supply us with almost a connected account of these kings during the three different periods of their political activity. The first two periods are distinguished respectively as the periods of the Prākṛit and Sanskṛit charters, while the last relates to the kings of the Simhavishṇu line in whose time the expansion of the Pallava dominion was at its highest. Among the copper-plates examined during the year we have one set (No. 3 of appendix A) which may have to be referred to the second period of the Pallavas, *i.e.* that of the Sanskṛit charters. King Vijaya-Vishṇugōpavarman, son of Simhavarman, grandson of Mahārāja-Vishṇugōpavarman and great grandson of Kandavarman (*i.e.* Skandavarman), being encamped at Vijaya-Palōtkaṭa, gave away land to a certain Chasa[mi]-śarman of the Kāśyapa-*gōtra* who was a native of Kuṇḍūr. The grant is not dated. Since it was issued from Vijaya-Palōtkaṭa, *i.e.* the victorious Palōtkaṭa (Palakkaḍa), after the manner of the published Sanskṛit charters which are dated from Palakkaḍa, Daśana-pura or Mēnmātura, we are perhaps led to presume that the first three names of the genealogy, viz., Simhavarman, Mahārāja-Vishṇugōpavarman and Kandavarman (Skandavarman) possibly correspond to the last three names of the Māṅgaḷūr or of the Pīkira grant of Simhavarman II. In this case Vijaya-Vishṇugōpavarman would be a hitherto unknown son of Simhavarman II. Against this, however, is the important fact that in the Maṅgaḷūr, Pīkira and the Uruvupalli grants where the name occurs, Vishṇugōpavarman always receives the epithet *Yuvamahārāja* and not *Mahārāja*. Again, the characters in which the Narasaraopet record in question is engraved are comparatively more modern than those of the three grants mentioned above. It is therefore doubtful if we could still presume our grant to be one of Vijaya-Vishṇu-gōpavarman, a son of Simhavaraman II. He must be a later king and very probably one of the missing group immediately preceding the line of Simhavarman and Simhavishṇu, whose history is pretty certain. In the Vāyalūr pillar inscription (Report for 1909, page 77, paragraph 17), the name Vishṇugōpavarman occurs thrice, Skandavarman five times, and Simhavarman four times. The probability, therefore, of the present inscription belonging to the period intermediate between the Sanskṛit charters and the stone inscriptions being the more correct one, we may not be far wrong in assigning the plates roughly to the beginning of the 7th century A.D.

A copper-plate grant of Vijaya-Vishṇugōpa-varman.

2. Kōpperuñjiṅgadēva who was a contemporary of the Chōḷa king Rājarāja III. (A.D. 1215 to at least 1248) also calls himself a Pallava. It is well known that Kōpperuñjiṅga in the latter part of Rājarāja's reign usurped part at least of the Chōḷa dominions and ruled for a period of about 30 years having ascended the throne in A.D. 1243. Fifteen records of this chief have been copied during the year at Chidambaram. He holds the special titles *Sakalabhuvanachakravartin* and *Avaniyāḷappirandāṉ*. One of the chief ministers who issued orders, perhaps on behalf of the king, was Perumāḷ Piḷḷai *alias* Śōḷakōṉ of Araguṟ. Teṉṉavaṉ Brahmādhirājaṉ, Jayatuṅga-Pallavaraiyaṉ and Tillai-Ambalap-pallavarayaṉ were some of his other officers mentioned in the Chidambaram inscriptions. On a pillar in the second western *gōpura* of the temple and on another in the *gōpura* of the goddess Śivakāmi-Ammaṉ, is recorded the fact that these pillars were placed there by Śōḷakōṉ for the merit of his master Avaniyāḷappirandāṉ Kōpperuñjiṅgadēva. Though one other similar pillar is now found on a new entrance cut open by the Nāṭṭukkōṭṭai-Chetṭies close to the east main *gōpura* of the temple, there is little doubt that it must have been originally connected with that *gōpura*. A trilingual inscription from Tripurāntakam in the Kurnool district noticed by Rai Bahadur Venkayya in his report for 1906 (Part II, paragraph 5) states that a certain king named Mahārājasiṁha built the eastern *gōpura* of the Chidambaram temple and decorated the four sides of it with "the booty acquired by subduing the four quarters." The east and west *gōpuras* are very richly decorated and bear on their inner walls fine specimens of images of which a large number illustrate the various dancing postures. They are particularly interesting

The later Pallava king Kōpperuñjiṅga and his officers.

PLATE I.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.

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PLATE I.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*

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PLATE II.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*

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PLATE II.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*

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PLATE III.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*

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PLATE III.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*

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PLATE IV.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*

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on account of the descriptive verses engraved in Grantha characters above them. Dancing as a fine art is gradually dying out in India. It is hoped that the appended plates illustrating the postures described (already in the *Bhāratīya Nāṭya-śāstra*) will greatly help those who have a desire to revive that art.* Mahārājasiṁha of the Tripurāntakam inscription could be no other than Kōpperuñjiṅgadēva on whose account the chief Śōḷakōṉ set up the pillars Nos. 321, 324 and 325. The repairs carried out in the last century by a relation of Pachchaiyappa-Mudaliyar (No. 342) could not have extended to the first floor of the *gōpura* which is built of stone. No. 332 from Chidambaram is in Tamil verse and mentions a certain Kāḍavarkōṉ and the Pāṇḍya king Sundara who was his enemy. Kāḍavarkōṉ "the king of Kāḍavar (*i.e.*, the Pallavas)" might here be taken as referring to Kōpperuñjiṅgadēva who was a contemporary of Jaṭāvarman Sundara-Pāṇḍya I (see below, paragraph 18).

Western Gangas.

The Penugoṇḍa copper-plates (No. 12 of Appendix A).

3. The three copperplates which make up this charter belong to one Ādembhaṭṭa, a *purōhit* of Penugoṇḍa. The plates have been found among his family records since a very long time of which he has no correct knowledge. They were brought to me for examination by my friend Mr. *Karnam* Venkatarayappa of Kañchasamudram (Hindupur taluk) in the belief that the contents may reveal some unknown privileges granted to the ancestors of Ādembhaṭṭa as the hereditary *purōhits* of Penugoṇḍa. The plates measure roughly 3″ by $2\frac{5}{8}$″ and are strung on an oval ring whose major and minor axes are $2\frac{7}{8}$″ and $2\frac{1}{4}$″ respectively. The edges of the ring are secured at the bottom of a circular seal, $1\frac{1}{4}$″ in diameter, which bears at its top on a countersunk surface a standing elephant—the crest of the Gaṅgas—facing the proper left with its trunk hanging down between its tusks. The ring was not cut when the plates were placed in my hands. The plates, ring and seal weigh 83 tolas.

Its importance for Gaṅga history.

4. A large number of Gaṅga forgeries have been mentioned by Dr. Fleet in his paper on the spurious Sūḍi plates published in *Epigraphia Indica*, Vol. III, pp. 158ff. From a study of these, following closely the remarks made by Dr. Fleet, it appears as if almost all the early Gaṅga copper-plates so far discovered, have been consistent forgeries betraying palpable errors both chronological and palæographical. Exception has, however, to be made in the case of the Penugoṇḍa plates which, though referring to the early Gaṅga sovereigns in words almost similar to those of the established forgeries, uniformly preserves a perfectly old type of Kannaḍa characters of the period to which it has to be referred and supplies two contemporaneous names of the early Pallava kings of Kāñchī whose approximate dates when determined satisfactorily, would throw a flood of light on Gaṅga chronology. The plates mention in order the king Koṅkaṇivarma Dharma-Mahādhirāja of the Kāṇvāyana-*gōtra*, his son Mādhava-Mahādhirāja I "an able exponent and demonstrator of the science of Polity," his son the Gaṅga king Āryavarman (*i.e.* Harivarman of other plates) "who was duly installed on the throne by Siṁhavarma-Mahārāja, the lord of the prosperous Pallava family" and his son "the banner of the Gāṅgēya race," the Gaṅga king Mādhava-Mahādhirāja II [*alias*] Siṁhavarman "who was duly installed on the throne by the illustrious Pallava (king) Skandavarma-Mahārāja." This account of succession derived from the Penugoṇḍa plates differs from the other grants in stating that the son of Āryavarman (Harivarman) was Mādhava II; while according to those, he was Vishṇugōpa-Mahādhirāja. The mention, however, of the contemporaneous Pallava kings Siṁhavarma-Mahārāja and Skandavarma-Mahārāja which we do not find in any of the hitherto edited Gaṅga grants, is very important. These must have been related as father and son inasmuch as they are mentioned to have been respectively present at the installation of Āryavarman and of his son Mādhava II. The only inscription where the Pallava kings of these two names are

* The *Bhāratīya Nāṭya-śāstra* mentions in Chapter IV (vv. 33 to 53) 108 postures of dancing. All of them, are illustrated in the east as well as the west *gōpuras* of the Naṭarāja temple where the posture of the god himself is one of *Ānanda-tāṇḍava* or the dance of bliss. Many of the figures are mutilated. Ninety-three illustrations have been collected and are figured on the accompanying plates. The verses quoted above them in Grantha characters are often not legible. All these, however, have been identified by comparison with the corresponding verses of the *Nāṭya-śāstra* and are printed in the explanatory key (printed on pages 72 to 79). I find that there are often various readings in our inscriptions which are more correct.

referred to in the relation of father and son are the suspicious Udayēndiram plates of Nandivarman (*Epigraphia Indica*, Vol. III., pp. 142ff). It is not impossible that the genealogy recorded in these suspicious plates may, however, be authentic. In this case the Pallava kings Simhavarman and Skandavarman mentioned in the Penugoṇḍa grant will have to be referred to about the same period as Simhavarman II in whose 8th year were issued the Māṅgalūr plates. As the Sanskrit Pallava charters of Uruvupalli, Māṅgalūr, Pīkira and Chendalūr have roughly been referred to the 6th century of the Christian era, we may presume by the help of the contemporaneous evidence set forth above, that the fourth king of the Western Gaṅga line from the founder Koṅkaṇivarma Dharma-Mahādhirāja, lived about that period and that between him and Śivamāra I to whom, on inscriptional evidence, Dr. Fleet assigns the middle of the 8th century A.D., there was an interval of two clear centuries during which there may have ruled seven kings of exceptionally long periods of reign as detailed by Mr. Rice in his genealogical account of the Western Gaṅga kings. The grant conveyed by the Penugoṇḍa plates register the gift of 65 paddy fields (*kēdāra*) sowable with 25 *khaṇḍukas* (of paddy) below the big tank of Paruvi in Paruvi-vishaya, to the Brahman Kumāraśarman of the Vatsa-*gōtra* and the Taittirīya-*charaṇa*, on a full moon day of the lunar month Chaitra. Paruvi is identical with Parigi, seven miles north of Hindupur in the Anantapur district. The tank of Parigi is still one of the famous tanks in that district and irrigates a very large extent of land. It may be noted that Parigi under name Paṛivi is mentioned in early inscriptions as the capital of the Bāṇas and that in the time of the Chōḷa king Rājarāja I it was evidently the chief village of a sub-division named Paṛivai-nāḍu within the district called Nuḷambapāḍi *alias* Nigarili-Śōḻapāḍi (see also No. 303).

Eastern Chalukyas.

Masulipatam grant of Chālukya-Bhīma I.

5. H. M. Hood, Esq., I.C.S., forwarded a set of copper- plates which "were found in a corner" of the Collector's office, Masulipatam, to the Superintendent, Archæological Survey, Madras. The latter officer transferred them to me for examination on 1st July 1913. These plates which are five in number measure $9\frac{5}{8}$" by $4\frac{1}{2}$" and are strung on an oval ring $\frac{1}{2}$" in thickness and 6" and 4" in its diameters. A massive cuplike seal with a circular surface ($3\frac{3}{8}$" in diameter), bears in relief the Chālukyan boar and the legend *Śrī-Tribhuvanāṅkuśa*. The ring was not cut when the plates reached me. With the kind permission of the Collector of Kistna (his letter No. 4073-Gl., dated 3rd August 1913) the plates will be deposited in the Government Museum as soon as the inscription on them is published.

Its contents.

6. The usual genealogy of the Eastern Chālukyas from Kubja-Vishṇuvardhana, brother of Satyāśraya-Vallabhēndra, is traced, giving to Jayasiṁha I, 33 years instead of the usual 30 and to Vijayāditya-Bhaṭṭāraka 19 years instead of the usual 18. His son Vishṇuvardhana IV is called Kali-Vishṇurāja. His son Vijayāditya II, "the destroyer of the party (who supported) the Southern Gaṅga and the builder of 100 temples of Narēndrēśvara," ruled for 40 years. The grandson of Vijayāditya II was Vijayāditya III-[Guṇaka]. We are told of him that he acquired the famous surname Tripurāmartya-Mahēśvara consequent upon his having burnt the three cities Kiraṇapura, Achalapura and the great Nellūrapura. He is also stated to have taken by force the gold of the Gaṅga kings of Kaliṅga, the elephants of the kings of Kōsala and the gold of the Pāṇḍyas and Pallavas, in order that he may distribute them in charity. Guṇaka-Vijayāditya's crown prince (*yuvarāja*) was his younger brother Vikramāditya I. Of the latter's son Chālukya-Bhīma I in whose reign the inscription is dated, we learn that he defeated the army of Kṛishṇavallabha together with his allies and that before him fled 'as darkness before light,' the vile kings of Karṇāṭa, and Lāṭa. His son, a prince of 16 years, who was of charming appearance, learned and powerful, died after fighting bravely on the battle-fields at Niravadyapura and Peruvaṅgūr-grāma, killing in the latter from the back of his elephant the general of the Vallabha king called Daṇḍēṇa-Guṇḍaya. Having performed the obsequial ceremonies of this prince who had the surname Iṛi[ma]ṛtiganḍa, the king granted to 45 learned Brāhmaṇas the village of Veḍatulūru in Uttarakaṇḍēṛuvāṭi-vishaya. The record is not dated but

Death of prince Iṛimaṛtiganḍa and the battles of Niravadyapura and Peruvaṅgūr-grāma.

we know from other sources that Chālukya-Bhīma I ruled from A.D. 888 to 918. The battles fought by the prince at Niravadyapura and Peruvaṅgūr-grāma are of immense interest to Eastern Chālukya history. Niravadya was a surname of the Western Chalukya king Vijayāditya II (A.D. 699 to 729) and Niravadyapura, therefore, was evidently a city named after this king. Its identity as well as that of Peruvaṅgūr is not certain. Of the three places Kiraṇapura, Achalapura and Nellūrapura mentioned in connection with Vijayāditya (III)-Guṇaka, we already know from the Maliyapūṇḍi plates of Amma II that the first city Kiraṇapura where the Rāshṭrakūṭa king Kṛishṇa II and his ally Śaṅkila had resided, was burnt by Guṇaka's general Pāṇḍarāṅga. Achalapura may be the Sanskrit rendering of the Telugu name Koṇḍapalli and Nellūrapura is probably the modern Nellore. If this latter identification is correct it shows that the dominion of the Eastern Chālukyas in the 9th century A.D. extended as far south as the town of Nellore and touched almost the border of the Toṇḍaimaṇḍala which was the country of the Pallavas of Kāñchī. Guṇaka's boast of having robbed the Pāṇḍyas and the Pallavas of their gold may not be altogether true; for the Pāṇḍyas of the south could have hardly had any opportunity of coming into contact with him. The Vallabha king whose general Daṇḍēṇa-Guṇḍaya was killed by the son of Chālukya-Bhīma I., must also be identical with the Rāshṭrakūṭa king Kṛishṇa II. Veḍatalūru, the village granted, was situated in the Uttara-Kaṇḍēṟuvāṭi-vishaya. The latter territorial division has to be located somewhere in the Kiṣṭna district.

7. Four other Eastern Chālukya grants have been kindly placed at my disposal by Mr. J. Ramayya Pantulu, Presidency Magistrate, Madras (Nos. 5, 6, 8 and 9 of Appendix A). These he had secured from different parts of the Telugu districts for publication in the journal of the Telugu Academy of which he is the President. The earliest, No. 5, belongs to the time of Jayasiṁha I., Vallabha-Mahārāja, the second king in the Eastern Chālukya genealogy and is dated in the 15th year of his reign (expressed by numerical symbols). The wording of this grant differs from that of the Pedda-Maddāli copper-plates of the same king published by Dr. Fleet on p. 137 f of *Ind. Ant.*, Vol. XIII. The account here given makes Jayasiṁha, the grandson of Kīrttivarman and son of Vishṇuvardhana-Mahārāja. The title Sarvasiddhi which the king bore, as stated in the Pedda-Maddāli plates, is suggested in this record also in l. 20 where the gift made, is called Sarvasiddhi-*datti*. Pulebūṁra (Pulebūru), the village granted, was situated in the Guddavāṭi-vishaya and the *āj̃ñapti* (executors) were *Hasti-kōśa* and *Vīra-kōśa* by which perhaps the officers in command of the elephant force and the infantry are meant.

Jayasiṁha I.

8. No. 9 belongs to the time of Sarvalōkāśraya Vishṇuvardhana III (A.D. 709 to 746), son of Vijayasiddhi Maṅgi-Yuvarāja. It records the grant of land sowable with 15 *khaṇḍis* of paddy, in the village Pasapubaṟṟu in Gudrahāra-vishaya together with a house and a flower-garden, to a certain *Chaturvēdi* Kēśavaśarman of Paṟandūr, on the day of a solar eclipse. The charter is not dated but its *āj̃ñapti* was the chief queen Vijaya-Mahādēvī. The seal of the plates bears the legend *Tribhuvanāṁkuśa*. It may be noted that no inscriptions of Vishṇuvardhana III have yet been discovered or published.

Vishṇuvardhana III.; his queen Vijaya-Mahādēvī.

9. No. 6 is a mutilated grant on three copper-plates, whose writing is similar to that of Narēndramṛigarāja Vijayāditya II illustrated on page 120 of *Epigraphia Indica*, Vol. V. The donor was the *Sarvalōkāśraya Mahārājādhirāja* Vishṇuvardhana, son of Vijayāditya-Mahārāja and grandson of Vishṇuvardhana-Mahārāja. The seal of these copper-plates bears the legend *śrī-Vishamasiddhi* and Dr. Fleet (*Ind. Ant.*, Vol. XX, p. 102) mentions the titles Vishamasiddhi and Sarvalōkāśraya in connection with Kali-Vishṇuvardhana V. Consequently No. 6 must be attributed to the time of VishṇuvardhanaV Vishamasiddhi, though the only plates of his time from "Ahadanakaram" hitherto published (*Ind. Ant.* Vol. XIII., pp. 185 ff.) do not show exactly the same type of characters. The grant which was made on the day of a lunar eclipse to a certain Brāhmaṇa named Agniśarman consisted of land sowable with 12 *khaṇḍis* of paddy in the village of Permajīli in Paguṇavāra-vishaya. The *āj̃ñapti*

Vishṇuvardhana V.

of the charter was Jayarūpa. The village Permmajīli could not be identified; but the district Pagunavāra-vishaya is mentioned in the records of Amma II and Chālukya-Bhīma II.

Śaktivarman II.

10. The latest Eastern Chālukya grant examined during the year is one of Śaktivarman II, a hitherto unknown son of Vijayāditya VII. The plates (No. 8) which record this grant were also received from Mr. Ramayya Pantulu. They are held together by a ring with seal which bears the legend *Tribhuvanāṁkuśa*. The writing is quite similar to that of the Korumelli plates of Rājarāja I published in *Indian Antiquary*, Vol. XIV, pp. 48 ff. Like the Korumelli and the Nandamapūṇḍi grants of the time of Rājarāja I and the Raṇastipūṇḍi plates of Vimalāditya, these plates supply a *paurāṇic* and a historical genealogy. The only point worthy of note in the latter is, that just before the interregnum, the two brothers Dānārṇava and Amma II are stated to have murdered the sons of each other. This statement perhaps partly explains the necessity for an interregnum which followed their rule, in the Vēṇgī country. Vijayāditya VII, the brother of Rājarāja I is stated to have been the son of Vimalāditya by his wife, the Chōḷa princess Māḷava-Mahādēvī. This latter must be different from the other well-known Chōḷa princess Kundavā-Mahādēvī, the mother of Rājarāja I., since we are told that "after the death of Rājarāja I, his brother by a different wife, [*i.e.* Vijayāditya VII] took possession of the kingdom." By his queen of the Haihaya race Vijayāditya had a son named Śaktivarman who succeeded to the throne in Śaka 986 (roughly = A.D. 1054). Śaktivarman II bore the surnamec Samaraikabhairava and Satyāśraya. The date of Śaktivarman's accession falls into the reign of Vijayāditya VII. This shows that Śaktivarman was anointed crown prince two years after Vijayāditya succeeded to the throne. The statement that the latter took possession of the kingdom by force clearly defines the state of the Vēṇgī country immediately after the death of Rājarāja. Kulōttuṅga I, the son of Rājarāja I, had to be ousted with the help of the Chōḷa king Vīrarājēndra I and the Kaliṅga king Rājarāja (*South-Indian Inscriptions*, Vol. III, p. 128).

Western Chalukyas

Jagadēkamalla Jayasiṁha II; his queen and subordinates.

11. The detailed survey of the Bellary tāluka made during the year has brought to light a number of Western Chālukya records. The earliest (Nos. 200 and 201) belong to the time of Jagadēkamalla Jayasiṁha II (A.D. 1018 to 1042). The king is stated to have been ruling at Poṭṭaḷakeṛe identified with Daṇṇāyakanakere in the Bellary district. It is stated that his subordinate Udayādityadēva of the Pallava lineage 'the lord of Kāñchīpura', made a grant of land to Mādhava-shaḍaṅgavid (Saṇaṅgi) and two other Brāhmaṇas 'who had placed the limbs of Noḷamba-Mahādēvī in the Ganges.' This is a clear reference to the custom which is prevalent even to this day, to carry the bones of a dead person to Benares and throw them in the river Ganges. Evidently Noḷamba-Mahādēvī, who died in the year Saka 958, Dhātṛi (=A.D. 1036-37) was the mother of Dēvala-Mahādēvī queen of Jayasiṁha II. Dr. Fleet mentions only one queen of Jayasiṁha II, *viz.*, Suggaladēvi who is supposed to have converted the king fromJainism to the Śaiva faith. The chief Udayādityadēva of the Pallava family is again mentioned in No. 208 where he is called Udayādityayya and receives the surname Jagadēkamalla Noḷamba-Pallava Permanaḍi evidently as the subordinate of king Jagadēkamalla Jayasiṁha II. This is historically interesting inasmuch as we know that the affix Noḷamba-Pallava Permanaḍi has been found applied so far only to Jayasiṁha II, the younger brother of Vikramāditya VI apparently for the reason that he was in charge of the Noḷambavāḍi country. The inscription under reference further states that the residence and the capital (*ikke-vīḍu*) of the chief was Kampili in the Bellary district. No. 199 which gives the date Śaka 949 and mentions Jagadēkamalla Noḷamba-Pallava Permanaḍi, is much damaged. It must evidently belong also to the chief Udayādityadēva. No. 121 is dated in the reign of Traiḷōkyamalla Sōmēśvara I. No. 193 refers to him as Traiḷōkyamalla Āhavamalla and mentions the chief Traiḷōkyamalla Nanni-Noḷamba-Pallava Permanaḍi who, with the omission of

Sōmēśvara I.

the epithet Nanni, has been identified by Dr. Fleet with Jayasiṁha III, the third son of Sōmēśvara I (*Ep. Ind.* Vol. IV, p. 214 f.). It is stated in No. 232 of the same king that Traiḷōkyamalla Nanni-Noḷambādhirāja was crowned king in Śaka 966, Tāraṇa (=A.D. 1044–45). This proves that Traiḷōkyamalla Nanni-Noḷambādhirāja was a surname of Sōmēśvara I whose coronation according to Dr. Fleet occurred in A.D. 1044–45 (*Dyn. Kan. Distrs.*, p. 438). No. 207 supplies the name of a certain Traiḷōkyamalla Iṟiva-Noḷamba Narasiṅghadēva who, like Jayasiṁha III, was also entitled 'the jewel of the Pallava family' and 'lord of Kāñchīpura the best of cities.' He was also perhaps a prince of the royal family as Jayasiṁha III. A subordinate of this prince was the Vaidumba chief Maṇibēta-Mahārāja. A *sāmanta* of king Traiḷōkyamalla Nanni-Noḷambādhirāja Sōmēśvara I, was the Sinda chief Udayāditya who is distinct from Udayādityadēva Jagadēkamalla Noḷamba-Pallava Permanaḍi, already mentioned. From what has been stated so far it appears as if the title Noḷamba-Pallava Permanaḍi was introduced by the Western Chāḷukya kings already in the time of Jagadēkamalla Jayasiṁha II and used as the title of the ruling kings or princes who held sway over Noḷambavāḍi, the hereditary dominion of the Noḷamba-Pallavas. It is worthy of note that an incomplete record from Bhaṭṭrahaḷḷi (No. 198) in the Bellary tāluka, informs us of a chief of the Sinda family who was born in the race of Dṛishṭivisha. This latter name occurs also in the Vēlūrpāḷaiyam plates of Vijaya-Nandivarman III and is there applied to a chief of serpents whom Nandivarman made to dance.

Traiḷōkyamalla Iṟiva-Noḷamba Narasiṅgha and his subordinate.

12. No. 118 from Nīlagunda belongs to Tribhuvanamalla Vikramāditya VI and mentions his chief Tribhuvanamalla Rāyapāṇḍyadēva who was entitled the chief of Kāñchī, the jewel of the Yadu race, the punisher of the Parichchēdins and the cause for the despair of the Chōḷa king Rājiga-Chōḷa (*i.e.* Rājēndra-Chōḷa Kulōttuṅga I). He was ruling the Noḷambavāḍi 32,000 and Kaṇiyakallu 300 provinces. Rāya-Pāṇḍya, as stated in the last report (p. 116 f.), was the grandson of Palata-Pāṇḍya. No. 122 describes queen Padmaladēvī who in the 41st year of the king is stated to have been 'ruling with pleasurable conversation' at the Brāhmaṇa village called Māṁgoḷa. Evidently she was encamped there at the time. Being requested by the *mahājanas* of the village, she made a grant of land to the local temple. The king in the Śaka year 993 (= A.D. 1071–72 approximately) appears to have conquered one of his own chiefs—perhaps a traitor—called Daṇḍanāyaka Biddayya and to have encamped at Gōvindavāḍi 'pleased with the victory which he had achieved' (No. 127). The *mahājanas* of Pūvinapaḍagali (*i.e.*, Hūvinahaḍagalli) went to him on a deputation and blessed him. He granted a village to the temple of Kalidēva at the request of these 'great men.' Raviga-Daṇḍanātha or Raviyaṇa-Bhaṭṭa was a powerful Brāhmaṇa minister of Vikramāditya VI (No. 128). He is stated to have been at the very root of administration of the Chāḷukya king and to have conquered the seven Māḷavas. The wife of this chief named Rebbaladēvī constructed the temple of Kēśavasvāmin at Pūvinapaḍaṅgali (the modern Hūvinahaḍagalli) (*vide* Mr. Rea's *Chālukyan Architecture*, p. 28). No. 204 mentions the *Mahāmaṇḍalēśvara* Baḷḷāreya Bīvarasa. From No. 114 we learn that a *mahāpradhāna* of the king in A.D. 1110–11 was the Daṇḍanāyaka Muddarasa.

Vikramāditya VI and his chief Rāya-Pāṇḍya.

Raviga-Daṇḍanātha, his Brahman minister.

No. 230 is one of Bhūlōkamalla [Sōmēśvara III] and mentions the great minister Anantapāḷayya who also served under Tribhuvanamalla Vikramāditya VI. The latest king of the Western Chāḷukya dynasty represented in the collection is [Perma]-Jagadēkamalla II, son of Sōmēśvara III. No. 211 states that one of his subordinates was the Sinda chief Irmaḍi-Bhīma whose younger brother was Rāchamalla. The latter is called Baḷḷāreya Rāchamalladēvarasa in No. 206 which records a grant made to the Śaiva teacher Nirvaṇidēva of the Ē[ḷ]kōṭi-chakravarti-maṭha at Sindageṟe. The teacher is described as the pupil of Kumāradēva, a pupil of Trilōchanadēva who was a pupil of Ē[ḷ]kōṭi-chakravarti Vāmadēva of the Kāḷāmukha sect and the presiding priest in the temple of Svayambhūdēva at Muḷugunda. The praise bestowed on Vāmadēva, *viz.*, that he was well versed in all *śāstras* such as grammar, logic, philosophy, literature, drama (*nāṭaka* and *nāṭikā*), medicine, lexicography, rhetoric, *Śruti*, *Smṛiti*, *Purāṇa*, *Itihāsa*, *Mīmāṁsā*, *Nītiśāstra*, *etc.*, makes it appear as if Vāmādēva was a very famous and learned teacher of the time. Other able

Jagadēkamalla II and his subordinates.

teachers of the Kāḷāmukha sect who were the hereditary priests of the Dakshiṇa-Kēdārēśvara temple at Baligāmi are mentioned by Dr. Fleet in *Ep. Ind.* Vol. V., pp. 218 ff. No. 211 informs us that while the two Sinda chiefs Irmaḍi-Bhīma and Rāchamalla were ruling the Ballakunde-nāḍu a *gauṇḍa* built at Kōḷūr, temples for Śiva, Vishṇu, Āditya (Sun), Vighnēśvara and Bhairava. It is interesting to learn from this record that the Kuntaḷa country of seven and a half lac (of villages ?) (*i.e.* the Raṭṭapāḍi of earlier records) over which the Western Chāḷukyas claimed suzerainty, was first ruled by Mauryas of the Nanda-Gupta race and after them by the Rāshṭrakūṭa kings.

The Cholas.

13. Inscriptions were copied in the Naṭarāja and the Tillaiyammaṉ temples at Chidambaram in the years 1888 (Nos. 115 to 124), 1892 (Nos. 170 to 184), 1902 (Nos. 455 to 468) and 1903 (Nos. 390 to 401). During the current year the remaining inscriptions of the Naṭarāja temple, together with those on the Bhīmēśvara temple at Śiṅgārattōppu near Chidambaram, have been secured.

The earliest Chōḷa records belong to the time of Rājēndra-Chōḷa I and Kulōttuṅga-Chōḷa I. From a general study of the inscriptions it is inferred that the city of Chidambaram must have at this period included the following hamlets (1) Paṇṇaṅgudichchēri (Parakēsarinallūr), (2) Iḷanāṅgūr, (3) Kārikkuḍi, (4) Maṇalūr, (5) Kōyil-Pūṇḍi, (6) Śivapuri, (7) Kōḷam, (8) Vikramachōḷanallūr (Akkaṉ Paḷḷippaḍai), (9) Tiruvekkaḷam, (10) Kaḍuvāchchēri, (11) Chaṇḍēśvaranallūr, (12) Koṟṟaṅguḍi, (13) Midinikkuḍi and (14) Erukkāṭṭañjēri (the modern Erukkāṭṭupaḍugai), of which Nos. 2, 4, 5, 6, 9, 10, 12 and 14 exist still under almost the same names. Chidambaram itself is variously called Puliyūr, Perumbaṟṟappuliyūr and Tillai. The name Chidambaram is the Sanskritised form of the earlier Śiṟṟambalam (Skt. Dabhra-sabhā) 'the small shrine'. Evidently the temple at the time of its foundation consisted only of a very small shrine which was either the one now dedicated to Naṭarāja or that of the Śiva-*liṅga* called Mūlasthāna right opposite to the main *gōpura* of the temple. In the Dēvāram hymns the temple is referred to as Kōyil, *i.e.*, "the temple" and so also in the inscriptions under review it is generally called Tirukkōyil "the sacred temple". At present the temple has numerous shrines of minor deities in addition to the three important ones of Naṭarāja, Mūlasthāna-nātha and the goddess. The building known as Kanaka-sabhā (or Poṉṉambalam in Tamil) includes the shrine of Naṭarāja and the secret chamber called *rahasya* in which there is neither image nor *liṅga*. It is not possible to explain why it is so; but Hindu imagination rich as it is in these matters, has a ready explanation to give and it is stated that god Śiva in his *ākāśa* or etherial form dwells in the chamber being invisible to the human eye. This far-fetched explanation also accounts for the present name Chidambaram which is understood as indicating "the space of *Chit*." Kanaka-sabhā with the *rahasya* is enclosed by a wall which separates it from the shrine of Mūlasthāna-nātha. The earliest record in the temple is found on this wall and is dated in the 3rd year of the reign of Vikrama-Chōḷa. But copies of inscriptions belonging to the 24th year of Rājēndra-Chōḷadēva I (copied in 1888) and to the 47th year of Kulōttuṅga-Chōḷa I (No. 290) who is famous in history as 'the king who abolished tolls' (No. 317), are also found. The wall is designated Vikramaśōḷaṉ-*tirumāḷigai* in three inscriptions on it and Kulōttuṅgaśōḷaṉ-*tirumāḷigai* in four others. It may safely be concluded that the pious act of building or rebuilding this *prākāra* was the work of Vikrama-Chōḷa who might have called it after his father Kolōttuṅga-Chōḷa I. The second *prākāra* wall which encloses the Mūlasthāna and the enclosure already mentioned, is also called Vikramaśōḷaṉ-*tirumāḷigai*. Evidently the same king constructed the second *prākāra* wall as well. From palæographical evidence and from the endorsement made in the inscription of Kulōttuṅga I noted above, it appears as if the originals of this latter record and the one of Rājēndra-Chōḷa I had been first engraved on the walls of the Mūlasthāna-nātha shrine which is called *ediṟambalam* being the shrine opposite to the wall on which the copies of inscriptions are now found or facing the main *gōpura* on the east side. Consequently also it appears as if the Mūlasthāna was likewise renovated about this period and its inscriptions transferred to the *prākāra* wall enclosing the 'golden hall'. It is a curious fact that though the history of Chidambaram goes back to the Pallava times, no records of even the early Chōḷas are forthcoming from that place. Most of the inscriptions copied during the year refer to the later Chōḷa kings and

Chidambaram.

register grants of land for flower-gardens. In a few cases gifts of land are also made for maintaining worship, offerings and festivals in the temple, for feeding-houses, for founding streets, an *agrahāra* or a new shrine and for providing a special food offering known as *pāvāḍai* which is observed even to this day. Boiled rice of determinate quantity is spread evenly over a plank measuring about 6 feet by 4 feet and offered in front of the Naṭarāja image.

14. We further learn that all land gifts made to the temple were required to be engraved on the walls of the temple. Up to the time of Vikrama-Chōḷa, the transactions made on behalf of the temple were in the name of Chaṇḍēśvara but subsequently they were registered in the name of the temple priests and trustees either jointly or severally. The deeds registered in the name of Chaṇḍēśvara evidently indicate the period when the Mūlasthāna enshrining the Śiva-*liṅga* within it and the image of Chaṇḍēśvara by its side, was considered to be the *sanctum sanctorum* of the temple. It is noteworthy that provision was made for singing the *Pā-mālai* of the Nāyaṇmār (*i.e.* the Dēvāram hymns) only in the shrine of the Mūlasthāna (No. 341). The prominence given to the Naṭarāja shrine in later inscriptions accounts also for the disappearance of Chaṇḍēśvara and the substitution, in his place, of one of the temple committee. This change suggests the reason why at the present day, the *Dīkshitas* of Chidambaram have come to be the practical owners of the temple. In the time of Kulōttuṅga-Chōḷa III the order of the king or of his officers which was written by his royal secretary (*tirumandiraōlai*) was generally addressed to the executive member of the temple assembly, the temple priests, the managing committee and the supervisors of the temple. A large number of the king's officers are mentioned in inscriptions. These were: —

Temple transactions and the officers of Kulōttuṅga III.

(1) Toṇḍaimāṉ, (2) Tiruvaiyāruḍaiyāṉ, (3) Madurāntaka-Brahmamārāyaṉ, (4) Tillaiyambalappēraraiyaṉ, (5) Viḻiñattaraiyaṉ, (6) Rājarāja Viḻupparaiyaṉ, (7) Siddharāyaṉ, (8) Villavarāyaṉ, (9) Aṅgarāyaṉ, (10) Siṅgaḷarāyaṉ, (11) Vijayarāyaṉ, (12) Mūvēndaraiyaṉ, (13) Vāṇādarāyaṉ, (14) Vayanāṭṭaraiyaṉ, (15) Pottappichchōḷaṉ, (16) Kārāṇai Viḻupparaiyaṉ, (17) Gurukularāyar, (18) Narasiṁhavarman, (19) Pāṇḍyarāyaṉ, (20) Malayappirāyar, (21) Vēṇāḍuḍaiyār, (22) Maḷavarāyar, (23) Kāḍuvetṭi, (24) Vairādirāyar, (25) Viḷāḍarāyar, (26) Vikramaśōḷa-Brahmamārāyaṉ, (27) Viḷanāḍuḍaiyāṉ, (28) Nigariliśōḷa-Pallavaraiyaṉ, (29) Kulōttuṅgaśōḷa-Vāṇakōvaraiyaṉ and (30) Ediriliśōḷavēḷāṉ. Four of the royal secretaries who were entrusted with drafting the king's orders are also mentioned, *viz.*, (1) Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ, (2) Rājēndrasiṁha-Mūvēndavēḷāṉ, (3) Mīnavaṉ-Mūvēndavēḷāṉ and (4) Rājarājaṉ-Mūvēndavēḷāṉ. The original title-deeds of the lands granted and other connected documents such as the resolution of the village assembly to make the land rent-free on receiving some fixed amount from the donor (as in No. 290) or to distribute the due tax on other assessed lands of the village (as in No. 280), had to be deposited in safe custody in a room or office of the temple called "tirukkaioṭṭi-paṇḍāram" together with the sale deeds if any. It is gathered also that there was a committee in each village called *கல் அளவுப்பட பெருமக்கள்* which was solely entrusted with the duty of classifying lands according to their yielding capacity and measuring them. It may be noted that there was a regular survey of land, conducted in the 17th year of Rājarāja I (*Annual Report* for 1913, p. 96) and another in the 16th year of Kulōttuṅga I (No. 317). Eight different classes of land are referred to in No. 262. The extent, ownership, assessment, classification, etc., had to be noted in village and temple registers by clerks specially appointed for the purpose. Registry in village books and enjoyment were considered essential to establish one's ownership in any property.

Title-deeds of lands granted, deposited in temples.

Within the enclosure of the Naṭarāja shrine, in the south-west corner, is the Vishṇu temple called Tillai Gōvindarāja-Perumāḷ. In the *Nālāyiraprabandham* the same temple is referred to as *Chitrakūṭa*. Mr. Krishnasawmi Ayyangar in his *Ancient India* (Chapter XII) gives a short account of this temple and states that a certain Kulōttuṅga-Chōḷa who was a bigotted Śaiva having thrown the image into the sea, the temple had fallen into disuse but was restored in the time of the Vijayanagara king Rāmarāja. There seems to be some truth in the statement though the restoration mentioned, may

A Vishṇu shrine in the Śiva temple at Chidambaram.

not have taken place actually in the time of Rāmarāja. No. 272 supplies the information that Achyutarāya ordered the image of Tillai Gōvindarāja-Perumāḷ to be set up according to the Vaikhānasa ritual. It may be inferred from this that prior to the reconsecration, the temple was neglected either on account of religious disputes among the Vaishṇavas or owing to the bigotry of the Śaiva manager of the Naṭarāja temple.

Parāntaka I and the construction of the Kadambavanēśvara temple at Erumbūr.

15. Of the year's collection, four records belong to the Chōḷa king Parāntaka I. All of them come from Erumbūr near Chidambaram. No. 384, dated in the 28th year of his reign, records that having constructed the central shrine (*śrīvimāna*) of stone and having built the *gōpura* with its eight *parivāras*, a certain Iruṅgōḷaṉ Guṇavaṉ Aparājitaṉ, with the permission of king Sōḻaperumānaḍigaḷ Parāntakadēva, made a gift of land to the god in the temple of Śiṟutirukkōyil-Bhaṭāra *i.e.*, the modern Kadambavanēśvara. Strangely, however, Nos. 379, 381 and 382 engraved on the walls of the same temple are dated in the 18th, 26th and 20th years of Parāntaka I. So it appears as if the construction of the central shrine mentioned in No. 384, must have taken place much earlier than the 28th year of the reign of Parāntaka. It may be that the work was actually completed in the 28th year—the grants made in previous years being engraved on the walls as these latter were got ready. Śōḻaperumānaḍigaḷ as a special title of Parāntaka has been already noted in previous reports (*vide* Annual Report for 1913, p. 94, paragraph 18).

Two inscriptions of Rājakēsarivarman Rājarāja I copied during the year also come from Erumbūr (Nos. 385 and 388). Both are dated in his 23rd year. The latter registers a sale of land to the temple, by the assembly of Urumūr (Erumbūr). It is incomplete but from what remains it may be gathered that the assembly exempted the land from all taxes such as *iṟai*, *echchōṟu*, *vāśalil-pōnda-kuḍimai*, *ūriḍu-varippāḍu*, *etc.* Two copper-plates received from Mr. Muttusvami Konar of Tiruchengode (Nos. 10 and 11 of Appendix A) which are dated in the 10th and 5th years respectively of a certain Rājakēsarivarman have, to judge from the characters, also to be assigned to Rājarāja I. The donor in both of these records, was a certain Maḷavaraiyaṉ Kollimaḷavaṉ, entitled Oṟṟiyūraṉ, Piradigaṇḍaṉ and Sundaraśōḻaṉ and the grant made was in favour of the temple of Dūśiyūr. No. 10 records the interesting fact that this chief built a stone well to appease the thirsty spirit (?) of his father who died at Īḻam (*i.e.*, Ceylon). Evidently the latter was a military officer of Rājarāja I or of one of his predecessors. An inscription from Tiruveṇgāḍu (No. 116 of 1896) of the time of Rājarāja I refers to the general Śiṟiyaveḷār of Koḍumbāḷūr who fell [on a battle-field] in Īḻam, in the 9th year of Poṉmāḷigai-tuñjina-dēva (*i.e.*, Sundara-Chōḷa Parāntaka II). It is not impossible that the father of Maḷavaraiyaṉ was also connected with the battle in which Śiṟiyavēḷār fell.

Rājakēsarivarman identical with Rājarāja I; his subordinate Maḷavaraiyaṉ.

Rājarāja II.

16. Of Rājarāja II, No. 397 of 1913 is the only inscription copied during the year. It records that a private individual purchased land from the village assembly of Urumūr (modern Erumbūr) and made a gift of it to the temple as a *dēvadāna*. Towards the payment of *kaḍamai* on these lands the assembly agreed to measure out to the temple trustees 55 *kalams* of paddy. But owing to famine and want of money they could not maintain themselves. They therefore borrowed from the temple treasury 60 *kāśu*, the rate of interest on every *kāśu* being 2 *tūṇi* and 3 *kuṟuṇi* of paddy.

17. No. 263 of 1913 copied in Chidambaram is dated in the 2nd year of a certain Rājādhirāja Karikāla-Chōḷadēva. Comparing the transaction recorded herein with the statement made in No. 262 of the time of Kulōttuṅga-Chōḷa III there is reason to infer that Rājādhirāja Karikāla-Chōḷa was evidently another name of Kulōttuṅga-Chōḷa III. Some of the signatories at the end of the record figure also in the inscriptions of Kulōttuṅga III. The latter king called Vīrarājēndradēva (Nos. 216 and 513), Vijayarājēndradēva (Nos. 457 and 462) and Tribhuvanavīradēva (Nos. 273, 284, 298, 313, 314 and 400) is represented by 21 inscriptions in the collection and the majority of these come from Chidambaram. No. 264 of 1913 dated in his 17th year records a gift of 1,100 *kāśu* to cover the expenses of oil, wick and

Kulōttuṅga III; his other names.

lighting charges of a lamp in the temple of Tirukkaḷāñjeḍi-Uḍaiyār at Perumbaṟṟappuliyūr. It is curious to note that the persons with whom the amount was deposited for interest had to produce the capital at the end of every fifth year before the *mūlaparushaiyār*, the *sthānikas* and the managers of the temple. This points to a general want of confidence in the people and perhaps also to the unsettled state of Government which led to the decline of the Chōḷa power during the latter part of Kulōttuṅga III's reign. No. 435 of 1913 further confirms this state of the country. As early already as the 13th year [of the king], there were evident signs of slackness in the general administration; for, in No. 440 we are told that Rājarājadēvaṉ Poṉparappinār *alias* Kulōttuṅgachōḷa Vāṇakōvaraiyaṉ of Āragaḷūr and Kiḷiyūr Maḷaiyamāṉ of Tirukkōvalūr entered into an agreement by which it was stipulated that in settling the extent of country belonging to each, the dominion lying to the south of the river Āḷvinaiyāṟu must go to the former and the country to the north of the same should be held by the latter; that they should not behave inimically towards one another as long as they live, that they should act in conjunction in serving the king and that if any harm is done to one the other must take it as done to himself and render the necessary military assistance by sending his chiefs, army and horses.

A political compact in the 13th year of his reign.

No. 435 which is dated in the 35th year of Kulōttuṅga III registers another political compact entered into by Śeṅgēṇi Ammaiyappaṉ Aḷagiyaśōḷaṉ *alias* Ediriliśōḷa Śambuvarāyaṉ on the one hand and by (1) Poṉparappina Vāṇakōvaraiyaṉ, (2) Kulōttuṅgaśōḷa Vāṇakōvaraiyar and (3) the king's brother-in-law Kāḍavarāya, on the other. It was stipulated that the three chiefs mentioned in the second instance should not be enemies but friends of the first mentioned Śeṅgēṇi Ammaiyappaṉ, giving neither shelter to offenders against him nor setting up new offenders. In his turn Ammaiyappaṉ also agreed not to act hostile to them. "If he so acted he would be the bearer of shoes and betel-bags both to his kinsmen and to his enemies. He would also be one not born to his father." No. (2) of the second compact frequently figures in the inscriptions of Taḍāvūr (Nos. 461 and 462 of 1913).

A similar compact made in the 35th year of the same reign.

It has been already remarked that during the time of Rājarāja II sufficient money was not in circulation and that people had to borrow from the temple treasury. No. 458 of 1913 found at Taḍāvūr and dated in the 27th year of Kulōttuṅga III confirms the statement. It is gathered from the contents of this record that the cost of building the central shrine and the *maṇḍapa* of stone had to be met by selling some of the jewels of the temple.

Continuance of a famine during his reign.

The Pāṇḍyas.

18. Besides the few inscriptions which give the title "who took all countries" (அனைத்துலகுங்கொண்டருளிய) to Jaṭāvarman Sundara-Pāṇḍya and thus distinguish him as the first of that name in the Pāṇḍya list, there are a few others discovered on the eastern and western main *gōpuras* of the Naṭarāja temple at Chidambaram, which contain Tamil verses in praise of the military exploits of a certain Sundara-Pāṇḍya who could be no other than Jaṭāvarman Sundara-Pāṇḍya I. Nos. 332, 340 and 361 describe him as having inflicted a severe defeat on the Teluṅgas at Mudugūr, slaughtering them and their allies, the Āriyas, right up to the bank of the Pērāṟu and driving the Bāṇa chief into the forest. No. 354 informs us that in addition to the victory over the Northern kings, Sundara-Pāṇḍya killed Gaṇḍagōpāla, conquered (the king of) Vēṇāḍu and pierced the (army of the) Koṅgas. It is again stated that before him the king Kāḍavarkōṉ with his innumerable army melted away (No. 332). Sundara-Pāṇḍya is also mentioned as having covered the Naṭarāja temple with gold and to have there performed the *tulābhāra* ceremony (No. 338). Sundara-Pāṇḍya thus described, must be Jaṭāvarman Sundara-Pāṇḍya I. He was a powerful conqueror whose military exploits extended right up to Nellore where he performed the anointment of victors (*vijayābhishēka*). The defeat of the Teluṅgas coimbined with the Āriyas and of Kāḍavarkōṉ (Sanskṛit, Kāṭhaka ?) and the killing of Gaṇḍagōpāla, mentioned in the metrical records quoted above, confirm what is otherwise known to us from the Sanskṛit introduction to the

Jaṭāvarman Sundara-Pāṇḍya I.

inscriptions of Jaṭāvarman Sundara-Pāṇḍya I. He is herein called a tiger to the antelope, *viz.*, the Kākatīya king Gaṇapati, the *kūṭapākala*-fever to the elephant, *viz.*, the Kāṭhaka king, the slayer of Gaṇḍagōpāla, *etc.* The defeat of Koṅgar and Āriyar, however, is not mentioned. Probably the Āriyar were the Chōḷas who appear to be so referred to in the Singhalese chronicle, the *Mahāwansa*. Jaṭāvarman Sundara-Pāṇḍya I was a great patron of the Raṅganātha temple at Śrīraṅgam. He also performed the *tulābhāra* ceremoney there and covered with gold the *vimāna* of the Raṅganātha temple earning thereby the name *Hēmāchchhādanarāja* (*Ep. Ind. Vol. III* p. 11).

No. 277 which is dated in the 13th year of Kōnērinmaikoṇḍāṉ Sundara-Pāṇḍya may be noticed. It has to be ascribed to Jaṭāvarman Sundara-Pāṇḍya I; for in it provision is made for a special service called Ellāndalaiāṉa-Perumāḷ-*śandi*, *i.e.*, "the service of the lord of all (countries)." Coins bearing the legend *Ellāndalaiyāna-Perumāḷ* have been ascribed to this Sundara-Pāṇḍya. Being one of the very few inscriptions that relate to the foundation of a new village, some details about it may not be without interest. The village granted was called Vikrama-Pāṇḍya-chaturvēdi-maṅgalam evidently after the name of an unknown brother or father (*nāyaṉār*) of Sundara-Pāṇḍya. In the centre of it was also established the temple of Vikrama-Pāṇḍyēśvara similarly designated. The village was intended to accommodate primarily 108 Brāhmaṇas among whom were many well-versed in *vēdas* and *śāstras* and able to expound the same. Four *vēlis* of land were purchased for the village-site and included within it the temple premises, the house sites of the 108 Brāhmaṇas mentioned above, of men who were in charge of the village library (*Sarasvati-bhaṇḍāratṭār*) and of other village servants (*paṇimakkaḷ*). In purchasing the land with its trees, wells, paths, channels (?), embankments indicating land-divisions (*bhāgāśraya*) and all other benefits, the rights and privileges of the old tenants and title-holders were completely bought up. The right of way was secured for the Brāhmaṇas to walk to the tank Kāvarkuḷam every day for the purpose of performing the *sandhyāvandana* prayers. Land for grazing the cattle was also provided for. Also for the maintenance of the 108 Brahman families and others, were acquired 117¾ *vēlis* of land in the village of Rājaśikhāmaṇinallūr *alias* Puḷiyaṅguḍi. The Brāhmaṇas evidently received each a full *vēḷi* of land. The following other *vṛittis* were also settled:—teachers of *Vēdas*, 3, teachers of *Sūtras*, 1, two doctors, 1¾, *ambaḍayas* (?), ½, village accountant ½, drummer, ¼, potter, ¼, blacksmith, ¼, carpenter, ½, goldsmith, ¼, *īraṅkolli*, ⅜, barber, ⅜, washerman, ¼, village watchman (*pāḍi-kāppāṉ*) ¾, and the village-servant (*veṭṭiyāṉ*) ⅛. Of the *natta* land outside the *agrahāra* 'Brahman quarter," three parts were set apart for *Veḷḷāṉ-kāṇiyāḷar* and the remainder for other professionals (?). The fruit trees, gardens, ponds, waterpits, grazing grounds, irrigation channels, uncultivable waste, embankments (?) of fields and pathways, included in the village site were made over (to the donees) as per customary law. All taxes were excused but it was stipulated that from the 14th year of the king 500 *kalam* of superior paddy, was to be measured out every year to the temple at Chidambaram for conducting the *śandi* mentioned at the beginning of this paragraph and that all lands which belonged to temples (*tirunāmattukkāṇi*) must be demarcated by stones marked with the trident. No. 278 which is dated in the reign of a certain Kōnērinmaikoṇḍāṉ deals similarly with a grant of 116 *vēlis* of land to 108 Brāhmaṇas who by turns were required to 'bless the king' during the *śrībali* ceremony conducted in the temple of the goddess. The land was made tax-free but as in the case of the donees of Vikrama-Pāṇḍya-chaturvēdimaṅgalam, these had to measure out a fixed quantity of paddy to the Tillaināyakaṉ (*i.e.*, Naṭarāja) temple at Chidambaram.

Foundation of a new village in his time; details of arrangements.

19. Nos. 425 and 426 are also dated in the reign of Jaṭāvarman Sundara Pāṇḍya. The former contains details of date which have been calculated by Diwan Bahadur L. D. Swamikannu Pillai and found to be correct for Jaṭāvarman Sundara-Pāṇḍya I. Further the attesting officer Kāḍuveṭṭi of Kappalūr of No. 425 is also found in No. 429 which distinctly belongs to Jaṭāvarman Sundara-Pāṇḍya I. "who took all countries." The reference made in Nos. 425 and 426 to a shrine of Kulaśēkhara-Āvuḍaiyār so named after the king's

Kulaśēkhara; an unknown elder brother of the king.

elder brother (*aṇṇāḷvi*) suggests that Jaṭāvarman Sundara-Pāṇḍya I. must have had an elder brother called Kulaśēkhara who ruled either simultaneously with him or some time before him. Mr. Swamikkannu Pillai in his list of Pāṇḍya rulers of the 13th century A.D. (*Ind. Ant.* Vol. XLII) mentions a Jaṭāvarman Kulaśēkhara II. who succeeded to the throne in A.D. 1237. In his report for 1899, para. 46, the late Rai Bahadur V. Venkayya also postulated the existence of a Kulaśēkhara with Jaṭāvarman Sundara-Pāṇḍya I. No. 439 which again belongs to the time of [Jaṭāvarman] Sundara-Pāṇḍya I. is another interesting document. A number of Brahman priests had shared among themselves the hereditary right of periodical worship during the 30 days of the month in the temple of Kāmēśvara at Āragaḷūr. Probably there were also some women among the shareholders. These having misappropriated the temple jewels, were arrested in consequence and placed in confinement under orders of the *māhēśvaras* and the chief officers of the temple. These latter subsequently assembled together in the *maṇḍapa* and decided that the $3\frac{1}{8}$ days of worship belonging to the culprits may be sold for 250 *paṇam* (one *paṇam* being = 100 *kāśu*). No. 448 also from Āragaḷūr quotes the 13th year of (the king's) elder brother (*aṇṇāḷvi*) Sundara-Pāṇḍyadēva. It is not possible to state who this king was whose elder brother is called Sundara-Pāṇḍya and on whose account a grant was made to ward off the evil of an eclipse which happened in the month Pūraṭṭādi.

Misappropriation of temple jewels and the punishment of the culprits.

An unidentified Sundara-Pāṇḍya.

20. Seven inscriptions of Vikrama-Pāṇḍya three of which distinguish him by the title Māṟavarman and four which eulogise his military prowess in Tamil verses, have been secured from Chidambaram. A Daḷavānūr record which was copied in 1905 (No. 55) begins with the historical introduction *samasta-bhuvan-aika-vīra*, etc., and calls Vikrama-Pāṇḍya "the sun to the dense darkness of the Kēraḷa race, the submarine fire to the Chōḷa race", the consuming fire of the Kāṭhaka and a poison to the lord of Laṅkā (Ceylon). It further states that Vikrama-Pāṇḍya was a terror to Vīra-Gaṇḍagōpāla, and the *kūṭapākala*-fever to the mad elephant *viz.* Gaṇapati and that he performed his anointment of sovereignty at Kāñchīpura. The date Śaka 1209 (= 1286–87 A.D.) given against No. 54 of 1905 could not with certainty be ascribed to the time of Vikrama-Pāṇḍya and may not belong to him. In his Annual Report for 1904–05, paragraph 23, Mr. Venkayya expressed his doubt if Vikrama-Pāṇḍya could have conquered Gaṇapati since the latter had died in or about A.D. 1260. No. 365 of the current year which consists of three Tamil verses in praise of Vikrama-Pāṇḍya refers to his conquest of the Vēṇāḍu (Travancore) king at Podiyil and to his titles Bhuvanēkavīraṉ and Koṟkaikāvalaṉ. It calls him also an enemy of Gaṇapati and in one verse addresses the king in a quasi-poetical manner as a hero who did not carry his arms to the north, 'for there (*i.e.* in the north) was a *woman* ruling (in the name of a) king.' It is not impossible that in this last verse there is a hidden reference to the Kākatīya queen Rudrāmbā who under the name Rudradēva-Mahārāja succeeded her father Gaṇapati in Śaka 1182 (=A.D. 1260). The latest date for Rudrāmbā as appears from the sequel, is Śaka 1211 (= A.D. 1289). Consequently it is not impossible that Bhuvanaikavīra Vikrama-Pāṇḍya of the metrical records is identical with Māṟavarman Vikrama-Pāṇḍya who, according to the calculations of Diwan Bahadur L. D. Swamikannu Pillai, succeeded to the throne in A.D. 1283 and would thus be a contemporary of Rudrāmbā. That he was the enemy of the Kākatīya king Gaṇapati and of Vīra-Gaṇḍagōpāla has still to be explained. It naturally suggests itself that Vikrama-Pāṇḍya who like Jaṭāvarman Sundara-Pāṇḍya I. conquered the Kēraḷas, the Chōḷas and the king of Laṅkā and was the enemy of Gaṇapati and Vīra-Gaṇḍagōpāla is indeed identical with that Vikrama-Pāṇḍya whose name, Jaṭāvarman Sundara-Pāṇḍya I. is stated to have commemorated in inscriptions Nos. 277 and 278 noted above. As he was the enemy of the Kākatīya king Gaṇapati as well as of the latter king's daughter Rudrāmbā, his rule must have commenced sometime before A.D. 1260. The coin, bearing the legend *Bhuvanaikavīraṉ* described by Sir Walter Elliot (*Coins of Southern India*, p. 152 f, No. 138), may have to be attributed to this Bhuvanēkavīra Vikrama-Pāṇḍya. No. 336 also refers to Vikrama-Pāṇḍya's title Bhuvanēkavīraṉ. The author of the Tamil verses recorded in No. 329 was a certain

Bhuvanēkavīra Vikrama-Pāṇḍya.

Tāynalla-Perumāḷ Muṇaiyadaraiyaṉ who was surnamed Bhuvanēkavīra-Toṇḍaimāṉ. This inscription which consists of six verses refers to a battle which was fought by the Pāṇḍya, evidently Bhuvanēkavīra Vikrama-Pāṇḍya, against the Chōḷa, at Chidambaram. The military officer who took an active part in the battle is stated to be Valliyāṉ Muṇaiyaṉ Ādittaṉ. From the description given in No. 336 it appears that the battle with the Chōḷas took place on the banks of Veḷḷāru near Chidambaram. Thus it looks as if Vikrama-Pāṇḍya Bhuvanēkavīra whose records begin *samasta-bhuvanaikavīra, etc.*, must have been a contemporary of Jaṭāvarman Sundara-Pāṇḍya I being related to him as his father or brother (*nāyaṉār*). Or, it may be that he is identical with Māṟavaraman Vikrama-Pāṇḍya whose initial date as calculated by Mr. Swamikkannu Pillai corresponds to A. D. 1283, and who claimed for himself the conquests of Jaṭāvarman Sundara-Pāṇḍya I having perhaps associated with him while yet a prince, in the fight with Gaṇapati, Gaṇḍagōpāla and others.

Nos. 270 and 295 which call Vikrama-Pāṇḍya, a Māṟavarman and supply for him the surnames Rājākkaḷ-ṇāyaṉ and Rājākkaḷ-tambirāṉ respectively, probably refer to a later king of that name. No. 276 mentions his queen Ulagamuḻudum-Uḍaiyāḷ. Some of his ministers were Vaṅgattaraiyaṉ, Kulaśēkharachchōḻakōṉ and Gāṅgēyarāyaṉ. Rājākkaḷṇāyaṉ-tirumāḷigai and Bhuvanēkavīraṉ-Paṭṭaṇa-śīrmai which occur in later inscriptions from Chidambaram, were evidently named after the kings who bore the respective surnames.

Māṟavarman Vikrama-Pāṇḍya.

21. Māṟavarman Vīra-Pāṇḍya is another Pāṇḍya king of whose reign we have very few records. He is represented by six epigraphs in the collection (Nos. 269, 279, 320, 328, 351 and 386 of 1913). No. 269 registers an order of an officer called Vikrama-Pāṇḍya Gāṅgēyarāyaṉ and refers to the founding of a street for the benefit of the weaver merchants of Chidambaram on condition that they supplied four new cloths every year for a festival in the temple (see also No. 308). No. 351 similarly records an order of Chēdiyarāyaṉ, No. 279 of Pallavarāyaṉ and No. 320 of Vīra-Pāṇḍya Vāṇādarāyaṉ. The name Vikrama-Pāṇḍya Gāṅgēyarāyaṉ of No. 269 and the term Rājākkaḷ-tambirāṉ-*tirumāḷigai* which occurs in No. 320 as the name of a portion of the Chidambaram temple, suggest that Vīra-Pāṇḍya should have been a successor of Māṟavarman Vikrama-Pāṇḍya whose title Rājākkaḷ-tambirāṉ has been noted already. In my Annual Report for 1910–11 paragraph 40, I have stated that the Áruḷāḷa-Perumāḷ inscription of Ravivarman Kulaśēkhara which is about 30 years later than the death of Jaṭāvarman Sundara-Pāṇḍya I. refers to a certain Vīra-Pāṇḍya as his enemy. It is not unlikely that our Māṟavarman Vīra-Pāṇḍya who in point of time immediately followed Māṟavarman Vikrama-Pāṇḍya, was the Pāṇḍya enemy of the Kēraḷa king Ravivarman Kulaśēkhara.

Vīra-Pāṇḍya, the successor of Vikrama-Pāṇḍya.

Vīra-Pāṇḍya, a probable contemporary of Ravivarman Kulaśēkhara.

22. Of the two records which are dated in the reign of Māṟavarman Tribhuvana-chakravartin Kulaśēkharadēva (Nos. 286 and 366) the latter has to be ascribed to Māṟavarman Kulaśēkhara I. inasmuch as it mentions the Ellāndalaiyāṉa-Perumāḷ-*śandi* already referred to in connection with Jaṭāvarman Sundara-Pāṇḍya I. Also Kāliṅgarāyaṉ who issues the order figures in the inscriptions of Jaṭāvarman Sundara-Pāṇḍya I.

Māṟavarman Kulaśēkhara I.

23. No. 424 from Āragaḷūr refers to the king by his tittle Kōṉērinmēlkoṇḍāṉ and in the body of the record we find mention made of a service called *Kōdaṇḍarāmaṉ śandi* instituted in the name of the king. A village was also granted for the maintenance of this service, excluding therefrom, as usual, the gifts previously made to temples, *bhaṭṭas* and Jaina shrines (*Paḷḷichchandam*). From calculations of dates, Mr. Swamikkannu Pillai concludes that Kōdaṇḍarāmaṉ must have been a title of Jaṭāvarman Sundara-Pāṇḍya III who ascended the throne in A.D. 1276. The Pāṇḍya coins bearing the legends *Kōdaṇḍarāmaṉ* and *Kaliyugarāmaṉ* have also to be ascribed to him (Epigraphical Report for 1893, p. 6). Another record of Jaṭāvarman Sundara-Pāṇḍya III. from Āragaḷūr (No. 432) deserves to be noted. The grant registered therein was made under peculiar circumstances. The Chetṭies of Āragaḷūr appear to have had the proprietary right of conducting the festivals in the temple.

But the oil merchants (*vāṇiya-nagarattār*) quarrelled with the Chetties, spoke disparagingly of them and offered to take upon themselves the responsibility of conducting these festivals. Being asked by the supervisors of the temple to bid for the privileges in public auction (சண்டைசாப்பறைவு) the oil merchants did so and the management of the festivals passed into their hands. But as time passed by, the festivals came to be neglected. Thereupon the *nāṭṭār* (*i.e.* the Chetties) came forward and raising a severe protest against the discontinuance of the festivals, made a grant of the village of Talaivāy for conducting them as usual, in conformity to the wishes of the *māhēśvaras* and the *sthānikas* of the temple. Such disputes are not uncommon even to-day and oftentimes the festivals, in many ordinary temples are kept up by the vain sense of dignity prevalent among rival parties recognized as the hereditary patrons of the temples.

Disputes regarding worship in the temple at Āragaḷūr.

From No. 419 we learn that a specified tax called *kāṇikkai* granted to the Āragaḷūr temple by the king was apparently not paid to that temple by the *nāṭṭār* living in the districts between the rivers Vēmbarāṟu and Peṇṇai. On hearing of this the king issued an immediate order to the *nāṭṭār* to make the payment back to the temple, of the tax that had been due to it and not to repeat the mistake again.

Default in the payment of certain tax rectified.

24. No. 350 engraved on the southern *gōpura* of the Naṭarāja temple records an order of Chēdiyarāyaṉ registering a gift of land made in the 4th year of Māṟavarman Vīra-Kēraḷa *alias* Kulaśēkharadēva by a native of Paḷḷikkōḍu in Malaimaṇḍalam (Malabar). From the title Māṟavarman which the king bears, it appears as if the Kulaśēkhara of this inscription has to be taken for a Pāṇḍya king. The surname Vīra-Kēraḷa, however, indicates his Kēraḷa (Chēra) affinity. Perhaps we have to identify him with the Kēraḷa conqueror Ravivarman-Kulaśēkhara, two of whose records have been published in *Ep. Ind.*, Vol. IV, pp. 145 and 148 and Vol. VIII, p. 8. The Poonamallee Grantha inscription (No. 34 of 1911) which registers the grant of Poonamallee *alias* Chēra-Pāṇḍya-chaturvēdimaṅgalam (Annual Report for 1911, p. 79, paragraph 40), evidently suggests that the Chēra conqueror called himself also a Pāṇḍya. It may be noted that Jayasiṁha, the father of Ravivarman, bore the title Vīra-Kēraḷa (*Ep. Ind.*, Vol. IV. p. 293). In the Aruḷāḷa-Perumāḷ inscription Ravivarman Kulaśēkhara is stated to have been at Kāñchī in his 4th year.

Māṟavarman Vīra-Kēraḷa *alias* Kulaśēkhara; his identity with Ravivarman Kulaśēkhara.

No. 356 from Chidambaram is a record of the Cochin king Rāmavarma-Mahārāja of the family of Śēramāṉ-Perumāḷ Nāyaṇār. He was born under the asterism Viśākhā. In the Śaka year 14[9]8 corresponding roughly to A.D. 1576–77 he made a grant of 33 dishes (*taḷigai*) of food-offerings to Ānandatāṇḍava-Perumāḷ (*i.e.*, Naṭarāja) for distribution among Māhēśvaras, Brāhmaṇas and temple cooks. Mr. Achyuta Menon the author of the Cochin State *Manual*, does not mention this Rāmavarma-Mahārāja but says on page 79, speaking of Vīra-Kēraḷa-Varma: "The king died in 1561 and was succeeded by Gōda-Varma; the length of this king's reign and the names of his immediate successors are unknown." Consequently it appears as if Rāmavarma-Mahārāja of the Chidambaram inscription must be one of the unknown, if not the immediate, successor of Gōda-Varma referred to by Mr. Menon.

Rāmavarma-Mahārāja of Cochin.

VIJAYANAGARA KINGS.

25. The only copper-plate record (No. 2 of Appendix A) of the dynasty examined during the year was secured by the acting Kanarese Assistant Mr. K. Rama Sastri, through the kindness of the Tahsildar, Bellary. The plates are written in Nāgarī and commence with a regular genealogy of the Yādava or the first dynasty of Vijayanagara kings. Of Bukka I we are told that on his becoming king the prosperity of the Karṇāṭa kingdom was permanently established. Evidently by Karṇāṭa is here meant the empire of the Hoysaḷa dynasty which Bukka is known to have revived under the new name of Vijayanagara. The prowess of Dēvarāya I was such that the Turushkas (Muhammadans) dwindled before him. The father of Virūpāksha was Pratāpa or

A copper-plate grant of Virūpāksha.

Praudha-Pratāpa.' I have suggested in *A.S.R.* for 1907–8, p. 252, note 5, that this Pratāpa cannot be identical with Dēvarāya II as Prof. Kielhorn apparently thought (*Ep. Ind.*, Vol. V. Appendix II, 18*a*) but must be his younger brother Pratāpa-Dēvarāya who is mentioned in the Satyamaṅgalam plates of Dēvarāya II as having held a high office under his royal brother (*Ep. Ind.*, Vol. III. p. 36). This is supported by what is stated in the present inscription, *viz.*, that the former 'acquired the rule of the kingdom of Ghanādri (*i.e.*, Penugoṇḍa) from his elder brother.' Again, the wife of this Pratāpa and the mother of Virūpāksha was Śiddaladēvī as given in our record. Mr. Rice however gives the same as Siṁhaḷadēvī in *Ep. Carn.*, Vol. III. Ml. 121. It is not impossible that Siṁhaḷadēvī is a mistake for Śiddaladēvī. Virūpāksha is stated in our record to have secured his succession to the Vijayanagara throne by his own prowess (*nija-pratāpāt*). Evidently there was some trouble in succession subsequent to the death of Mallikārjuna Immaḍi-Praudha-Dēvarāya II. The king made a grant of land to a great scholar (not named) who is stated to have written the work called *Bhāshya-Bhūshā*, and to a doctor. He then also gave at the request of a certain Vīraṇārya, the village of Sōmalāpura to several Brāhmaṇas.

Harihara I.

26. The earliest of the Vijayanagara stone records, belongs to the reign of Harihara I, the son of Saṁga (*i.e.*, Saṅgama) and the elder of the two brothers who founded the dynasty. It is dated in Śaka 1277 (= A.D. 1355–6) and is engraved on the pedestal of a Jaina image now preserved in the taluk office at Rāyadrug (No. 111 of Appendix B.). It informs us that a certain Jaina merchant named Bhōgarāja, a lay pupil of Māgaṇandivratin, who was himself a disciple of Amarakīrti-Āchārya of Kundakundānvaya, Sārasvata-gachcha, Balātkāragaṇa and the Mūlasaṁgha, consecrated the image of Śānt-Ānanta-Jinēśvara, which is probably the one on which the inscription is incised. No. 109 which comes also from Rāyadrug is a *niśidi*-stone and bears on it in different compartments the images of eight Jaina teachers and lay disciples. Harihara II. is represented by a single inscription (No. 247) from Mōḍahaḷḷi which is here surnamed Kamparājapura. The inscription is dated in Śaka 1313 and refers to a previous gift made by Hiriya-Kamparāya, 'the elder Kamparāya.' By the term 'elder' affixed to Kamparāya we have perhaps to understand Kampa I. one of the younger brothers of Harihara I and Bukka I. Kampa II. the son of Bukka I, of whom we have three records in the collection is generally referred to in inscriptions as Kumāra-or Chikka-Kampa (*Ep. Ind.*, Vol. VI. p. 324). A damaged inscription from Chinna-Hoṭṭūr refers to the foundation of the temple of Ādikēśavanātha (*i.e.* the present Channakēśavasvāmin) by Pratāpa Harihararāya (Harihara II). Two other kings of the first dynasty whose records are registered in Appendix B are Viruppaṇṇa-Uḍaiyar (*i.e.*, Virūpāksha I) son of Ariyaṇṇa-Uḍaiyar (No. 430) and Vīra-Bhūpatirāya (No. 358). The latter registers a gift by the ministers Chāvuṇḍarasa and Āditarasa. If the minister Chāvuṇḍarasa here mentioned is identical with the Vēdic scholar Chauṇḍapāchārya, we may identify Vīra-Bhūpati with the son of Bukka II in whose time that scholar flourished (*vide* Annual Report for 1909, p. 115). In the reign of Virūpāksha I three priests of the temple of Kāmēśvaram-uḍaiya-Nāyaṇār at Āragaḷūr are stated to have sold the share of their privilege of worship in that temple, with its emoluments, to a priest of some other village (No. 430). This privilege of worship in the Āragaḷūr temple was the subject also of a very interesting dispute which has been registered in No. 413 of about this same period. The judgment given by a certain Tirumalli-Nāyaka who was evidently the ruler of the district, shows the democratic spirit displayed by him in settling the question. The complaint was one which evidently proceeded from the managers of the Kāmēśvara temple at Āragaḷūr. By way of summing up and communicating his final orders to the managers (*sthānikas*) of that temple the chief Tirumalli-Nāyaka says: "(1) A has been enjoying for a long time the privilege of worshipping all the 30 days of the month in the temple, while actually only 15 days belong to him by right and 15 days belong to another person named B; (2) the privilege of B thus enjoyed by A without proper authority, requires settlement;

Harihara II. and Kampa II.

Virūpāksha I. and Vīra-Bhūpati.

A temple dispute and an interesting enquiry.

(3) in support of the latter part of the statement made in (1) there are records in the temple to prove that the 15 days of B (now abandoned by him but enjoyed by A) have under orders been counted 'unclaimed' (*iṟaṅgal*); (4) of this privilege of 15 days so declared unclaimed, you have sold (on your own responsibility) $7\frac{1}{2}$ days to a third person C and given him a sale-deed; (5) by so doing you have deprived the acquired right of A enjoyed by him for the last eight or ten generations; (6) at this stage, the *nāṭṭār* appear to have volunteered to settle the question of enjoyment—A being found issueless (?) —and to have called the parties to present themselves before them together with A; (7) you—the managers—were also required (under my orders), to be present on the occasion, to hear the case, and to carry out the decision arrived at by the *nāṭṭār* and to have in the meantime, during this period of hearing (by the *nāṭṭār*), the worship of the temple performed by outsiders, on payment; (8) A having then appealed to me while I happened to be present at Āragaḷūr, to hear his case personally and give a just decision I and the *nāṭṭār* together advised the parties to put their case before the *mahājanas* and issued an order to this effect; (9) in obedience to our order the *mahājanas* of the *agrahāras* of Kuḷattūr, Ālambaḷam, Śaḍaiyanpaṭṭu and Maṭṭiyā-kuṟichchi met together, heard both sides and decided that although A may have been the hereditary holder of only 15 days of the privilege, it was not fair to sell part of the disputed portion thereof to an outsider like C while the right to purchase (in virtue of long enjoyment) primarily rested in A; (10) accordingly, therefore, to this decision of the *mahājanas* we order that A must continue to enjoy the full 30 days as before and that the sale-deed you have given to C should be cancelled."

27. No. 376 from Chidambaram of the time of Dēvarāya II registers an order of the king to the managers of all temples and temple charities in the districts of [Tiruchchirā]paḷḷi-uśāvaḍi and Vaḷudilambaṭṭu-uśāvaḍi thus: "As we have been informed by the *Māhēśvaras* and Marudavaṇachchivaṇ that the king's officers, in the villages belonging to the temples, are unjustly collecting the taxes called *kāṇikkai*, *araśupēru*, *karaṇakkar-jōḍi*, *viśēshādāyam*, *āḷamañji*, etc., representing these to be dues payable to the palace; that the villagers taking up on mortgage the lands purchased, presented or otherwise owned by the temples, stubbornly refuse to give back those lands to the temples and that as a consequence the temple tenants have abandoned the villages causing thereby the stoppage of worship in these temples, we order that the taxes mentioned above shall no longer be collected, the only payable tax, however, being the *śūlavarippoṇ*; that the worship, *etc.*, in your temples shall be conducted in future, under the direction of the said Marudavaṇachchivaṇ and that temple lands shall in no case be let out on (long) lease, nor shall they be assigned to anyone as tax-free hereditary property, free-gift or *bhaṭṭa-vṛitti*." Dēvarāya's beneficial rule which contributed to many other comforts of his subjects (*A.S.R.* for 1907–88, p. 250) and had reached the height of prosperity, is thus further confirmed by the order recorded in No. 376.

Dēvarāya I and his beneficial rule.

28. It is known that the first dynasty of Vijayanagara kings terminated with the usurpation of the Sāḷuvas. No. 322 which is dated in Śaka 1422 mentions an agent of Narasā-Nāyaka-Uḍaiyar, named Tirumalaikkoḷundar and states that the latter was in charge of the management of the temple at Chidambaram. As Narasā-Nāyaka does not receive the usual Sāḷuva titles, we have perhaps to presume that the reference here is to the Tuḷuva general of the Sāḷuva king Narasiṅgarāya.

Sāḷuvas.

Eight records ranging in date from Śaka 1424 to Śaka 1428 belong to the time of Immaḍi-Nṛisiṁharāya, the son of the usurper Sāḷuva Narasiṅgarāya or Sāḷuva Narasiṅga Bhujabaladēva-Mahārāya, as he is called in No. 412. Immaḍi-Nṛisiṁha is called in these records Daṇmarāya (Dharmarāya) or Tammarāya (identical with 'Tamarao' of Nuniz), Vīrapratāpa Tammarāya and Tamarāya Immaḍi-Narasā-Nāyaka. His father Sāḷuva Narasiṅga is stated to have 'witnessed the elephant hunt' and to have 'received tribute from the king of Ceylon.' While the former of these attributes may have been borrowed from the kings of the 1st Vijayanagara dynasty, the latter perhaps proves the extent of his dominion and perhaps also his powerful re-organisation which once again revived the disintegrating empire (*Annual Report* for 1908–09, p. 117). Immaḍi-Nṛisiṁha was only king

Immaḍi-Nṛisiṁha.

de jure, while the reins of Government were actually in the hands of the Tuḷuva general Narasā-Nāyaka. The grants registered in Nos. 445 and 450 were made in order to secure success to Narasā-Nāyaka in his victorious tours (*digvijaya*). The gift made in the first of these inscriptions by a certain Ammaṇa-Nāyaka was that of a woman to the temple as a permanent servant (*aḍiyāḷ*), providing her with land, house and rice from the temple. In the second, the same chief is called *Kumārar Svāmi* Ammaṇa-Nāyakkar. Both the records are dated in the Siṁha (Bhādrapada) month of Śaka 1424, in the latter part of which year, Narasā-Nāyaka must have died and his son Vīra-Naraisiṁharāya succeeded to the throne (*A.S.R.* for 1908–9, p. 171). The Sāḷuva king Immaḍi-Nṛisiṁha, however, still continued to be the nominal ruler with his seat of Government somewhere outside Vijayanagara. The two Pāṇem inscriptions (Nos. 166 and 167) supply the name of a certain Honṉapa-Nāyaka, son of *Bokkasam* (the treasurer), Dēvappa-Nāyaka. His records from Aragaḷur in the Salem district carry Immaḍi-Nṛisiṁha's date up to Śaka 1427 which is the date of his Dēvulapalle plates (*Ep. Ind.* Vol. VII. pp. 74–85). In Nos. 412 and 420 we are introduced to a chief named Eṟamāñchi Tulukkaṇa-Nāyaka. In Śaka 1426 this chief restored the village of Pākkambāḍi to the temple at Āragaḷūr of which it was a *dēvadāna* from a long time but which had been subjected in the interim to the payment of a tax called *Rājagaram-kāṇikkai*.

Eṟamāñchi Timmappa-Nāyaka and his son Tulukkaṇa-Nāyaka.

It is worthy of mention that this Tulukkaṇa-Nāyaka and his father Eṟamāñchi Timmappa-Nāyaka receive the titles *Nāyaṅkarāchārya*, *Naraḷōkagaṇḍa* and *Vaṅginārāyaṇa* among others. The *Kōyiloḷugu* states that Kṛishṇarāya Uttamanambi, the younger brother of Tirumalainātha Uttamanambi, when he was managing the affairs of the temple at Śrīraṅgam in Śaka 1409, secured for that temple as many as 20 villages from persons like Eṟamāñchi Timmappa-Nāyaka (*Ind. Ant.*, Vol. XL. p. 142). The grant registered in No. 420 was made for the health of Tulukkaṇa-Nāyaka by Allāḷanātha, Iḷaiya-Nāyaka and the inhabitants of Āṟṟūr-nāḍu and Mulaippār-nāḍu which were perhaps subject to his immediate control.

29. No. 408 from Āragaḷūr belongs to the time of Vīra-Narasiṁharāya. It is dated in Śaka 1430, Vibhava and mentions in order of succession perhaps as ruling sovereigns, Vīrapratāpa Dēvarāya-Mahārāya 'who saw the elephant hunt', Sāḷuva Narasiṅgarāya, his son Tammarāya, Narasā-Nāyaka-Uḍaiyar and prince Vīra-Narasiṁha Bhujabala-Vasantarāya. The order in which these kings are mentioned shows that the usurper Sāḷuva Narasiṅgarāya immediately followed Vīrapratāpa Dēvarāya-Mahārāya, by which perhaps 'Padearao' of Nuniz is meant. The Tuḷuva chief Narasā-Nāyaka, though he may not have actually usurped the throne, is nevertheless mentioned inasmuch as he was the *de facto* ruler of the kingdom. The surname 'Bhujabala' for Vīra-Narasiṁharāya—the elder brother of the great Kṛishṇarāya of the Tuḷuva dynasty—corresponds to 'Busbalrao' of Nuniz. 'Vasantarāya' is a title not hitherto known for this king. Eṟamāñchi Tulukkaṇa-Nāyaka, son of Eṟamāñchi Timmaya-Nāyaka is here styled 'the inspirer of fear in the Chēra, Chōḷa, Pāṇḍya and Vallāḷa kings, the establisher of Yādavarāya and the enemy of Śambuvarāya'.

Bhujabala Vīra-Narasimha Vasantarāya.

30. About 20 inscriptions belong to the time of Kṛishṇarāya and range in date between Śaka 1430 and 1451. No. 371 engraved on the north *gōpura* of the temple at Chidambaram, mentions that, after setting up a pillar of victory at Siṁhādri-Poṭṭunūru, the king returned from that place, visited Poṉṉambalam (*i.e.* Chidambaram) and built the northern *gōpura* of the temple, perhaps as an act of gratitude for the victories that he had achieved in the north. Speaking of the same *gōpura* No. 374 says that, while the three other *gōpuras* were built by crowned kings, this was the work of god himself. Evidently it was supposed to be the highest or the most picturesque and attractive. We have already seen that the east *gōpura* was the work of Kōpperuñjiṅgadēva. In the Pāṇḍya inscriptions of the 13th century A.D. reference is often made to a *gōpura* of seven-storeys. Kṛishṇarāya's north *gōpura* was evidently built in Śaka 1438, Dhātṛi, the year in which he returned from Siṁhāchalam (*A.S.R.* for 1908–09, p. 181).

Kṛishṇarāya.

An inscription of Śaka 1435 from Bukkapaṭṇam states that the king who had gone to Śivanasamudram on state business ordered from there that the ceremony of *laksha-hōma* (a fire oblation in which ghee was poured 100,000 times into the fire-pit) might be performed at Penugoṇḍa, and on the closing occasion of that ceremony when the *pūrṇāhuti* is offered in the fire, the assessment on the *dēvadāya* and *brahmadāya* lands below the tank of Krottacheṟuvu, which having been tax-free from the time of Chikkodayalu had been assessed during subsequent political disturbances in the country, might be completely exempted from paying any taxes either in kind or in coin. The order was engraved on stone by command of Rāyasam Koṇḍamarasayya Dēmarasayya. The latter must have been an officer of the king and a son of Koṇḍamarasayya, the Brahman general of Kṛishṇarāya (*Annual Report* for 1912, p. 80, paragraph 55). The 'state affairs' which required the presence of king Kṛishṇarāya at Śivanasamudram, was evidently the rebellion raised by the Ummattūr chiefs, whose capital was at Śivanasamudra. This is referred to in the Amarāvatī inscription of Kṛishṇarāya published in *Ep. Ind.* Vol. VII. pp. 17 to 22. The political disturbances mentioned in the inscription must have been those connected with these same chiefs who, under the title *Penugoṇḍa-chakrēśvara*, had apparently held the whole country on the side of Penugoṇḍa, and asserted their independence already under Kṛishṇarāya's predecessor Vīra-Narasiṁharāya.

Laksha-hōma ceremony performed at Penugoṇḍa.

Rebellion of the Ummattūr chiefs.

The chiefs Eṟamāñchi Timmappa-Nāyaka and his son Tulukkaṇa-Nāyaka mentioned already in connection with the Sāḷuvas figure also in the time of Kṛishṇarāya as chiefs ruling Malāḍu. In Śaka 1430 (No. 427) Eṟamāñchi Tulukkaṇa-Nāyaka revived the car festival in the Āragaḷūr temple, which had remained neglected subsequent to the days of the Pāṇḍyan rule. No. 408 of the time of Bhujabala Vīra-Narasiṁharāya, already referred to, and No. 411 in which no king is mentioned, also refer to Tulukkaṇa-Nāyaka having instituted festivals and provided a car to the Āragaḷūr temple, which he called *Naraḷōkagaṇḍaṉ* after one of his own titles. From No. 403 we learn that the chief Eṟamāñchi Akki-Timmaya-Nāyaka, evidently the grandson of Timmappa-Nāyaka already mentioned, gave a village to a Brāhmaṇa named Śrī-Raṅgarājabhaṭṭa, son of Aruṇagirināṭha. The same chief is stated in No. 409 dated Śaka 1435, to have rehabilitated the deserted hamlet of Paṇattalai near Āragaḷūr under the name Immaḍi-Tulukkaṇanāyakaṇ-pēṭṭai and to have bestowed it on the *Kaikkōḷar* (weavers) and other classes as a *kaṭṭuguttagai* village by which they had to pay 3 *paṇam* for each loom and 3 for each plough, but were otherwise free from the obligations and assessments such as *echchōṟu*, *variśōṟu*, *āḷamañji etc.*

In a record of Śaka 1438 which comes from Kokkarāyanpēṭ the king receives, among others, the title 'Rājākkaḷ-tambirāṉ'. An interesting information about the reception in court accorded by the king to three *sthānikas* of the Āragaḷūr temple is recorded in No. 449. It appears that these had suffered some injustice at the hands of the authorities (*rājagara*) and accordingly went to Vijayanagara to represent their grievances to the king. Amaram Timmarasa who was the chief in waiting at the door of the king, introduced them to the sovereign and had their grievances redressed. It is also stated that before returning, each of the *sthānikas* was presented with a garland, a head dress, a horse and an umbrella.

No. 333 which is in Tamil verse says that in Śaka 1443 a certain Maṅgaraśaṉ granted the village of Chidambaranāthapuram to the temple at Chidambaram for the welfare of the king. This chief may be identical with Taraṇikka Maṅgaraśayyaṉ who is mentioned in No. 426 of 1909 as Kṛishṇarāya's viceroy in Tiruvaḍi-rājya (South Arcot district).

His officer, Maṅgaraśa.

The succession of kings supplied by No. 451 is somewhat similar to the one mentioned at the beginning of No. 408. These were Tammayarāya, Vīrapratāpa Narasā-Nāyaka, Vīrabhōga-Vasantarāya and Kṛishṇadēva-Mahāraya. Vīrabhōga-Vasantarāya is evidently a mistake for Vīra-Bhujabala Vasantarāya which, as noted already, was a surname of Vīra-Narasiṁharāya, the elder brother of Kṛishṇarāya.

The record registers a grant of eight permanent servants (*aḍiyār*) to the Kariya-perumāḷ temple at Āragaḷūr with a provision of 1,000 *kuḻi* of land for their maintenance, by one Mṛutyuñjaya-Nāyaka for the merit of his master, a certain Tirumalai-Nāyaka.

Other officers of the king.

Honnapa-Nāyaka, son of Bokkasam Dēvapa-Nāyaka (No. 165), already referred to in connection with the Sāḷuvas, Muddaṇa-Nāyaka (No. 194), Vākiṭa-Peddapa-Nāyuḍu, son of Bokkasam Peddapa-Nāyuḍu (No. 164) and Bhaṇḍārada Timmarasa (No. 216) are mentioned as other officers of Kṛishṇarāya. The last two inscriptions are dated in the Śaka year 1451 (expired), Virōdhin. As the first refers itself to the earlier half of Virōdhin *viz.* Vaiśākha *śu. di.* 15, it is not impossible that Kṛishṇarāya was still living at the time. But from the second inscription which is dated in Māgha, *śu. di.* 11, of that same year by which time, according to the two Kāñchī inscriptions, king Achyutarāya had been already crowned (on the 5th day of the dark half of the month of Kārttika; *A.S.R.* for 1908–9, p. 187), it has to be doubted if the writer of this inscription was right in mentioning Kṛishṇarāya as the ruling sovereign. But the statement in the body of the record that a gift of 36 *varāhas* was made to a feeding house at Yaḷape for the merit of Achyutarāya-Mahārāya, makes it more likely that the news of the coronation of Achyutarāya mentioned in the Kāñchī inscriptions had not yet reached the people at Yāḷpi but that they were in expectation of it. Meanwhile Kṛishṇarāya was evidently presumed to be the king.

Achyutarāya's coronation and the people at Yāḷpi.

31. A record of Tirumaladēva-Mahārāya dated in Śaka 1446 (No. 181) comes from Gōraṇṭla where another inscription of the same king had been already copied in 1912 (*Annual Report* for 1912, p. 80). He has been identified with a son of Kṛishṇarāya who, according to Nuniz, was elected by the king to succeed him on the throne but died soon after.

Tirumala.

32. The contents of No. 179 from Bukkapaṭṇam are similar to what have been noted already in connection with No. 180 under Kṛishṇarāya. The *dēvadāya* and the *brahmadāya* lands below the tank of Hosakere (Telugu: Krottacheruvu) which were tax-free since the time of Chikkavoḍeya had in the interim been assessed in coin and in kind, owing to political disturbances. Bhaṇḍārada Timmarasa, son of Apparasayya, restored the old order of things and declared the lands rent-free on the occasion of the *pūrṇāhuti*-oblation in the *lakshahōma*-ceremony which was performed at the instance of the king in Varadarāja-Ammana-pēṭe. Chikkavoḍeya mentioned here and in No. 180 must have been a person for whom the kings Kṛishṇarāya and Achyuta must have evidently had high regard. Perhaps by Chikkavoḍeya we have to understand Bukka I, the *younger* of the two brothers who founded the Vijayanagara empire. The political disturbances again mentioned in the Bukkapaṭṇam record of Achyutarāya indicate that after the death of the powerful Kṛishṇarāya there must have been once more a revolt by the Ummattūr chiefs. This explains why in the Kāñchī inscriptions, Achyuta is stated to have promised protection to Mallarāja of Ummattūr.

Achyuta and the *lakshahōma*-ceremony performed at Varadarāja-Ammana-pēṭe.

From Hāvinahāḷu Vīrapura comes a record (No. 195) which supplies the name Bukka-Amma, the grandmother of Achyutarāya and mother of Narasaṇa-Nāyaka. In another part of the record we learn that the name of her husband was Īśvara-Nāyaka. The village Doṇḍavaṭi, it is stated, was granted to the god Bukkēśvaradēva whose throne was established above the temple of Virūpākshadēva, on its west side, near the Sommaṇa-Nāyaka [pond]. No. 245 gives to king Achyuta the attribute 'who having performed the anointment of heroes and victors (had acquired) immeasurable prowess,' and records a grant to the temple of Mallikārjuna at Old Mōḍahaḷḷi made by an officer for the merit of the king and Rāmappayya 'the partner of the king in the administration of the country.' Rāmappayya who was evidently the chief minister of Achyuta is identical with the famous Rāmābhaṭlayya. Under orders of this Rāmābhaṭlayya a certain Peddirājayya communicated to the *reḍḍis* and *karṇams* of Krottacheṟuvu, that the tax (?) called *rāǰulagutta* had been remitted on all the lands belonging to that *māgaṇi* (No. 176). The same chief also announced the

remission of marriage fees and taxes on the income (?) of Brāhmaṇas (No. 177). No. 202 registers the foundation of a temple of Mukhyaprāṇanātha—a name given by the Brahmans of the Mādhva sect, to Hanumān—for the merit of the *Mahāmaṇḍalēśvara* Hiriya-Tirumalarāja, son of Salakayadēva-Mahā-arasu. This chief was the well known brother-in-law of the king who led a compaign against the Travancore country and who by his arrogant behaviour was the chief instrument in alienating the allegiance and sympathy of Achyuta's feudatory chiefs (*A.S.R.* for 1908–9, p. 190). The reconsecration of the Tillai Gōvindarāja-Perumāḷ shrine according to the Vaikhānasa ritual, in the reign of Achyuta, has been mentioned above in the general section on Chidambaram given at the beginning of this part.

Sadāśiva and remission of taxes on barbe rs.

33. Remission of taxes payable by barbers throughout the country was one of the first administrative measures adopted by the *Māhāmaṇḍalēśvara* Rāmarājayyadēva of the Karṇāṭa family, who set up on the Vijayanagara throne the puppet king Sadāśiva. This has been referred to in inscriptions frequently. No. 218 from Yāḷpi states that the concession was extended to the barbers (*nāyinda-vōja*) in Yaḷappeya-sīme. The *Mahāmaṇḍalēśvara* Rāmarāja-Vīṭhalarāja-Tirumalarājayyadēva Mahārāja, one of the viceroys of the king ruling the Rāyadurga-śīma, on hearing from the Brahmans of that district that a certain Haśāṇi-Hasu—evidently a Muhammadan chief—was collecting by force certain taxes which they were not obliged to pay, ordered after due investigation into accounts that these taxes were illegal and need not be collected anymore and that fines from people accruing in these *agrahāra*-villages, may henceforward be utilised for repairing temples, tanks, ponds and irrigation channels (No. 104). Viṭṭhala, the father of this Tirumalarājayyadēva, was the famous conqueror of the Travancore country and the viceroy for some time of the Tiruchchirāppaḷḷi-śīrmai (*A.S.R.* for 1908–9, p. 162). No. 105 from Rāyadrug mentions another son of Viṭṭhala named Kṛishṇamarāja and records the grant of the village Bāgināyanipalle in Rāyadurga-sīma. Still another viceroy of Sadāśiva was the *Mahāmaṇḍalēśvara* Komāra-Koṇḍrājayyadēva-Mahārāja who was in charge of the Vinukoṇḍa-sīma under orders of the *Mahāmaṇḍalēśvara* Rāmarāja Tirumalarājayya (No. 530). This chief must be identical with the Karṇāṭa king Tirumala I, who after the battle of Tālikōṭa stepped into the place of his elder brother Rāmarāja (Hemrāj) and became all powerful in the administration of the Vijayanagara empire. From copper-plate inscriptions we know that Tirumala I had four sons, *viz.* Rāma, Raṅga II, Raghunātha and Veṅkaṭa I—the second and fourth of whom ruled the Karṇāṭa kingdom subsequent to Tirumala. No. 215 of Śaka 1485 states that Raghunātharājayya, son of Rāmarāja-Tirumalarājayadēva-Mahā-arasu, made a grant to the temple of Siddhēśvaradēva. Still another subordinate of Sadāśivadēva was evidently the Tanjore Nāyaka ruler Achyutappa-Nāyaka, son of Śiṟu(Telugu: Chinna)-Śevvappa-Nāyaka, who in Śaka 1488 (No. 259) made a grant of the village Tiruveshkuḷam (Tiruvakuḷam) for the merit of Tirumalarājayya, *i.e.*, Tirumala I. I have stated elsewhere (*A.S.R.* for 1911–12, p. 175) that Tirumala must have succeeded Sadāśiva on the throne of Vijayanagara in or about Śaka 1493. No. 137 from Guṇḍāla supplies the latest date Śaka 1490 for Tirumala I, as a *Mahāmaṇḍalēśvara*. The inscription, it may be noted, does not mention the ruling sovereign Sadāśiva.

Subordinates of Sadāśiva.

Karnāṭa kings ; Ranga II.

34. The Karṇāṭa dynasty is represented in the year's collection by the three kings Raṅga II, Veṅkaṭa I and Raṅga VI. With the first are mentioned the chiefs Mēgōṭi-Timmā-Nāyuḍu, his subordniate Daḷavāyi Veṅkaṭappa-Nāyuḍu, and Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyakkar. The *gōpura* and the enclosure wall of the Rāmasvāmin temple at Rāyadrug were built by a native of Kundurpi under orders of a certain Veṅkaṭapati-Nāyanivāru who in Śaka 1648 is stated to have been ruling on the throne at Rāyadrug (No. 102). The son of Veṅkaṭapati-Nāyanivāru was Timmappa-Nāyanivāru who was ruling the same country in Śaka 1686 (No. 103). Apparently these were some later descendants of Daḷavāyi Veṅkaṭappa-Nāyuḍu the subordinate of Mēgōṭi-Timmā-Nāyuḍu, mentioned above. Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyakkar presented a number of villages to the temple at Chidambaram for the maintenance of festivals and food offerings (No. 359). This same chief also appears largely in the records of Veṅkaṭa I. found at Chidambaram. He declared completely tax-free all the villages owned by the temple from very early times (No.

369). The arrangement made by him for the proper conduct of these charities was known as Koṇḍamanāyakkar-kaṭṭaḷai. One of the stipulations of this *kaṭṭaḷai* was that the offering of 50 *taḷigai* of food to the god had to be distributed among Śaiva mendicants who went about with the beggar's bowl in their hands (பரதேசி or திருவோடு தாங்குமடியார்). From No. 362 we learn that the supervisor of all the services (*kaṭṭaḷai*) in the Chidambaram temple was a certain Namaśśivāya-Uḍaiyār. Muttu Kṛishṇappa-Nāyaka, the son of the above mentioned Koṇḍama-Nāyaka, appears also to have made some repairs to the temple during the reign of the same king. In a record of Śaka 1533 (No. 184) the gift is made for the merit of Chika-Veṅkaṭappa-Nāyaka, evidently one of the two Veṅkaṭas of the Hemrāj line (*Ep. Ind.* Vol. III. table facing p. 238).

Veṅkaṭa I.

One record from the Chidambaram temple which belongs to the reign of Raṅga VI (No. 271) is dated in Śaka 1565 (= A.D. 1643) and registers that a number of additions were made to the shrine of Tillai Gōvindarājasvāmin of the holy Chitrakūṭa, by the king himself. A big pavilion (*maṇḍapa*) was added in front of the shrine of Gōvindarājasvāmin. So also, the *gōpura* over the main shrine, the shrines (*vimāna*) of the goddesses Puṇḍarīkavalli-Nāchchiyār and Śūḍikkoḍutta-Nāchchiyār and the *maṇḍapa* in front of the shrine of Tiruvāḷi-Āḻvāṉ were added and five villages in which the Śrī-Vaishṇavas always dwelt were also granted. The four streets through which perhaps the gods and goddesses were to be carried in procession, were also defined.

Raṅga VI.

Other dynasties.

35. I noticed in my *Annual Report* for 1909, p. 110, a copper-plate grant from Rāmatīrtham which belongs to an early member of the family of Vishṇukuṇḍins. The only published record of that family is the Chikkulla plates of Vikramēndravarman II. The Rāmatīrtham plates are also being now edited by Prof. Hultzsch in the *Epigraphia Indica* and will shortly appear in that journal. Recently, a copper-plate grant (No. 7 of Appendix A) was discovered in the Gōdāvarī district by Mr. D. V. Prakasa Rao of Cocanada and was announced as relating to this family of kings. Mr. J. Ramayya Pantulu who secured them has been kind enough to lend them to me for examination. The alphabet in which the plates are written is much later compared with the Chikkulla and the Rāmatīrtham plates, and the execution of the letters too is very carelessly done. The first king mentioned is Vikramahēndra whose son was Gōvindavarman. The 'dear son' of the latter was the donor, the Mahārāja-Mādhavavarman some of whose eulogistic adjuncts found in this inscription are identical with similar phrases occurring in the Chikkulla and the Rāmatīrtham plates. Mahārāja-Mdhavavarman, also called Janāśraya-Mahārāja, having crossed the river Gōdāvarī with a desire to conquer the eastern region (*prāgdik*), presented the village Puliṁbūru in Guddavāṭi-vishaya to a Brahman who was an immigrant from Kuṇḍūru in Kammarāshṭra. If Vikramahēndra, perhaps a corrupt form of Vikramēndra could be identified with Vikramēndravarman II of the Chikkulla plates two further generations of the Vishṇukuṇḍins may be supposed to be supplied by the new plates. But it is very doubtful if in face of the later type of characters we would be justified in doing so. Anyhow it is certain that the kingdom of the Vishṇukuṇḍins must have been somewhere south of the river Gōdāvarī inasmuch as Mādhavavarman II *alias* Janāśraya-Mahārāja of our record, had to cross the Gōdāvarī in proceeding on a conquest of the eastern country.

Vishṇukuṇḍins.

36. Two Rāshṭrakūṭa records (Nos. 234 and 236) have been secured from Koḷagallu in the Bellary district. The first is dated in Śaka 888 and refers to the reign of Chalakkenallāta Akālavarsha [Kṛishṇa III]. Gajadharayya, the high priest of the monastery called Kārttikēya-tapōvana remitted the taxes on a land granted by a private individual. Evidently Kārttikēya-tapōvana comprised a tract of country over which Gajadharayya had full control. No. 236 states that Kṛishṇa died in Śaka 889, Kshaya and was succeeded on the throne by Khoṭṭigadēva. Here again Gajadharayya is mentioned and the god Kārttikēya is extolled as Jñānaśaktidhara, the son of Rudra, the leader of

Rāshṭrakūṭas; death of Kṛishṇa III and the accession of Khoṭṭiga.

the army of gods, the destroyer of the demon Tāraka and the very powerful one. The date of Kṛishṇa's death and Khoṭṭiga's accession to the throne are for the first time, supplied by this record.

Later Noḷambas.

37. No. 242 from Nēlapalli is a big rock inscription of the time of the later Noḷamba king Iṟiva-Noḷamba II, entitled Ghaṭe-yaṅkakāṟa and Pallavāditya. The record is not dated but the characters are old enough to justify our assigning it to the latter part of the 10th century A.D. The genealogy supplied at the beginning is similar to what was registered in the last year's report Part II, paragraph 14. We are first introduced to a certain Ēkavākya Iṟiva-Noḷamba (I); then, to his son Nanni-Noḷamba, his son Poḷalchōradēva, his son Vīra-Mahēndra, his son Vākyadēva and his son the ruling prince Iṟiva-Noḷamba II. Thus the Nēlapalle record supplies us with two generations of the later Noḷambas subsequent to Vīra-Mahēndra Noḷambādhirāja of the Karshaṇapalle inscription (No. 325 of 1912). The contents of the record are also interesting. The king being encamped at Ve[nvu]ṟu-Ponne in Paṟuvi-nāḍu, conferred the title of Mummaḍigavare Pallavāditya-Noḷamba-Seṭṭi (also referred in No 243) on one of the Baḷigāra-[merchants?] of Kōyatūru (*i.e.* Laddigam near Puṅganūr). The honour carried with it the paraphernalia of a horse, an umbrella-bearer, a throne, *aḍḍanige* and other such royal gifts. The merchant also received from the king the village Koḷatūra surnamed Pallavādityapura, in Puli-nāḍu as a *Vaiśyadatti* 'gift to a merchant,' perhaps to maintain the dignity which was thus conferred on him.

Kaḷachuri Bijjaladēva.

38. No. 113 from Nīlagunda is a Kaḷachuri record and belongs to the time of Tribhuvanamalla Bhujabalachakravartin Bijjaladēva. His subordinate Tribhuvanamalla Vīra-Pāṇḍyadēva, not mentioned in Dr. Fleet's *Dyn. Kan. Distr.*, is stated to have been ruling the districts of Kōgaḷi 500 and Kaḍambaḷige 1000, included within Noṇambavāḍi 32,000. The same chief was also serving under the Western Chāḷukya kings Sōmēśvara III and Jagadēkamalla II.

Hoysaḷas; Ballāḷa II and his son Narasiṁha II.

39. Another record from Nīlagunda (No. 116) in the Bellary district, refers to Vīra-Ballāḷa II and his son Narasiṁha II both of whom, we know, were powerful emperors of the Hoysaḷa dynasty. Of the former it is stated that 'with a single elephant he pushed back and killed, from Soraṭūr to the banks of Kṛishṇavēṇi (*i.e.*, Kṛishṇā), the army of Sēuṇa which numbered 200,000 infantry and 12,000 horse'. No. 123 adds that Ballāḷa II ruled a vast extent of territory which comprised the provinces of Gaṅgavāḍi 96,000, Noṇambavāḍi 32,000, Banavase 12,000, Huligeṟe 300, the two Beḷuvoḷas (?) and Māsavāḍi, right up to the banks of the Heddoṟe, *i.e.* Kṛishṇā. No. 126 states that he was 'the God of death to the Māḷavas; the king of birds (*i.e.* Garuḍa) to the serpents, *viz.*, the lords of Magadha; the submarine fire to the Pāñchāḷas; the *vajra*-weapon to the mountains, *viz.*, the Turushkas; the god Śiva to the cupid-like Nēpāḷas and a lion to the elephants, *viz.*, the Gurjaras. He was also the supreme emperor of the South (No. 126). Ballāḷa's officers mentioned in these records were Sameyada-Garuḍa Marmmarasa and Masaṇeya-Daṇḍanātha. The former built a (*Trikūṭa*) temple (now conserved under Government orders) for the gods Śiva, Vishṇu and Sūrya. No. 124 mentions the name of the architect of this temple, to be Bammōja. Narasiṁha II in No. 116 is stated to have killed in battle the chiefs Vikramapāḷa and Pāvusa; befriending the Chōḷa he killed, his enemies, the Kāḍava king (Kōpperuñjiṅga), the chief of Magara and the lord of the Pāṇḍyas; reinstated the Chōḷa in his kingdom and planted a pillar of victory at Sētu (*i.e.*, Rāmēśvaram). This boast of Narasiṁha has been confirmed by the Tiruvēndipuram inscription printed in *Ep. Ind* Vol VII, p. 160ff. Sōmēśvara, the son of Narasiṁha II, stopped at Kaṇṇanūr in the south to protect the Hoysaḷa interests and divided his dominion between his two sons Narasiṁha III and Rāmanātha, the latter getting all the Tamil territory owned by the Hoysaḷas and the former the Karṇāṭa country with its capital at Dōrasamudra (*i.e.* Haḷēbīḍu). One inscription of Rāmanātha has been copied at Āragaḷūr in the Salem district in which a certain Rāhuttarāyaṇ figures evidently as the chief officer of the king (No. 414). After Narasiṁha III and Rāmanātha the Hoysaḷa kingdom once again became united

under Ballāḷa III whose rule continued down to the very foundation of Vijayanagara by the brothers Harihara I and Bukka I. No. 471 from Kūgaḷūr in the Coimbatore district belongs to the reign of Ballāḷa III.

Kākatīyas; Rudrāmbā *alias* Rudradēva-Mahārāja.

40. Rudrāmbā, the daughter of Gaṇapati, who came to the throne in Śaka 1182 is represented by five inscriptions all of which come from Īpūru in the Vinukoṇḍa tāluka of the Guntur district. They supply for her the latest available date *viz.* Śaka 1211 (No. 536). The grants made are in favour of the temple of Allāḍanātha which was built according to No. 535 in or about Śaka 1179 for the merit of the *Mahāmaṇḍalēśvara* Kōṭa-Gaṇapamadēviyammaṅgāru. This lady chief was a daughter of the Kākatīya king Gaṇapati, a sister of Rudrāmbā and the wife of the Kōṭa chief Bēta. The title *Mahāmaṇḍalēśvara* prefixed to Gaṇapama in this inscription suggests that she must have been independently ruling her husband's dominions after the latter's death. In Śaka 1173, her husband Bēta must have been living, since in that year he is stated to have founded the temple of (Gōpīnātha-Vāsudēva) at Yenamadala (No. 142). In the Yenamadala inscription of Gaṇapāmbā which Professor Hultzsch has published in *Ep. Ind.* Vol. III, pp. 94ff, he states that Gaṇapāmbā after the death of her husband devoted herself to pious works and assumed the government of the small territory inherited from her deceased husband Bēta and his ancestors along with the title 'lord, etc.' which is in the masculine gender. This confirms what is suggested above, *viz.*, that Gaṇapama after the death of her husband did actually rule and assume the male titles of her family. Again, the cyclic year Saumya (corresponding to Śaka 1172) which is now lost in the original of the Yenamadala inscription but which Professor Hultzsch takes from an abridged translation of it found in the Kistna district *Manual*, is presumed to be the possibly correct date of that record. If this is true, the death of Bēta will have to be placed before Śaka 1172. But No. 142 was found to be clear in stating that Bēta was still alive in Śaka 1173. This, combined with No. 535 of Śaka 1179 which shows that Bēta was dead by that time leaves us to conclude that Bēta's death must have occurred some time between Śaka 1173 and Śaka 1179 and therefore also the date of the Yenamadala record of Gaṇapāmbā, which belongs to the period subsequent to the death of Bēta, could not be earlier than Śaka 1173.

The Kākatīya princess Gaṇapāmbā; her husband Kōṭa-Bēṭa; the date of her Yenamadala record.

Pratāparudradēva.

No. 163 of 1913 from Pāṇem supplies the name of a hitherto unknown minister of Pratāparudradēva named Mummaḍi Maṭṭaya who was in charge of the southern portion of the Kākatīya country, including Peḍakallu (*i.e.* Peṇḍekallu on the Southern Mahratta Railway).

Velanāṇḍu Chiefs.

41. The Velanāṇḍu chiefs who after the decline of the Eastern Chālukya kings in the Āndhra country, played a very prominent part even as independent sovereigns, are represented in the collection by three inscriptions which come from Guntur, Yenikepāḍu and Peddakodamaguṇḍla. These belong to the reign of the two kings Kulōttuṅga-Chōḍa Goṅkarāja (III) and his son Kulōttuṅga Rājēndra-Chōḍaya. From No. 144 of Peddakodamaguṇḍla we learn that a certain subordinate of king Kulōttuṅga-Chōḍa-Goṅka (III) together with those of the Haihaya chief Kāmarāja-Mallidēvarāja 'the lord of Māhishmatī and the ruler of the middle country right up to the banks of the Gaṅgā river' assigned to the great men of Goḍamagūḍa (*i.e.* Peddakodamaguṇḍla) the taxes *perusuṅka*, *vaḍḍarāvaḷa*, *bīraṇa*, *kollivīsa* (instituted by Boḍḍasa Bhīmana) and other tolls in order that services in temples and the maintenance of mendicants and students may be kept up in that village. The common interest which these subordinates of the Velanāṇḍu and the Haihaya kings had in the taxes at Peddakodamaguṇḍla suggests that the village was evidently one bordering between the two territories. In my report for 1910, page 117, paragraph 60, I have noted a few other inscriptions from the Palnāḍ tāluka which also relate to the Haihaya chiefs and their suzerains the Western Chāḷukya kings of Kalyāṇi.

From another record of the Velanāṇḍu family (No. 141) we learn that the temple of Buddhadēva, evidently the one at Dīpāladinne near Amarāvatī continued to be patronised by merchants (perhaps of the Hindu creed) and from No. 158, that at Bezvāḍa

in the 12th century A.D. there were two Vishṇu temples, *viz.*, Rājanārāyaṇa and Kēśava, whose traces are not seen to-day. The Buddha temple at Amarāvatī existed in the time of the Kōṭa chief Kēta II (*Ep. Ind.* Vol. VI., p. 148). A record of Manma-Kētarāja the grandson of this chief, copied in the Madras Museum also registers the gift of a lamp to the temple of Buddha. An inscription of Bayyamāmbā, perhaps wife of Manmakēta, is published in *Ibid.* p. 157f.

Gajapati kings of Orissa.

42. Three records from the Kistna district belong to the Gajapati kings of Orissa who, since the closing days of the first Vijayanagara dynasty, were trying to extend their dominion southward. In Śaka 1377, Gāṇadēva, a subordinate of Kapilēśvara-Gajapati (A.D. 1434 to 1469) (*Annual Report* for 1906, p. 81, paragraph 47), was permanently stationed at Koṇḍavīḍu. The Zakkampūḍi record (No. 148) which is not dated, belongs to his time and registers a grant made by prince Āmbidēvarāja. The village Zakkireḍḍipalle (*i.e.*, the modern Zakkampūḍi) was granted for worship in the temples of Pāpavināśadēva and Rudradēva at Bejavāḍa and for the maintenance of two feeding houses one of which was for the *jaṅgams* and the other for the *Brāpanas*. The *Jaṅgams* are the wandering mendicants and priests of the Liṅgāyata creed and the *Brāpanas* are the Brāhmaṇas. It may be noted that these two classes do not interdine. No. 156 belongs to the time of Purushōttama-Gajapati entitled Paharā Haṁvīra, who succeeded Kapilēśvara and reigned from A.D. 1462 to 1496 (Sewell's *Lists of Antiquities*, Vol. II, p. 188). The Yenikēpāḍu inscription (No. 157) noted above in connection with Kulōttuṅga-Chōḍa-Goṅka III, registers the grant of that village to the servants of the temple of Rājanārāyaṇa at Bejavāḍa, by the chief Kōmāra Hambīradēva-Mahāpātra. The record is not dated; but the name of this chief or prince is mentioned in the inscriptions of Kṛishṇarāya of the 16th century A.D. as one of the many generals of the Gajapati king, whom Kṛishṇarāya captured alive at Koṇḍavīḍu.

The Bahmanī king Muḥammad Shāh II and his general Masnad Ēli Kutumana Malka (*i.e.* Qutb-ul-Mulk).

43. In Śaka 1452, Khara (= A.D. 1530–31), a favourite feudatory of king Mahamandu Sāhu Sulutānu, named Masanada Ēli Kutumana-Malka-Oḍeyalu, conquered by his prowess the hill fortresses Koṇḍapalli and others, built a free feeding house (*laṅgara*) at Kēdārabād which he had himself founded close to Payyālagallu south of Koṇḍapalli, for the benefit of the forsaken, blind, decrepit and lame beggars and dervises and granted the two villages Kavurūru and Kēdārabād for the maintenance of this feeding house. By Mahamandu Sāhu Sulutānu must be meant the Bahmanī king Muḥammad Shāh II. in the latter part of whose reign "Quṭb-ul-Mulk Governor of Teliṅgāna declared his independence at Golkoṇḍa" (Sewell's *Lists of Antiquities*, Vol. II, p. 164). In Brigg's *Ferishta* has been recorded the fact that the Muhammadans took Koṇḍapalli from the Hindus in A.D. 1531. The powerful Kṛishṇarāya having now died the Muhammadans evidently found it a convenient opportunity to reconquer the fortresses that had been lost to them by the inroads of Krishṇarāya. No. 153 which is a Persian translation of the above inscription (No. 152) from Malkāpuram, states that in 931 A.H. (= A.D. 1524–25) Malik Quṭb-ul-Mulk granted villages for the maintenance of the *laṅgar*. The difference of date (*i.e.*, 5 years) between the Persian inscription and the Telugu inscription cannot be accounted for. It is important enough that we have in these two records the mention of Qutb-ul-Mulk who under the name Sultān Qulī Quṭb Shāh subsequently proclaimed his independence and became the first ruler of the Quṭb Shāhi dynasty of Golkoṇḍa.

Muhammad Qulī Quṭb Shāh of Golkoṇḍa and the Gajapati ruler Narasiṁha or Siṅgabhūpāla.

44. An inscription on a slab near Boḍagulo (No. 187) set up on the road from Kallikōṭa to Boirani, gives us some further information about this Muḥammadan king of Golkoṇḍa. It states that while Mahamandu Kulli Kudupā Nizām Pādaśā (*i.e.* Muḥammad Qulī Quṭb Shāh of Golkoṇḍa) was ruling the Āndhra country which was included within the three *liṅga* shrines (Triliṅga-madhyama) and was the lord of the 84 (*chaurāsi*) hill forts, his military officer born in the family of the noble and powerful Saiyads, a certain Śaha Sūkaralli Mōhaṇa Parītu overran by his prowess

the whole country from here (*i.e.*, Boḍagulo) to the Māḷajāṅghala mountain on the sea-coast and occupied it. At this time on the lion-throne of the Gajapati kings was ruling, a chief of the lunar race of the Sāḷvas, the victorious Narasiṁha. This Siṅgabhūpāla (*i.e.* Narasiṁha) who was born in the very same lunar race to which Bāhubalēndra belonged, reigned over the kingdom of Utkala (which included within it), the Rājamahēndra, Kāḷiṅga and Saurāshṭra countries. The chief Śaha (*i.e.* Śaha Sūkaralli Mōhaṇa Parītu) mentioned above, founded a tank on the west bank (?) of the Laṅgula river flowing by the side of Āsikā (Aska), in the Śaka year 1512, Virōdhin (=A.D. 1590–1) and called it Siṅgasāgara after the Gajapati ruler. The names of the Quṭb Shāhi king Muḥammad Qulī and of his friend and feudatory Bāhubalēndra (called Bhaybulander by Ferishta) are known (*Annual Report* for 1906, page 85). The Gajapati kingdom was from A.D. 1559 in the hands of a Telugu family of usurpers of which Mukundadēva and Bāhubalēndra were members. Narasiṁha or Siṅgabhūpāla mentioned in the Boḍagulo record would perhaps be another, of the same family. The name of the Saiyad chief, Shāh Sūkaralli Mōhan Barīd cannot be traced in Ferishta's account of the Quṭb Shāhi kings. From No. 237, we learn that Alam Shanwā Sāhēbaru had granted to a certain Haṇḍe Chikka-Malukapa-Nāyaka the village of Handaraḥāḷu in Baḷḷāridurga-sīma as a *jāghir* for *Vazīrship*. The date of the record is Śaka 1584 and the Muhammadan chief referred to is evidently Ālamghyr Pādshah, which must be a title or a surname of the Quṭb Shāhi king 'Abdullā Quṭb Shāh who ruled from A.D. 1611 to 1672. The big mosque at Vinukoṇḍa was errected during the reign of this king, by a certain Ali Rizā Khan (No. 531).

'Abdulla Quṭb Shāh.

In Śaka 1615 (= A.D. 1693–94), the *dēśāyis*, *dēśakulakarṇis* and the *nāḍu-kulakarṇis* of Mōke-sīme gave to Mallik Shāh (Mallikēśāyi) son of Bīr Mallik Shāh permission to build protective bastions (*hūḍe*) on the hillock near Vīrāpura and granted him also some land for doing this service (No. 229). Evidently this was a period when the dominion of Bījapur in which Bellary was included was indefinitely ruled either by the Muhammadans or by the Marāṭhas according as each came into power. No. 214 which records the building of the fort at Hirehāḷu (Bellary taluk) with its bastions and gateway by a certain Śivāji Mallahari Pant in A.D. 1751-52, indicates the unsettled state of the country when the building of forts and of *hūḍes* for the defence of the country was found necessary. The remains of the fort which was built by Mallahari Pant still exists at Hirehāḷu (Bellary *Gazetteer*, page 224). A certain Abudalu Husēnu servant of Abudulā-khānu who was a servant of Sēkajā-khānu, built a sluice for the tank at Kudaravalli (No. 161).

Other Muhammadan chiefs.

45. No. 244 from Nēlapalle which is not dated, commemorates the death of a follower of Śrīkaṇṭha son of Māvali-Vāṇavidyādhara *alias* Puḷalammaraiyaṉ, in a face-to-face tiger hunt (முகப்புலிசேவட்டை). The bold huntsman pierced the tiger. The tiger and the hero died together and land was granted in recognition of his prowess. No. 119 is a record of the death of another hero who died on the occasion when he fought in Banavāsi-nāḍu to rescue the cows of Nīrgunda.

A tiger hunt.

46. We know so little of the early history of the Velugōṭi family that practically nothing can be said of its members prior to their mention in the records of the Vijayanagara king Sadāśivarāya. A reference to the warlike Velugōṭi chiefs occurs, however, in a eulogistic poem about Kṛishṇarāya, but without mentioning, however, any particular names. In No. 173 from Mahānandi which is dated in Śaka 1332 (= A.D. 1410–11), three generations of these chiefs are given: Tipparāju, his father Pina-Tipparāju and his father Gaṅgaḷrāju Chenrāju entitled *Mahāmaṇḍalēśvara*, 'born of the matchless Chōḍa race', 'lord of the excellent city of Nandyāla', 'worshipper of the feet of Mahā-[Nandīśvara]' and 'the hero on the battle-field of Krottacherla-kōṭa (*i.e.*, Kōchcherlakōṭa in Palnāḍ)'. These names are not found in the usual dynastic list supplied by tradition and are accordingly of historical importance.

Velugōṭi chiefs.

47. Two records of the 19th century A.D. giving the English dates 1886, May 6 and 1888, April 13 and describing the extent of land granted, in terms of the English land measure of acres and cents, come from Peddakodamagunḍla in the Palnāḍ taluk of the Guntur district (Nos. 146 and 147). The former quotes an earlier inscription of Śaka 1435, Śrīmukha (= A.D. 1513–14) and states that one of the ancestors of the donor a certain Mantramūrtiguru, had after death actually become a Śiva-*liṅga* in the Uttarēśvara temple at Peddakodamagunḍla. The quoted record No. 143 also speaks of a teacher of the Pāśupata-Śaiva sect who had similarly become a Śiva-*liṅga* in the same temple. Evidently like the present day preceptors of Liṅgāyatas in the Kanarese country, these teachers of the Pāśupata-Śaiva sect, were buried in the temple premises with a *liṅga* fixed over their tombs. In course of time these latter came to be worshipped in the same manner as the *liṅgas* which had no connection with tombs. An instance is supplied by No. 112 which states that a chief of Rāyadurga granted a village for the worship of the *Īśvara-sthāna* of his mother, by which is evidently meant the shrine with *liṅga* built over her tomb. The popular opinion current about the famous Śaiva temples of the south, is that they must have been directly or indirectly connected with the tombs of some great saints. It is not unlikely that the majority of the extant Śiva temples are of this nature.

Teachers of the Pāśupata Śaiva sect and the Śiva-*liṅgas*.

Order—No. 920, Public, dated 4th August 1914.

Recorded.

2. The number of inscriptions copied and examined fell from 614 in the year 1912–13 to 438 in 1913–14. The importance of proceeding with this work with all reasonable speed has more than once been emphasized by the Government, and they hope that the Assistant Superintendent will ensure that nothing is allowed to interfere with its progress.

3. The proposals of the Assistant Archæological Superintendent in regard to the publication of inscriptions, detailed in paragraph 3 of Part I of the report, are approved. The Government trust that the general instructions which they have recently issued regarding this section of the work will result in a greatly increased output.

4. The programme of work for the next field season is approved.

5. The Government note with pleasure the valuable assistance kindly given by the Honourable Diwan Bahadur L. D. Swamikannu Pillai, as well as that tendered by the gentlemen named in paragraphs 9 and 10 of the Assistant Superintendent's report.

(True Extract.)

A. Butterworth,
Ag. Chief Secretary.

To the Assistant, Archæological Superintendent for Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Political Department.
,, the Government of India, Department of Education (with C.L.)
,, the ,, of Burma.
,, the ,, of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L.).
Editors' Table.

List of Public Institutions, Libraries, etc., to which copies of Archæological Survey Reports are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA.

United Kingdom.

Aberdeen University Library. Aberdeen.
Royal Library, Windsor Castle, Berks.
Birmingham University Library.
Bendall Library, Cambridge.
Cambridge University Library, Cambridge.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Irish Academy, 19, Dawson Street, Dublin.
Trinity College Library. Dublin.
Advocates' Library, Edinburgh.
University Library, Edinburgh.
Royal Society, Edinburgh.
Royal Scottish Museum, Edinburgh.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Glasgow University Library, Glasgow.
British Museum Library, Great Russell Street, Bloomsbury, London. W.C.
Folklore Society, 11, Old Square Lincoln's Inn, London, W.C.
India Office Library, London, S.W.
Imperial Institute, London.
Library of the Oriental Department of the British Museum, London, W.C.
London Library, St. James Square, London, S.W.
London University Library, Imperial Institute, London, S.W.
National Art Library, South Kensington Museum, London.
Royal Academy of Arts, Burlington House, Piccadilly, London, W.
Royal Anthropological Institute of Great Britain and Ireland, 50, Great Russell Street, London, W.C.
Royal Asiatic Society, 22, Albemarle Street, London, W.
Royal Colonial Institute, Northumberland Avenue, London, W.C.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Royal Society, Burlington House, Piccadilly, London, W.
Society of Antiquaries of London, Burlington House, Piccadilly, London, W.
Society for the Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, London, W.C.
Society for the Promotion of Hellenic Studies, London.
Bodleian Library, Oxford.
Indian Institute, Oxford.

France.

Bibliothéque Nationale, Paris.
Bibliothéque J. Doucet 19, Rue Spontine in Paris.
Directeur Général de l'Union Coloniale Francaise, 44, Chaussé d'Antin, Paris.
The Ecole speciale des Langues Orientales, Vivantas, Paris.
Institut de France, Paris.
Institut Ethnogrophique International de Paris, 28, Rue Bonaparte, Paris.
Musée Guimet, 7, Place d'léna, Paris.
Revue Archéologique, 28, Rue Bonaparte Paris.
Société Asiatique, 1, Rue de Seine, Paris.
University of Lyons.

Germany.

Königliches Museumfür Völkerkunde, Berlin.
Königliche Preussische Akademie der Wissenschaften, Berlin.
Royal Library, Berlin.
Königliche Gesellschaft der Wissenschaften zu Göttingen, Göttingen, Germany.
Bibliothek der Deutschen Morgenlandischen Gesellschaft, Halle (Saale) Germany.
Royal Library, Munich, Bavaria.

Austria.

Hungarian Academy, Buda-Pesth.
Imperial Academy of Sciences, Vienna.

Italy.

R. Biblioteca Nazionale, Centrale di Firenze, Italy.
Societá Asiatic Italiana, Firenze, Italy.
Secretary Rivista di Storia Antica, Padova, Italy.
American School of Classical Studies at Rome.
Biblioteca Nazionale, Vittorio Emanuele, Rome.
British School at Rome, Palazza Odescalchi, Piazza S. S. Apostoli, Rome.

Holland.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Koninklijk Instituut van Nederlandsch Indië, The Hague, Holland.

Russia.

Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.

Denmark.

National Museum, Copenhagen, Denmark.
Royal Library, Copenhagen, Denmark.

Belgium.

Academie Royale d'Archeologie de Belgique, Anvers.

Sweden.

University Library, Upsala.

Norway.

University Library, Christiana.

Greece.

British School at Athens, Greece.
La Société Archeologique d'Athènes, Athèns.

Japan.

President, Asiatic Society of Japan, Tokio.

China.

North China Branch of the Royal Asiatic Society, Shanghai.

America.

Field Museum of Natural History, Chicago, U.S.A.
American Oriental Society, 235, Bishop Street, New Haven, Conn., U.S.A.
Free Library of Philadelphia, U.S.A.
Library of Congress, Washington, U.S.A.
Secretary, National Museum, Washington, U.S.A.
Smithsonian Institution, Washington, D.C., U.S.A.
The American Philosophical Society, 104, South Fifth Street, Philadelphia, U.S.A.

Siam.

Vajiranana National Library, Bangkok.

British Colonies.

Royal Asiatic Society, Ceylon Branch, Colombo.
The Museum, Canterbury, New Zealand.
Melbourne Library, Melbourne, Australia.
Victoria Public Library, Perth, Western Australia.
Literary and Historical Society, Quebec, Canada.
University Library, Sydney, New South Wales.
Straits Branch, Royal Asiatic Society, Singapore.

Foreign Colonies.

Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
De l'Institut Francais d'Archèologie Orientale du Caire, Cairo, Egypt.
Museum of Arabic Art, Cairo, Egypt.
De l'Ecole Francaise d'Extreme Orient, Hanoi, Indo-China.
Ethnological Survey for the Philliphine Islands, Department of Interior, Manila.

II.—INDIA.

(1) Imperial.

Imperial Library, Calcutta.
Indian Museum, Calcutta.
Department of Education Library, Delhi.
Central Library, Army Headquarters, Simla.

(2) Provincial.

Madras.

The Government College, Kumbakonam.
Christian College Library, Madras.
Government Central Museum, Madras.
Pachaiyappa's College, Madras.
Presidency College, Madras.
Public Library, Madras.
School of Art, Madras.
Secretariat Library, Fort St. George.
University Library, Madras.
St. Aloysius College, Mangalore.
Noble College, Masulipatam.
The Sanskrit College, Mylapore.
The Government College, Rajahmundry.
The Teachers' College, Saidapet, Chingleput district.
St. Joseph's College, Trichinopoly.
S.P.G. College, Trichinopoly.
Maharaja's College, Trivandrum.
The Sanskrit College, Tiruvadi.
Maharaja's College, Vizianagram.
Telugu Academy, Pudupet, Madras.

Bombay.

Gujarat College, Ahmedabad.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
Elphinstone College, Bombay.
Prince of Wales Museum, Bombay.
St. Xavier's College, Bombay.
Secretariat Library, Bombay.
School of Art, Bombay.
University Library, Bombay.
Wilson College, Bombay.
The College of Science, Poona.
Deccan College, Poona.
Fergusson College, Poona.

Bengal.

Wesleyan Mission College, Bankura.
Barisal Public Library, Barisal.
Burdwan Raj Public Library, Burdwan.
Asiatic Society of Bengal, 57, Park Street, Calcutta.
Bangabasi College, Calcutta.
Bengal Chamber of Commerce, Calcutta.
Bangiya Sahitya Parishad Sabha, Calcutta.
Bethune College, Calcutta.
Calcutta Historical Society, Calcutta.
Calcutta University Institute, College Square, Calcutta.
Chaitanya Library, 4--1, Beadon Street, Calcutta.
Church Mission Society, Calcutta.
Economic Museum, Calcutta.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
Goethals' Indian Library, 30, Park Street, Calcutta.
Government School of Art, Calcutta.
Library of the United Service Club, Calcutta.
L.M.S. College, Bhowanipur, Calcutta.
Mahabodhi Society, Baniapooker Lane, Calcutta.
Metropolitan Institution, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College Library, 1, College Square, Calcutta.
Scottish Churches College, Calcutta.
Secretariat Library, Writers' Buildings, Calcutta.
University Library, The Senate House, Calcutta
Hoogly College, Chinsura.
Chittagong College.
Beer Chandra Public Library at Comilla.
Dacca College.
Notthbrook Hall Library, Dacca.
Provincial Library, Dacca.
Jaganath College, Dacca.
Krishnagar College, Krishnagar.
Daulatpur Hindu Academy, Khulna.
Midnapur College, Midnapur.
Narail Victoria College, Narail.
Rajshahi College, Rajshahi.
Varendra Research Society, Rajshahi.
Serampore College, Serampore.
Civil Engineering College, Sibpur.

Bihar and Orissa.

Bihar National College, Bankipore.
Bihar and Orissa Secretariat Library.
Bihar School of Engineering, Bankipore.
Patna College, Bankipore.
Ravenshaw College, Cuttack.
St. Columba's College, Hazaribagh.

United Provinces.

Agra College, Agra.
Palace Library of the Most Revd. the Archbishop at Agra.
St. John's College, Agra.
Lyall Library, Aligarh.
M.A.O. College Library, Aligarh.
Christian College, Allahabad.
Muir Central College, Allahabad.
Panini Office, Allahabad.
Public Library, Allahabad.
Secretariat Library, Public Works Department, Allahabad.
University Library, Allahabad.
Carmichael Library, Benares.
Central Hindu College, Benares.
Queen's College, Benares.
Sanskrit College, Benares.
Christ's Church College, Cawnpore.
Canning College, Lucknow.
Provincial Museum Library, Lucknow.
Public Library, Lucknow.
Lyall Library, Meerut.
Archæological Museum, Muttra.
Thomason College, Roorkee.

Punjab.

Khalsa College, Amritsar.
Aitchison College, Lahore.
Central Training College, Lahore.
Dyal Singh College, Lahore.
Dayanand Anglo-Vedic College, Lahore.
Forman Christian College, Lahore.
Government College Library, Lahore.
Islamia College, Lahore.
Museum Library, Lahore.
Punjab Historical Society, Lahore.
Punjab Public Library, Lahore.
Secretariat Library, Public Works Department, Lahore.
University Library, Lahore.

Delhi.

The Museum, Delhi.
Public Library, Delhi.
St. Stephen's College, Delhi.

North-west Frontier Province.

Peshawar Museum, Peshawar.
Secretariat Library, Peshawar.

Burma.

Myanma Awtha Club, Kyaiklat, Pyapon District.
Mandalay Public Library, Mandalay.
Buddhist Library, Nathinggyaung, Bassein District.
Buddhist Propaganda Society, Pegu.
Young Men's Buddhist Association, Pegu.
Baptist College, Rangoon.
Bernard Free Library, Rangoon.
Burma Research Society, Rangoon.
Cedi Yengana Association Library, Shwe Dagon Pagoda, Rangoon.
Phayre Museum, Rangoon.
Rangoon College, Rangoon.
Rangoon Literary Society, Rangoon.
Secretariat Library, Rangoon.
Soolay Pagoda Library, Rangoon.
Teachers' Institute, Rangoon.
Trustees of the shwe Dagon Pagoda, Rangoon.
Young Men's Buddhist Association, Rangoon.

Assam.

Cotton Library, Dhubri.
Cotton College, Gauhati.
Curzon Hall Library, Gauhati.
Government Library, Shillong.
Secretariat Library, Shillong.
Victoria Jubilee Library, Tezpur.

Central Provinces.

Public Library of Amraoti Town.
High School Committee, Balaghat.
Government College, Jubbulpore.
Training College, Jubbulpore.
Jagannath High School, Mandla.
Hislop College, Nagpur.
Morris College, Nagpur.
Museum Library, Nagpur.
Secretariat Library, Nagpur.
Victoria Technical Institute Library, Nagpur.
Public Library, Saugor.
Victoria Library, Seoni.

(3) Native States.

Mysore.

Central College, Bangalore.
Indian Institute of Science, Bangalore.
Chief Commissioner of Coorg's Library, Bangalore.
Maharaja's College, Mysore.

Hyderabad.

Resident's Library, Hyderabad.
Nizam's State Library, Hyderabad.
Nizam's College Library, Hyderabad.

Central India.

Rajkumar College, Indore.
Dhar Museum Library, Dhar.
Library of the Agent to the Governor-General, Indore.

Rajaputana.

College Library, Ajmer.
Rajaputana Museum, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmere.

Baroda.

Library of the Resident at Baroda.
Baroda Museum.

Kathiawar.

Sir Bhagwatsingji Library, Gondal (Kathiawar).
Watson Museum of Antiquities, Rajkot.

Travancore.

Travancore Darbar.

Gwalior.

Gwalior Darbar.

Chamba.

Bhuri Singh Museum, Chamba.

Government of Madras.

PUBLIC DEPARTMENT.

Recd.	1915	*Enclosures*
Regd.		*Spare copies*

G.O. No. 1260, 25th August 1915.

BOMBAY BRANCH
OF THE
Royal Asiatic Society.

Epigraphy.

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1914–15.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

Read—the following paper :—

Letter—from M.R.Ry. H. KRISHNA SASTRI Avargal, B.A., Rao Sahib, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Chief Secretary to Government (through the Superintendent, Archæological Survey).
Dated—Ootacamund, the 11th August 1915.
No.—379.

I have the honour to submit the stitched proof of my *Annual Report* on epigraphy for 1914–15, with the photographs taken during the field season under review. I request that as usual I may be supplied with forty spare copies of the report for distribution among my friends and scholars who are interested in epigraphy.

PART I.

I have the honour to submit my *Annual Report* for the year ending 31st March 1915.

2. As regards the work done in connection with the publication of *South-Indian Inscriptions* it may be stated that galley proofs of Part V of Volume II were corrected and returned to the Press. Revised page proofs have been called for to insert in the index a few additional articles pertaining to the part under publication. The necessary materials for Part III of Volume III of the same publication are also being collected, the tentative texts already made being again compared with the originals, and the translations prepared. I hope to send the manuscript to the Press very soon.

The materials for a volume of Telugu inscriptions and for one of Kanarese inscriptions are under preparation by the Telugu and the Kanarese Epigraphical Students of this office.

M.R.Ry. S. V. Venkatesvara Aiyar Avargal, M.A., of the Kumbakonam College, has been supplied on his own requisition with estampages of thirty inscriptions from the Malabar district for publication in the *South-Indian Inscriptions*.

OFFICE ROUTINE.

3. In G.O. No. 89, Public, dated 20th January 1915, the Government was pleased to sanction the retention of the temporary establishment for drawing up the ephemeris, for a period of six months. Mr. T. Raja Rao, B.A., was appointed as the Kanarese Epigraphical Student and joined office on 25th August 1914.

TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

4. I left Ootacamund with Mr. P. Visvanatha Aiyar, my Photographer, on the 5th January 1915, to inspect certain temples of the south and to copy inscriptions in the ancient shrines of Śrīśailam and Ahōbalam in the Kurnool district. I availed myself of this opportunity to secure some photographs of images to illustrate my Hand-book on Iconography which has been submitted to Government. I returned to head-quarters on 11th March 1915.

The following is the diary of my travelling :—

1915.

January 5th.—Ootacamund to Sankaridrug.
" 6th.—Sankaridrug to Trichengode.
" 7th.—Trichengode to Namakkal.
" 8th.—Namakkal to Trichengode.
" 9th.—Trichengode to Maṅgalam and back.
" 10th.—Trichengode to Salem *via* Sankaridrug. Visited Tāramaṅgalam.
" 11th.—Arrived at Conjeeveram.
" 12th.—Conjeeveram.
" 13th and 14th.—Conjeeveram to Chidambaram.
" 15th.—Chidambaram.

1915.

January 16th.—Chidambaram to Kumbakonam.
" 17th and 18th.—Kumbakonam.
" 19th.—Kumbakonam to Tanjore.
" 20th.—Visited Māriyammaṇkōvil and Tiruvaiyāṟu.
" 21st.—Tanjore to Mannārguḍi.
" 22nd.—Mannārguḍi to Tiruvārūr. Visited Tillaiviḷāgam.
" 23rd.—Tiruvārūr to Tanjore.
" 24th.—Tanjore to Madura.
" 25th to 28th.—Madura.
" 29th.—Madura to Rāmēśvaram.
" 30th.—Rāmēśvaram to Madura.
" 31st and 1st February.—Madura.
February 2nd and 3rd.—Madura to Madras.
" 4th to 6th.—Madras.
" 7th to 8th.—Madras to Nandyal.
" 9th.—Nandyal.
" 10th.—Nandyal to Ātmakūr.
" 11th.—Ātmakūr to Bhīmanikollam.
" 12th.—Bhīmanikollam to Śrīśailam.
" 13th to 19th.—Śrīśailam.
" 20th.—Śrīśailam to Peddacheruvu.
" 21st.—Peddacheruvu to Ātmakūr.
" 22nd and 23rd.—Ātmakūr.
" 24th.—Ātmakūr to Nandyal.
" 25th.—Nandyal.
" 26th.—Nandyal to Ahōbalam.
" 27th to 6th March.—Ahōbalam (lower and upper.)
March 7th.—Ahōbalam to Nandyal.
" 8th.—Nandyal.
" 9th to 11th.—Nandyal to Ootacamund.

Tours of the Establishment.

5. Mr. C. R. Krishnamachari, the Telugu Epigraphical Student, started on tour on 4th May 1914, visited a few villages of the Madanapalle taluk in company with the supervisor deputed by the Revenue Settlement officer to learn the method of taking impressions of stone inscriptions, copied all the lithic records found in the villages of the Hadagalli taluk of the Bellary district and returned to Ootacamund on 22nd July 1914.

Mr. P. Visvanatha Ayyar, Photographer and Artist, left for Chidambaram on the 18th May and was engaged until 13th June 1914 in preparing the sketches of 93 figures representing the various dancing postures figured on plates I to IV of my last *Annual Report.* The Senior Assistant was deputed on the 6th July 1914 to examine and copy the descriptive verses engraved in Grantha characters above these dancing figures (*ibid.* pages 74 to 81).

Mr. K. V. Subrahmanya Aiyar, my Junior Assistant, went on his first tour on the 3rd August last and after securing copies of inscriptions from the villages of the Tanjore and Trichinopoly districts and of the Pudukkōṭṭai State noted in the programme submitted with my last *Annual Report*, returned to head-quarters on the 6th October 1914. He was accompanied by Mr. G. V. Srinivasa Rao, the Tamil Epigraphical Student, who had to be trained in the process of copying inscriptions and doing other miscellaneous routine work connected with it in camp. Mr. G. Venkoba Rao continued the tour in the Pudukkōṭṭai State and remained in camp from the 5th October 1914 to 3rd January 1915. He also copied the inscriptions from the villages selected for examination in the Madura, Ramnad and Tinnevelly districts. Mr. Subrahmanya Aiyar started again on his second tour on the 5th January 1915 and was accompanied this time by Mr. T. Raja Rao, the newly entertained Epigraphical Student, who had to get himself tutored in tour work. After inspecting the villages in the North Arcot, South Arcot, Chingleput, Salem, Coimbatore and Malabar districts they returned to head-quarters on 6th March 1915. I am glad to state that the programme of work for 1914–15 has been worked out almost in its entirety. The *talukwar* inspection of villages in the Ambāsamudram taluk, which had inevitably to be postponed, will be taken up early this year.

The year's work.

6. The important discovery of an Aśōka edict at Maski in His Highness the Nizam's Dominions, recently made by Mr. Beadon deserves prominant mention. Mr. L. Bishop of the Hutti gold-field informed me of it and sent an eye copy of the record for my inspection. The mention of the great Buddhist king both by his title *Dēvānampiya* and his proper name Aśōka, is a special feature which lends particular importance to the record. A separate detailed report on the subject will soon be drawn up and submitted to Government.

The final proof of the *Annual Report* for 1913-14, an advance copy of which was submitted to Government on the 16th July 1914, was read for the last time and passed for printing with the necessary corrections, on the 11th August 1914. The whole of my office establishment was engaged in this and other work connected with the *Annual Report* such as completing the transcripts of the inscriptions, distributing them into the respective files, preparing index tickets for reference, *etc.*, till about the end of July. A summary of my last *Annual Report* was at the same time submitted to the Director-General of Archæology and the Government Epigraphist for India.

7. One hundred and seventy-nine villages were examined and 620 inscriptions copied during the year under report. All the inscriptions included in Appendices B and C have been tentatively transcribed. As many as 105 photographs and 104 sketches were prepared by my Photographer-Draftsman Mr. P. Visvanatha Aiyar. Appendix A includes 11 copper-plates examined during the year. Some of these which are interesting documents of the Eastern Chāḷukya and the Vijayanagara dynasties, will be noticed in their due place in Part II of this report. Five which belong to the Saṅkarāchārya-*maṭha* at Kumbakonam were received through the kindness of Mr. S. V. Venkatesvara Aiyar, M.A., of the Kumbakonam College. The contents of these also are discussed in my remarks on the Saṅkarāchārya-*maṭha* at p. 116 in Part II below. The originals of No. 10—a Western Chāḷukya record known as the Togarchēḍu plates and published by Dr. Fleet with facsimile plates in Vol. VI of the *Indian Antiquary*, pp. 85 ff. were secured by me at Nandyal, while I was on my way to Śrīśailam. Mr. Ramabhadrayya brought these plates to me and expressed his willingness by a written arzi to make a present of them to the Madras Museum. He desires that the presentation may be duly acknowledged by Government. The Penugoṇḍa plates secured through the *Karnam* of Kañchasamudram and referred to in Part I, paragraph 9, of my last *Annual Report* have been since purchased for the Government Museum, Madras.

8. Of the miscellaneous work turned out by this office during the year under report may be mentioned: (1) furnishing the Collector of Kurnool with detailed abstracts of 21 inscriptions from Tripurantakam in the Markapur taluk; (2) preparing for the Archæological Superintendent, a list of villages in the 23 districts where inscriptions had been copied, to facilitate his compiling the new list of ancient monuments for conservation required by Government; (3) supplying the Honourable the Advocate-General at Madras with a note on the question whether or not water was treated in ancient inscriptions as Crown property; (4) furnishing Mr. L. Bishop with texts and translations of inscriptions from Hutti, Medrayancota and Kuldakal whose photographs and tracings he had kindly sent to me for examination and (5) deciphering seven Tamil inscriptions for Mr. Bell, the Archæological Commissioner, Ceylon.

Conservation.

9. During my recent visit to Śrīśailam I found a beautiful small temple at the foot of the steps leading to the Pātāḷagaṅgā from the Mallikārjuna temple. It is in a much neglected condition, its walls and pillars being almost shifted from their positions by the floods in the Kṛishṇā. The temple enshrines a broken marble image of Vṛishāntika (?) leaning against a bull. The pillars are well carved and there are good, though tiny, figures of the several forms of Śiva all round the temple. It deserves to be conserved on account of its architectural details. There are no inscriptions on the temple.

10. The following additions were made to the office library during the year under review :—

Indian Antiquary, Volume XLIII (April to December 1914).
Do. Volume XLIV (January and February 1915).
The Journal of Indian Art and Industry, Nos. 126 and 127.

Annual Report of the Archæological Survey for 1913–14, Southern Circle.
Do. do. Eastern ,,
Do. do. Frontier ,,
Do. do. Burma ,,
Do. do. for 1912–13 and 1913–14, Western ,,

Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, 1912–13.

Epigraphia Indica, Volume XI (Parts VII and VIII).
Do. Volume XII (Parts I and II).

Epigraphia Indo-Moslemica 1911–12.

Epigraphia Zeylanica, Volume II (Part II).

A descriptive catalogue of the Sanskrit manuscripts, Volume XVII by Messrs. Rangacharya and Kuppuswami Sastri.

Annual Report of the Director-General of the Archæological Survey of India for the years 1909–10 and 1910–11.

The Arts and Crafts of India and Ceylon—A. K. Kumaraswami.
Visvakarma (Parts VII and VIII) Do.
Oriental Bibliography, Volumes XXIII and XXIV.
South Indian Palæography.—Dr. Burnell.
Antiquities of Indian Tibet, Part I—A. H. Franke.
The Legend of Gaudama (2 volumes)—Bigandet.
The Mahāwaṁśa—Geiger.
The Private Diary of Ananda Ranga Pillai from 1736 to 1761.
Catalogue of the coins of the Indian Museum (Parts I to IV).
Vishṇupurāṇa (Translation)—Wilson.
The Tamilian Antiquary (2 Volumes).
Jīvakachintāmaṇi.
Maṇimēgalai.
Padiṟṟuppattu.
Pattuppāṭṭu.
Puṟanāṉūṟu.
Śilappadigāram.
Kalittogai.
Śūḷāmaṇi.
Iṟaiyaṉār Agapporuḷ.
Tolgāppiyam (Śolladigāram).
Tañjaivāṇaṉkōvai.
Vijayavilāsamu.
Śrīraṅgamāhātmyamu.
Kumārasambhavamu.
Bāla-Vyākaraṇamu.
Lakshmīnārāyaṇīyamu.
Andhra History, Part II.
Pratāparudrīyamu.
Gurubālaprabōdhikā.
Kāḷidāsacharitraprakaraṇamu.
Bhōjaprakaraṇamu.
Biographies of the Telugu poets—Sriramamurti.
Lives of the Telugu poets—Veeresalingam Pantulu.
Rāmadāsacharitamu.
Palnāṭivīracharitramu.
Kākusthavijayamu.
Uttaraharivaṁśamu.
Harivaṁśamu.
Appakāviyamu.
Kuchēlōpākhyāṉamu.
Bahuḷāśvacharitramu.
Mārkaṇḍēyapurāṇamu.
Sudakshiṇāpariṇayamu.
Kūrmapurāṇamu.

Pañchatantramu.
Kuvalayāśvacharitramu.
Bhīmakhaṇḍamu.
Narasabhūpālīyamu.
Raṅgarāyacharitramu.
Rasikajanamanōbhirāmamu.
Rājaśēkharavilāsamu.
Hariśchandrōpākhyānamu.
Vikramārkacharitramu.
Pāṇḍuraṅgamahātmyamu.
Vasucharitramu.
Āndhra Bhāgavatamu (2 Volumes).
Āmuktamālyada.
Prabhāvatīpradyumnamu.
Kaḷāpūrṇōdayamu.
Rāghava-Pāṇḍavīyamu.
Bhāratamu (7 Volumes).
Krishṇarāyavijayamu.
Uttararāmāyaṇamu.
Bhāskara Rāmāyaṇamu.
Manucharitramu.
Āndhra Vishṇupurāṇamu.
Rāmābhyudayamu.

List of drawings prepared in the office of the Archæological Superintendent, Madras.

List of photo-negatives prepared in the same office.

Indian Review—Volume XV (Nos. 4 to 12).
Do. Volume XVI (Nos. 1 to 3).

List of villages in the districts of the Madras Presidency (2 copies).

Index to the Travancore Archæological Series, Volume I.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy, during 1914–15 :—

Expenditure—

	Rs.	A.	P.
Assistant Archæological Superintendent	5,175	0	0
Establishment	7,868	15	0
Temporary establishment for Ephemeris	840	0	0
Assistant Superintendent's travelling	674	14	0
Establishment travelling	1,930	1	3
Contingencies	2,877	10	4
Famine batta	46	4	1
Total ..	19,412	12	8

Receipts—

By sale of photo-prints	41	5	0

12. Inscriptions copied at the following places are registered in appendices B and C :—

I.—*Bellary district.*—* 32 villages in the Haḍagalli tāluk.

II.—*Chittoor district.*—Ālēṭipalle, Baḍikāyalapalle, Guḍipalle† (hamlet of Bīraṅgi), Kottakōṭa, Mallela.

III.—*Kurnool district.*—Lower Ahōbalam, Upper Ahōbalam, Śrīśailam, Ātmakūr, Nāgalūṭi.

IV.—*Madura district.*—Kottaguḍi, Madura, Pudūr.

V.—*Kamnad district.*—Aruppukkōṭṭai, Emanēśvaram (hamlet of Paramakkuḍi), Kōvilaṅguḷam, Kariśalkuḷam,† Paḷḷimaḍam (hamlet of Tiruchchuḷi), Rāmēśvaram, Śevilipaṭṭi,† Sundarapāṇḍyaṉ, Tiruchchuḷi, Tiruvāḍāṉai, Tōṭṭlampaṭṭi †.

VI.—*South Arcot district.*—Chidambaram.

* Ninety-eight other villages were also examined but contained no inscriptions.
† Places marked with a dagger were examined but contained no inscriptions.

VII.—*Tanjore district.*—Kumbakōnam, Dārāśuram, Tirumaṇañjēri, Tiruppanandāḷ, Tiruvaigāvūr.

VIII.—*Tinnevelly district.*—Śaṅkaranayinārkōyil.

IX.—*Trichinopoly district.*—Trichinopoly (Grand Anicut *), Kāmarasavalli, Puttūr, Raṭnagiri, Tiruveṟumbūr.

X.—*Pudukkottai State.*—Ambukōvil, Ammaṇkurichchi, Śembāṭṭūr, Koḷattūr, Kuṉṉāṇḍārkōyil, Nāṅgupaṭṭi, Peruṅgaḷūr, Satyamaṅgalam, Śittaṇṇavāśal, Tiruvaraṅguḷam, Tiruveṅgavāśal, Veḷḷaṇūr, and Vīraṛkkuḍi.

* This place was examined but contained no inscriptions.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1915–16.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Agaram	Tinnevelly	Vishṇu temple containing inscriptions.
2	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
3	Dārukāpuram	Tinnevelly	Reported to contain a rock-cut cave.
4	Gūḍalūr	Do.	Do. do.
5	Kaḷugumalai	Do.	Ruined temple containing inscriptions in Vaṭṭeḻuttu characters.
6	Kallupaṭṭi	Madura	Reported to contain ancient inscriptions.
7	Kattuvappallaipaṭṭi	Salem	Stone in a field containing an inscription.
8	Mahēndragiri	Ganjam	Ancient temples with inscriptions (fresh copies).
9	Pēriyūr (Terku)	Tinnevelly	Contains an anicient inscription.
10	Ponnēri	Salem	Stone on the roadside contains an inscription.
11	Puḷiyaṅguḍi	Tinnevelly	Reported to contain a rock-cut cave.
12	Rāmatīrtham	Vizagapatam	Inscription on a Jaina image.
13	Salem	Salem	Old inscription on a boulder in the Paṉamarattupaṭṭi reservoir.
14	Śaṅkarāvūr	Guntūr	Three temples containing inscriptions.
15	Śāttampaṭṭi	Rāmnād	Reported to contain a Vaishṇava cave temple.
16	Śāyāmalai	Tinnevelly	Contains a rock-cut cave.
17	Śendāmarai	Do. ..	Do.
18	Śevvalkuḷam	Do. ..	Do.
19	Śugandalai	Do. ..	Inscriptions in the temple.
20	Teṉmalai	Do. ..	Contains a rock-cut cave.
21	Tirukaḷākkuḍi	Rāmnād	Reported to contain inscriptions.
22	Vipparu (West)	Kistna	Temple containing inscriptions.
	B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.		
1	Ambal	Tanjore	
2	Avaḷūr	South Arcot	
3	Āyal	North Arcot	
4	Bhadrāchalam	Gōdāvari	
5	Kaḷattūr	North Arcot	
6	Karikāla	Do.	
7	Kīḻpulam	Do.	
8	Kīḻviṭi	Do.	
9	Koḷḷukkāḍu	Tanjore	
10	Korukkai	Do.	
11	Kōvilpattu	Do.	
12	Kōvil-Tirumāḷam	Do.	
13	Kuhaiyūr	South Arcot	
14	Miñjūr	Chingleput	
15	Naṅgamaṅgalam	North Arcot	
16	Nāyar	Chingleput	
17	Nayināmalai	Trichinopoly	
18	Pañjaṭṭi	Chingleput	
19	Parakkal-Kōṭṭai	Tanjore	
20	Paravipuram	South Arcot	
21	Pōyavūr	Do.	
22	Perumuḷai	Tanjore	
23	Śembēḍu	South Arcot	
24	Śōḻavaram	Chingleput	
25	Śrīmushṇam	South Arcot	
26	Tayyūr	Chingleput	
27	Tirumakkoṭṭai	Tanjore	
28	Tirumānūr	Trichinopoly	
29	Tirumākkūḍal	Do.	
30	Tiruppukkuḻi	Chingleput	
31	Veḷḷūru	South Arcot	
32	Vṛiddhāchalam	Do.	
33	Yettiyattaḷi	Tanjore	

C.—Detailed survey for inscriptions, taluks in

Bellary district—Adoni taluk.
Guntūr district—Guntūr and Narasaraopet taluks.
Tinnevelly district—Ambāsamudram taluk.

APPENDIX.

A.—List of copper-plates examined during 1914-15.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Bashir Uddin Ahmad, Esq., Collector of Raichur.	Vijayanagara	Sadāśiva-Mahārāya	Śaka 1473, Virōdhikṛit, Āshāḍha, *śu. di.* 11.	Sanskṛit ..	Returned to the Collector of Raichur.	To be published in the *Epigraphia Indica*.	Records that at the request of the chief Ainana-Malukka, Rāmarāja, the Karṇāṭa minister of the king, had the village of Bēvinahaḷḷi together with the hamlet of Ponnāpura in Raṇḍakuṇḍi-*sīma* of Keḷavaḍi-nāḍu in the *vaḷita* (*i.e.* empire) of Hastināvati (*i.e.* Ānegondi), granted to Brāhmaṇas of several *gōtras* and *sūtras*.
2	Collector of Guntur	[Eastern] Chaḷukya.	Vishṇuvardhana (V) [Vishamasiddhi].	Lunar eclipse ..	Do. ..	To be deposited in the Government Museum, Madras.	Do.	Records the grant of the village Raṇḍubaḷḷi in Gudrahāra-*vishaya* to a certain Bavva-(*i.e.* Bhava) śarman of the Kauśika-*gōtra* and the Taittirīya-[śākha].
3	Do.	Do.	Vishṇuvardhana-Mahārāja (III).	..	Do. ..	Do.	....	Records in very corrupt Sanskṛit that the king granted the village of Māvinṭhipaḷḷi in Vē[ṅgi]-nāṇḍu-*vishaya* to a certain Sōmayāji Bīra-śarman of the Kauśika-*gōtra*, a resident of village Peruvali.
4	M.R.Ry. S. V. Venkatesvara Aiyar, M.A., Kumbakonam.	Vijayanagara	Vīrapratāpa Veṅkaṭadēva-Mahārāya, ruling at Ghanagiri (*i.e.* Penugoṇḍa).	Śaka 1630, Vikṛiti, Kārttika, *śu. di.* 15, Monday, Rōhiṇi.	Telugu ..	Returned to Mr. Venkatesvara Aiyar.	....	Records grants of lands by the Nayaka king Vijayaraṅga-Chokkanātha [of Madura], for maintaining worship, the feeding of Brahmans, *etc.*, in the Śaṅkarāchārya-*maṭha* at Gajāraṇyakshētra (*i.e.* Jambukēśvaram).
5	Do.	Do.	Śrīraṅgadēva-Mahārāya ..	Śaka 1663, Dundubhi, Tai, 15th day.	Tamil	Do.	....	Records an agreement entered into by the servants of Vijaya-Raghunātharāya Toṇḍaimāṇār with a certain Bavani Veṅkaṭakṛishṇayya of Kāñchīpuram, regarding the fee (?) due to him from every servant of the Toṇḍaimāṇār.
6	Do.	....	....	Śaka 1608, Prabhava, Vaiśākha, *śu. di.* 15, Saturday, lunar eclipse.	Telugu, (in Nāgarī).	Do	To be published in the *Epigraphia Indica*.	Registers that Mahādēvēndra-Sarasvati, pupil of Chandraśēkharēndra-Sarasvati of Śaṁkarāchārya's Śāradā-*maṭha* at Kāñchi, gave to Rāma-śāstrulu of the Hoyisaṇa-Kannaḍi sect, land in the village of Mēlupāka, an annuity of 2 *varāhas* in the *maṭha*, two houses and certain other collections of that village which was included in the jaghir of Chaṅgalapaṭṭu given to the *maṭha* by Akkana and Madanna of Gōlakoṇḍa.

A.—List of copper-plates examined during 1914–15—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks
7	M.R.Ry. S. V. Venkatesvara Aiyar, M.A., Kumbakonam.	Vijayanagara	Kṛishṇadēva-Mahārāya ..	Śaka 1450, Virōdhin, Vaiśākha, Pūrṇima, Viśākha, Tuesday (?)	Sanskṛit (in Nāgarī).	Returned to Mr. Venkatesvara Ayyar.	To be published in the *Epigraphia Indica.*	Records that the king made a gift of Vudayambākkam surnamed Kṛishṇarāyapuram, a village in Chaṅgalipaṭṭu-*sīma* of Vaḷimala-nāḍu in Kaḷattūr-kōṭṭam in Jayachōḷa (*i.e.* Jayaṅgoṇḍa-(chōḷa)-maṇḍalam, a division of the *mahārājya* of Paḍavīḍu, to Sadāśiva-Sarasvatī, a disciple of Chandraśēkhara-Sarasvatī who was a *paramahaṁsa and parivrājakāchārya.*
8	Do	Do.	Do. ..	Śaka 1444, Svabhānu, Mārgaśirsha, *śu. di.* 12 (called *gōdēddaśī.*)	Do.	Do.	Do.	Registers that the king granted Poḍavūru *alias* Kṛishṇarāyapura, a village situated in Chenkāṭṭu-kōṭṭam, a sub-division of Nīrvaḷūr-nāḍu in Chandragiri-*rājya*, to Chandrachūḍa-Sarasvatī of Kāñchipura, who was [a disciple of] Mahādēva-Sarasvatī. Another village called Kāṭṭapaṭṭa appears also to have been granted.
9	Collector of Anantapur ..	Do.	Sadāśiva-Mahārāya	Śaka 1470, Kīlaka, Āshaḍha, *śu di.* [12 called] *Prathama-dvādaśī*, Sunday.	Sanskṛit ..	Returned to the Collector of Anantapur.	Do.	Registers that in the presence of god Viṭṭhalēśvara on the banks of the Tuṅgabhadrā river the king made a gift of the village Kanuma in Muṇḍimaḍugu-*sīma*, a district of the Gutti-*vaḷita* to a number of Brahmans who were required to perform the 16 kinds of services called *shōḍaśōpachāra*-worship to the god Chennakēśavadēva at Muṇḍimaḍugu on the bank of the river Pinākini (*i.e.* Pennar). The grant was made at the request of a certain Appalarāja, son of Kṛishṇarāja and grandson of Timmarāja of the Solar race.
10	M.R.Ry. Togarchēdu Ramabhadrayya of Nandyal, Kurnool district.	Western Chaḷukya.	Vinayāditya Satyāśraya ..	Śaka 611 and 10th year of reign.	Sanskrit (in Telugu).	To be deposited in the Government Museum, Madras.	....	Published by Dr. Fleet in *Ind. Ant.*, Vol. VI, pp. 85 ff.
11	Rev. Isaac Cannady, Sattenapalle.	Eastern Chaḷukya	Ammarāja (II)	Śaka 880, Mārgaśirsha, *ba. di.* 13, Friday, Maitrānakshatra (*i.e.* Anurādha), the Sun being in Dhanus, the Ghaṭa (*i.e.* Kumbha)-lagna and Uttarāyaṇa.	Do.	Will be acquired for the Museum, if available.	To be published in the *Epigraphia Indica.*	States (by mistake) that the king was crowned in this year while yet he was twelve years old and registers the grant of the villages Tāṇḍikoṇḍa and three others for maintaining repairs, offerings, etc., in the temple of Umāmahēśvara (called Samastabhuvanāśraya) which had been constructed at Vijayavāṭa (*i.e.* Bezvada) by king Vijayāditya-Narēndramṛigarāja. A list of teachers of the Kaḷamukha sect is also given. See remarks on page 90, paragraph 11.

B.—Stone inscriptions copied in 1914.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Udvahanāthasvāmin temple at **Tirumananjeri** (Mayavaram taluk, Tanjore district).	Chōḷa ..	Tribhuva[na*]chakravartin Kulōttuṅga-Chōḷadēva (III).	2nd year- ..	Tamil	Gift of money for a lamp to the temple of Tirumaṇañjēri-Uḍaiyār, by a native of Gaṅgaikoṇḍa-śōḷapuram.
2	On the same wall	Do.	Rājakēsarivarman *alias* Uḍaiyār [śrī] Rājādhirājadēva I.	27+1st ,, ..	Do.	Gift of land for feeding annually one thousand devotees including *śivayōgins* and *tapasvins*, in the temple of Tirukkaṟṟaḷi-Mahādēva at Tirumaṇañjēri near Gaṅgaikoṇḍaśōḷa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu, on the occasion of the Paṅguṇi-uttiram festival.
3	Do.	Do.	Rājakēsarivarman [*alias*] Uḍaiyār śrī-Rājādhirājadēva I.	[2]7th year, Riṣhabha, *ba. di.* 6, Thursday, Śravaṇa.	Do.	Damaged. Registers a gift of land to the same temple.
4	Do.	Do.	Parakēsarivarman *alias* Vikrama-Chōḷadēva.	5th year, Makara, *śu. di.* 10, [Wednesday, Mṛigaśira].	Do.	Gift of land by the great assembly of Karikālaśōḷa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu, which had assembled together in the temple of Karikālaśōḷa-Viṇṇagar-Āḻvār situated in the centre of the village.
5	On the north, west and south walls of the same shrine.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōt-tuṅga-Chōḷadēva I.	8th year ..	Do. .. .	Gift of land. States that at the request of Muṉaiya-daraiyar the royal secretary (*tirumandira-ōlai*), Vikkiramaśiṅgaviḻupparaiyar issued the order.
6	On the west wall of the same shrine ..	Do.	Rājarājakēsarivarman (Rājarāja I) ..	16th ,, ..	Do.	Gift of 96 sheep for a lamp to the temple of Maṇa-vāḷapperumāḷ at Tirumaṇañjēri near Viḍēlviḍugu-dēvi-chaturvēdi [maṅgalam*] which was a *brahma-dēya* in Vaḍagarai-Kuṟukkai-nāḍu, by Māṟaṉ Tiṭṭai of Ambar, a village in the same *nāḍu*.
7	On the same wall	Do.	Parakēsarivarman *alias* Rājēndradēva ..	9th ,, ..	Do.	Unfinished. Gift of a gold diadem to the temple of Tiruverudupāḍi-uḍaiya-Mahādēva at Gaṅgaikoṇḍa-śōḷa-chaturvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu, by Karuṇa-karaṉ Muḍigoṇḍaśōḷaṉ *alias* Vaḷavarāja-Mūvēnda-vēḷaṉ, a native of Koṭṭaiyūr in the same *nāḍu*.
8	Do	Do.	Parakēsarivarman *alias* [Chakravartin] Vikrama-Chōḷadēva.	5th ,, ..	Do.	Unfinished. Seems to record a gift of land by the members of the assembly of Gaṅgaikoṇḍaśōḷa-cha[tu]rvēdimaṅgalam in Kuṟukkai-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu, to the temple of Tirumaṇañjēri-uḍaiya-Mahādēva.
9	Do.	Do.	Rājarājakēsarivarman (Rājarāja I) ..	6th ,, ..	Do. ..	Registers that at the command of Uḍaiyapirāṭṭiyār, the mother of Uttama-Chōḷadēva, the *pīḍiligai-vāri* Ā[rū]raṉ Kambaṉ *alias* Tirukkaṟṟaḷi-Pichchaṉ of Tirumaṇañjēri gave 16 *kaḻañju* of gold for sandal paste, offerings, cloth and oil (for lamps) to the god Mahādēva at Tirumaṇañjēri which is here stated to be near the *brahmadēya* of Kaḍalaṅguḍi in Vaḍa-garai-Kuṟukkai-nāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
10	On the west and south walls of the same shrine.	....	....	....	Tamil	Registers an order of Uḍaiyapirāṭṭiyār, the officers Kandaḍai-Nambi and Pichchaṉ who constructed the temple at Tirumaṇañjēri and makes provision for the daily expenses in the temple.
11	On the south wall of the same shrine ..	Chōḷa	Parakēsarivarman	4th year ..	Do.	Gift of 96 sheep for a lamp, of a lamp-stand and of the stone on which this inscription is engraved, to the temple of Paramasvāmin at Tirumaṇañjēri, by a woman-servant (*peṇḍāṭṭi*) attached to the (royal ?) kitchen at Tañjāvūr.
12	On the same wall	Do.	Rājarājadēva (III)	17th „ ..	Do.	Gift of 45 *kāśu* for a lamp and a lamp-stand made of *tarā*, by a native of Tūṟṟukkuḍi in Paṉaiyūr-nāḍu.
13	Do.	....	....	....	Do.	Gift of 96 sheep for a lamp by a native of Ārkāḍu in Ārkkaṭṭu-kūṟṟam.
14	Do.	Chōḷa	Parakēsarivarman	4th year ..	Do. .. .	Gift of a dish, a trumpet, a hanging lamp, a bell and an image to the same temple by Muṇḍaṉ Araṅgaṉ *alias* Nāṟṟpattennāyira Panmahēśvara Mayilaṭṭi. It is stated that the stone on which this inscription is engraved, was also his gift.
15	Do.	....	....	....	Do.	Registers the gift of a stone by the residents of Tiruppū[ka]llūr.
16	Do.	....	....	....	Do.	Records that [Ma]ṇavaṉ-Maṉṟaṉ *alias* Vīraśeṭṭi presented this stone.
17	Do.	....	....	....	Do.	Mentions the name of the servant who plays on the pot-drum (*kuḍamiḻā*) in the temple of Paramasvāmin at Tirumaṇañjēri.
18	Do.	....	....	....	Do.	Registers the presentation of a stone to the temple of Tirumaṇañjēri-Āḻvār by a certain Araṅgaṉ Śandirā-[di*]ttaṉ.
19	Do.	Chōḷa ..	Parakēsarivarman *alias* Chakravartin Vikrama-Chōḷadēva.	3rd year ..	Do.	Incomplete. A portion of the inscription is probably lost.
20	Do.	....	....	....	Do.	Gift of the stone by a certain Taḷi Tiruvaḍikkāri.
21	Do.	Chōḷa	Rājakēsarivarman	2nd year ..	Do.	Registers an arrangement made by Uḍaiyapirāṭṭiyār Śembiyaṉ-Mahādēviyār, the mother of Uttama-Chōḷadēva, regarding the various items of expenditure in the temple of Tirukkaṟṟaḷi-Mahādēva at Tirumaṇañjēri, to be met from the income of paddy from the 14 *vēḷis* of land in Mūlaṅguḍi in Nallāṟṟūr-nāḍu.
22	On the main *gōpura* of the same temple, left of entrance.	....	....	....	Do.	States that the *gōpura* was built by Nallama-Nāyakkar of Neḍuṅguṉṟam.
23	On the second *gōpura* of the same temple, right of entrance.	....	....	....	Grantha ..	Quotes certain verses from the *Agnipurāṇa* in praise of the god Udvāhanātha.
24	On the north wall of the central shrine in Madhyānēśvara temple in the same village.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva[I].	. . . Sunday, Hasta.	Tamil ..	Built in at the end. Refers to the 11th, 12th and 13th years of Kōpperuñjiṅgadēva and seems to state that certain persons [left the village ?] without paying the taxes.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
25	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya I.	11th year, Rishabha, *ba. di.* 14, Sunday, Rōhiṇi.	Grantha and Tamil.	Commences with the words *samasta-jagad-ādhāra etc.* Refers to a transaction made in the 11th year of the reign of Kōpperuñjiṅgadēva regarding certain lands belonging to the temple of Tiru-Edirkoḷpaḍi-Uḍaiyār in Kuṟukkai-nāḍu a sub-division of Virudarājabhayaṅkara-vaḷanāḍu.
26	Do.	....	....	....	Tamil	States that provision was made for the worship in and repairs to the temple of Edirkoḷpaḍi-Tambirāṉār of Tirumaṇañjēri, by a certain Deyvanāyakaṉ of Arivalam.
27	On the south wall of the same shrine ..	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	3rd year ..	Do.	Gift of a night-lamp to the temple of Tiru-Edirkoḷpaḍi-Uḍaiyār in Kuṟukkai-nāḍu a sub-division of Virudarājabhayaṅkara-vaḷanāḍu, by Arasukkaḍiyāṉ Tirunīlakaṇḍaṉ Śēramāntōḷaṉ of Kīraṉūr who constructed it of stone.
28	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva ..	6 + 1st ,, ..	Do.	Records that the wife of Kaṇṇamaṅgalamuḍaiyār Vīmappiḷḷai and daughter of Puliyūruḍaiyāṉ Āditṭadēvaṉ Miḷalaināṭṭukkōṉ gave money and lands for building the shrine of Tirukkāmakkōṭṭam-uḍaiya-Nāchchiyār, a monastery (*pugai*) called Ālālasundara for the use of Pugalivēndar of Pūṇḍi and for offerings, lamps, *etc.*
29	On the east wall of the central shrine in the Aruṇajaṭēśvara temple at Tiruppanandal (Kumbhakonam taluk, Tanjore district).	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷa-dē[va*] I.	8th ,, ..	Do.	Portions built in. Gift of 96 sheep for a lamp to the temple of Tiruttaṭakēśvaram-Uḍaiyār at Tiruppaṇandaḷ.
30	On the southern entrance into the same shrine, left side.	Do.	Rājakēsarivarman	18th ,, ..	Do.	Gift of 90 sheep for a lamp to the temple of Tiruttaṭakai-Īśvaragarattu-Mahādēva-Bhaṭāra at Tirupparandaḷ which was a *dēvadāna* in Vaḍagarai-Maṇṇi-nāḍu, by Kōvaṉ Amudaṉ a native of Karuppūr in the same *nāḍu*. Below this record is a fragment which seems to provide for offerings and a flower-garden evidently to the same temple.
31	On the same entrance, right side	....	....	....	Do.	A portion of the stone is cut away. Records a gift of land (by purchase) for offerings to the god Śivalōkaviṭaṅkadēva and the goddess, by Kīrttirājarāja *alias* Rājarāja Gandharuva-Mārāyaṉ.
32	On the northern entrance into the same shrine, right side.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	29th year ..	Do.	Gift of 90 sheep for a lamp to the temple of Tiruttaṭakēśvarattu-Mahādēva at Tiruppaṇandaḷ a *dēvadāna* in Vaḍagarai-Maṇṇi-nāḍu, by Iraiyaṉ Mādēvaṉ of Kumāramaṅgalam in Ambar-nāḍu.
33	On the same entrance, left side	Do.	Do. do.	Do. ..	Do .. .	Gift of land for offerings to the same temple by a native of Karambiyam in Eyi-nāḍu.
34	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	....	Do.	Refers to the metallic image of Kshētrapāladēva consecrated by a certain Rājarājakka Tirupamārāyaṉ and registers a gift of land to it for offerings.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
36	On the same wall	Chōḷa	Tirubhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th year ..	Tamil	Gift of land for a lamp by a native of Kaṇṇi-Kulattūr in Pulivala-nāḍu a sub-division of Kāliyūr-kōṭṭaṟa in Jayaṅgoṇḍaśōḷa-maṇḍalam.
36	On the north wall of the first *prākāra* of the same temple.	Pāṇḍya ..	. . . . chakravartin Perumāḷ Kulaśēkharadēva.	2nd year, Makara, *śu. di.* 3, Monday, Śravaṇa.	Do.	Built in at the beginning. Sale of land to the temple [at Tiruppanandāḷ] which is said to be a *brahmadēya* in Maṇṇi-nāḍu a sub-division of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu, by the assembly of the same village.
37	On the same wall	Do ..	Jaṭāvarman [*alias*] Tribhuvanachakravartin [Pe]rumāḷ Sundara-Pā[ṇḍyadēva].	Lost, Kanya, *śu. di.* [8], Sunday, Uttarāshāḍha.	Do.	Built in at the end. Gift of land for offerings *etc.*, on festival days, to the temple of Tiruttāṭakīśvaramuḍaiya-Nāyaṇār at Tiruppanandāḷ by the same assembly.
38	Do.	Do. ..	Māravarman [*alias*] Tribhuvanachakravartin Vīra-Pāṇḍya[dēva].	[2]6th year, Vṛischika, *śu. di.* 14 [Sunday, Pushya].	Do.	Gift of land to the same temple by the residents of the village who purchased it from the village assembly.
39	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Maduṟai (Madura)'.	9th year ..	Do.	Gift of money to the temple of Tiruttāṭakai-Īśvaram-Uḍaiyār at Tirup[p]arandāḷ in Maṇṇi-nāḍu a sub-division of Virudarājabhayaṅkara-vaḷanāḍu for bathing the god daily in *Pañcha-gavya*.
40	Do.	Do.	[Tribhuva]nachakravartin Kulōttuṅga-Chōḷadēva.	8th year, Makara, *śu. di.* 2, Wednesday, Śravaṇa.	Do.	Built in at the beginning. Gift of land for offerings to the images of Tirukkaḍavūr Kuṅgiliyakkalaiya-Nāyaṇār and other Śaiva devotees set up in the temple at Tirupparandaḷ, by a person bearing the same name.
41	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura)'.	9th year, Riśabha, *ba. di.* 10, Monday, Pūrvabhadrapadā.	Do.	Unfinished. Gift of land to the same temple by the servants of Tirukkāmakkōṭṭamuḍaiya Periya-Nāchchiyār in this temple.
42	Do.	Vijayanagara ..	Immaḍi . . . . . son of Vīrapratāpa-Dēvarāya-Mahārāya, 'who was pleased to institute the elephant hunt'.	Śaka 1369, Kshaya.	Do.	Damaged at the end. Gift of land for conducting the festival of Mārga-t-Tiruvādirai. Mentions a place called Iḍavai *alias* Paṇḍiyaṉai-ven-kaṇḍa-Śōḷa-chaturvēdimaṅgalam in Maṇṇi-nāḍu.
43	On the east wall of the same *prākāra* ..	Chōḷa	Rā[jak]ēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷa[dēva] (II).	Lost	Do.	Gift of land by purchase. Quotes the 15th year of Vikrama-Chōḷadēva.
44	On the same wall	Do.	Tribhuvanachakravartin Rājarāja (III) ..	3rd year ..	Do.	Gift of land to the temple of Tiruvajanīśvaram-Uḍaiyār. The signatories are Vayirādarāyaṉ, Virādarājaṉ and Toṇḍaimāṉ. Refers to the 15th year, probably, of his predecessor.
45	On the south wall of the same *prākāra* ..	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin [Rājarājadēva].	. . ., Makara, *ba. di.* 10, Monday, Viśākha.	Do.	Gift of land for opening a road through which the god had to be taken in procession to the (river) Koḷḷiḍam, on festive occasions.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same wall	Chōḷa	Rājakēsari[varman *alias*] Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	29th year ..	Tamil .. .	Registers the sale by a temple priest of his right of worship on four and half days in the month to recoup a portion of money which he was unable to pay towards his misappropriation of gold and silver ornaments, bronze utensils, *etc.*, belonging to the temple. The embezzlement, it is stated, was detected in the 28th year of the king. Reference is also made to similar misappropriations by the same person, detected in the 3rd year of Adhirājēndra-dēva and in the 8th and 21st years of Kulōttuṅga-Chōḷa-dēva, when the temple treasury was inspected by Rājarāja-Mūvēndavēḷār, Sēnāpati Pallavarāyar and Sēnāpati Nandiyarāyar respectively. The amounts which he had thus to make good were also included in the present sale.
47	Do.	....	....	2[9]th ,, ...	Do	This inscription probably refers to the same king as No. 46. Records similar sales of the right of worship held by five other temple priests on account of similar misappropriations.
48	On the south wall of the *maṇḍapa* in front of the central shrine in the Bilvanāthēśvara temple at Tiruvaigavur (Papanasam taluk, Tanjore district).	Pallava ..	Nandivarmarāja	22nd ,, ..	Do.	Gift of land for offerings and a lamp, to the temple of Tiruvaigāvuḍaiya-Mahādēva. States that this is only a copy of a stone inscription.
49	On the same wall	Chōḷa	Parakēsarivarman *alias* [Tri]bhuvana[cha]kravartin Kulōttuṅga-Chōḷadēva (II).	5th ,, ..	Do.	Unfinished. Mentions Moykuḍi in Ēmappērūr-nāḍu, a sub-division of Rājarāja-vaḷanāḍu and the temple of Tiruvaigāvuḍaiyār in Iṉṉambar-nāḍu, a sub-division of Vaḍagarai-Vikramaśōḷa-vaḷanāḍu.
50	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	1[1]th ,, ..	Do.	Gift of 30 *kāśu* for a lamp by a dancing girl (*dēvaraḍiyāḷ*) of the temple of Tiruvaigāvuḍaiyār in Aṇḍaṭṭu-kūṟṟam, a sub-division of Vikramaśōḷa-vaḷanāḍu.
51	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva	40th ,, ..	Do.	States that Pūṇḍi-uḍaiyaṉ Śūriyaṉ Pavaḷakkuṉṟaṉār *alias* Vaṉṉāḍuḍaiyār of Paravaichchuṟṟu-Pūṇḍi in Rājarāja-vaḷanāḍu petitioned to the king in his 32nd year and built of stone the central shrine and the *maṇḍapa* of the temple of Tiruvaigāvuḍaiya-Mahādēva in Aṇḍaṭṭu-kūṟṟam, a sub-division of Ulaguyyavandaśōḷa-vaḷanāḍu after removing the old brick structure which was dilapidated. He also increased the temple *dēvadāna* by supplementing it with gift of lands in the village of Kaḷappākuḍi in Viṟai-kūṟṟam to meet the additional requirements of the temple.
52	Do.	Do.	Tribhuvana[chak]ravartin Rājarājadēva ..	7th ,, ..	Do. ..	Gift of gold for three lamps to the shrine of Tirumāligai-Piḷḷaiyār, by a native of Paḻavāḷakkuḍi in Viḷaināḍu which was a sub-division of Jayaṅgoṇḍaśōḷavaḷanāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On the same wall	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva (II).	17th year ..	Tamil	Damaged. Gift of money for offerings to the image of Nittavinōdakalyāṇasundaradēva set up in the temple at Tiruvaigāvūr.
54	On the south and west walls of the same *maṇḍapa*.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), and the crowned head of the Pāṇḍya.'	20th ,, ..	Do.	Gift of paddy by the temple servants to the sacred monastery (*tirukkugai*) of Tirumuḍiyālnaḍandāṉ which was presided over by Nanandūr-Uḍaiyār Pugalivēndar.
55	On the west wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Rājarājadēva ..	7th ,, ..	Do.	Unfinished. Mentions Tillaināyakaṉ Kaṇavadi-Nambi *alias* Madhurāntaka Vaṉṉāḍuḍaiyāṉ of Paravaichchuṟṟu-Pāṇḍi in Rājarāja-vaḷanāḍu.
56	On the same wall	Do.	[Tribhu]vanachakravartin Rājēndra-Chōḷadēva (III).	5th year, Mēsha, [*su. di.*] 4, Monday, Rōhiṇi.	Do.	Damaged. Sale of land. Mentions Vāmaśiva-Muḍaliyār of the lineage of the Muḍaliyārs of Śelva-Tiruvārūr and the image of Villavaṉa-Perumāḷ in this temple.
57	On the north wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having been pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	33rd year, Mithuna, *ba di* 9, Monday, Rēvati.	Do.	Sale of a land and two houses for arrears of revenue due on a *dēvadāna* land. The arrears were found out by Piḷḷai Muṉaiyadaraiyar who was in charge of the temple lands, by auditing the accounts from the 24th to the 33rd year.
58	On the same wall	Do.	Do. do.	Do.	Do. ..	Built in at the bottom. Refers to the *dēvadāna* village Tribhuvanamādēvi-chaturvēdimaṅgalam. Registers a similar transaction as in No. 57.
59	Do.	Vijayanagara ..	Virapratāpa Dēvarāya-Mahārāya	Śaka 1351, Saumya, Vṛiśchika, *ba. di.* 10, Monday, Hasta.	Do. ..	Registers an agreement entered into by the assembly of Parāntaka-nāḍu, a sub-division of Iṉṉambar-nāḍu, and the *Valaṅgai* 98 and the *Iḍaṅgai* 98 sects., regarding the payment of dues to the king (*rājagaram*).
60	On the east and north walls of the same *maṇḍapa*.	Chōḷa . ..	Tribhuvanavīradēva, 'who having been pleased to take . . . . . Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	33rd year Mithuna, *ba.di.* 9, Monday, Rēvati.	Do. ..	Built in at the beginning. Registers a transaction similar to that of No. 57 above. The land was sold to the temple of Nittavinōda-Īśvaram-Uḍaiyār at Tiruvaigāvūr in Iṉṉambar-nāḍu, a sub-division of Vaḍagarai-Vikkiramaśōḷa-vaḷanāḍu.
61	On the north wall of the central shrine in the Kārkōṭakēśvara temple at Kamarasavalli (Udaiyarpalaiyam taluk, Trichinopoly district).	Do.	[Parakēsarivarman *alias*] Vīra-Rājēndra-Chōḷadēva, (*i e.*, Rājēndra-Chōḷa I).	17th year	Do. .	Portions lost. Gift of land to the temple of Tirunallūr-Mahādēva.
62	On the same wall	Do.	Rājakēsarivarman *alias* Rājarājadēva I ..	20th year, Kanyā, Wednesday, Kṛittikā.	Do. .	Incomplete. Mentions an assembly of 80 persons.
63	Do.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I	29th year ..	Do. ..	Gift of 15 *kaḻañju* of gold for a lamp to the temple of Tirunallūr-Mahādēva at Kāmaravalli-chaturvēdimaṅgalam a *brahmadēya* in Mirai-kūṟṟam which was a sub-division of Vaḍagarai-Rājēndrasiṁha-vaḷanāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
64	On the same wall	Chōḷa	Rājarāja-Rājakēsarivarman (Rājarāja I) ..	26th year ..	Tamil ..	Gift of 10 *kaḷañju* of gold for a lamp to Mahādēva of Tirukkārkōṭakīśvaram at Tirunallūr in Kāmaravalli-chaturvēdimaṅgalam, a *brahmadēya* in Viṟaikūṟṟam.
65	Do.	Do.	Para[kēsarivarman] *alias* Uḍaiyār śrī-Rājē[ndra]-Chōḷadēva I.	29th year, Ṛishabha, Wednesday, Ārdrā.	Do.	Gift of land by the great assembly of Kāmaravalli-chaturvēdimaṅgalam to Śākkai Mārāyaṉ Vikramaśōḻaṉ for performing the dance (?) *Śākkai-kūttu* thrice on each of the festivals Mārgaḻi-tiruvādirai and Vaigāśi-tiruvādirai.
66	On the north, west and south walls of the same shrine.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	27th year, Tulā, *śu. di.* 10, Sunday, Śatabhishaj	Do.	Gift of land for a flower-garden by the assembly of Kāmaravalli-chaturvēdimaṅgalam a *brahmadēya* in Viṟai-kūṟṟam which was a sub-division of Vēṅgaivināḍa-vaḷanāḍu.
67	On the west wall of the same shrine ..	....	..	17th year ..	Do.	Sale of land in Vaṇṇam *alias* Madurāntakanallūr, a *dēvadāna* village belonging to the temple of Kārkōṭṭīśvaram-Uḍaiyār, in Viṟai-kūṟṟam a sub-division of Vikramaśōḻa-vaḷanāḍu.
68	On the same wall	Chōḷa	Rājarāja-Rājakēsarivarman (Rājarāja I) ..	15th ,, ..	Do.	Gift of land for the offering of *akkāraḍalai* on the festival day of Mārgaḻi-tiruvādirai.
69	Do.	Do.	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva I.	22nd year, Dhanus, *śu. di* 9, Monday, Rēvatī.	Do.	Gift of tanks and ponds for supplying red-lotuses daily during the month of Dhanus, to the Mahādēva temple.
70	Do.	Do. .. .	Rājakēsarivarman *alias* Rāja-Rājarājadēva I	24th year ..	Do.	Gift of land for sandal paste to Tirunallūr-Mahādēva of the temple of Tirukkaṟkōṭṭīśvaram at Kāmaravalli-chaturvēdimaṅgalam by a native of Periyadhiramaṅgalam.
71	Do.	Do.	Rājarājadēva (III)	17th year and 37th day.	Do. . ..	Sale of land. The transaction was the same as in No. 67 above.
72	On the west and south walls of the same shrine.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷa-[dēva] I.	8th year, Tulā, Friday, 9, Śravaṇa	Do.	Gift of land. The assembly is stated to have met at the temple of Śrī-Kayilāsamuḍaiyār in this village.
73	On the same walls	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	26th year, Makara, *śu. di.* 13, Thursday, Ārdrā.	Do.	Makes provision for festivals and *śrī-bali* in the temple of Śrīkailāsa *alias* Rājēndraśōḻa-Īśvaram-Uḍaiyār.
74	On the south wall of the same shrine ..	Do.	Rājakēsarivarman	5th year, Makara, Friday, Punarvasu.	Do.	Gift of land for *śidāri* by Bālāśiriya-Bhaṭṭaṉ Śīlaṉ Kūttaṉ of Āḍaṉūr, a *dēvadāna* and *brahmadēya* in Innambar-nāḍu.
75	On the same wall	....	..	.. ..	Do.	Gift of two stones by Kāḍaṉ Aḍigaḷ of Arunalūr.
76	Do.	Chōḷa	Rājarāja-Rājakēsarivarman, 'who destroyed the ships at Śālai' (Rājarāja I).	13th year ..	Do.	Portions of this inscription are written over an erasure. Gift of fifteen *kaḷañju* of gold the interest on which was to be given to those who recited the Taḷavakārasāmavēda on the day of Tiruvādirai in the month of Mārgaḻi.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōḷa	Rājarāja-Rājakēsarivarman (Rājarāja I) ..	17th year ..	Tamil	Gift of gold for the mid-day offerings on new-moon days. Kāmaravalli-chaturvēdimaṅgalam is mentioned as a *brahmadēya* in Vaḍagarai-Rājarāja-vaḷanāḍu.
78	Do.	Do.	Parakēsarivarman	9th year, Dhanus, Thursday, Kṛittika.	Do.	Gift of land for conducting the services of *śrībali* and *tiruppaḷḷi-eḻichchi*. Mentions Kōdaṇḍarāma-vāykkāl.
79	On the north wall of the *maṇḍapa* in front of the same shrine.	....	....	. ..	Do. .. .	Records that the *maṇḍapa* was constructed by Araiyan Tiruvaraṅgamuḍaiyāṉ Appaṇiṉum-nalla Śembiyadaraiyan of Pudukkuḍi.
80	On the same wall	Chōḷa	. . . . . Chakravartin Vikrama-Chōḷadēva.	14th year ..	Do.	Built in at the end. Gift of land. Mentions that Veṇkāḍan Paṇḍaraṅgamuḍaiyāṉ *alias* Neṟiyuḍaich-chōḷa Pallavarāyar, a native of a village in Marudāḍu-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, was also present in the assembly.
81	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	Do ..	Do.	Gift of 10 *kalañju* of gold for a lamp to the temple of Tirukkaḷkōḍiśvaram-uḍaiya-Nāyaṉār at Kāmaravalli-chaturvēdimaṅgalam in Viṟai-kūṟṟam, a sub-division of Vikramachōḷa-vaḷanāḍu.
82	On the south wall of the same *maṇḍapa* ..	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	50th year ..	Do.	Incomplete. Gift of money for three lamps. States that Kāmaravalli-chaturvēdimaṅgalam was a *brahmadēya* in Viṟai-kūṟṟam, a sub-division of Vaḍagarai-Ulaguyyavandaśōḻa-vaḷanāḍu.
83	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura).'	10th ,, ..	Do.	Gift of money for a lamp and midnight offerings and for betel leaves, areca-nuts, a knife (*kiḻikkatti*) and a pair of scissors to the god and goddess, by a native of Āḷaṅguḍi.
84	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	50th ,, ..	Do.	Gift of land for worship to the temple of Tiruvagattīśvaramuḍaiya-Mahādēva at Vaḷavaṉ-Puḻiyaṅguḍi in Vaḍagarai-Ulaguyyavandaśōḻa-vaḷanāḍu. Mentions the irrigation channels Kōdaṇḍarāma-peruvāykkāl and Avanigandharva-vāykkāl.
85	Do.	Do.	Vikrama-Chōḷadēva	4th ,, ..	Do.	Gift of money for a lamp to the temple of Tirukkaṟkōṭi-Īśvaramuḍaiyār at Kāmadavalli-chaturvēdimaṅgalam in Miṟai-kūṟṟam, a sub-division of Gēyavinōda-vaḷanāḍu.
86	Do.	....	....	....	Do.	Records that Araiyan Tiruvaraṅgamuḍaiyar *alias* Śembiyadaraiyar of Puḍukkuḍi covered this *maṇḍapa* with flat tiles.
87	Do.	Chōḷa	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva II.	3rd year, Siṁha, *śu. di.* 12, Thursday, Śravaṇa.	Do.	Gift of land for two lamps.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
88	On the east wall of the first *prākāra* of the same temple.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Vira Pāṇḍyadēva.	10th year ..	Tamil	Assignment of certain customs duties on articles of merchandise for repairs to the temple of Tirukkarkōṭiśuramuḍaiya-Nāyaṉār at Kāmadavalli-chaturvēdimaṅgalam, by the people of the 18 countries and the 79 *vaḷanāḍus*.
89	On the entrance into the *gōpura* of the same temple, right side.	Chōḷa	Tribhuvanachakravartin Rājarājadēva ..	2[2]nd ,, .	Do.	Gift of oil by the oil merchants for bathing the god with it, on Saturdays.
90	In the same place	Do.	Do. ..	15 + 1st year..	Do.	Gift of a silver forehead-plate by a native of Toḷumūr.
91	On the same entrance, left side	Do.	Do. ..	19th year, Vṛiśchika, *śu. di.* 11, Wednesday, Śatabhishaj.	Do.	Gift of oil for lamps.
92	On the east wall of the Gaṇapati shrine in the same temple.	Do.	Do. ..	10 + 1st year ..	Do.	Records that the assembly of Kāmadavalli-chaturvēdimaṅgalam arranged to have the village administration (*grāma-kārya*) attended to by those who consented to vacate their seats by the year, according to the old custom.
93	On the north wall of the same shrine ..	Do. . ..	Tribhuvanachakravartin Rājē[n]dra-Chōḷadēva.	14th year, Vṛiśchika, *ba. di.* 5, Thursday, Punarvasu.	Do. . ..	Gift of land for maintaining a flower-garden to the temple of Kāmadavalli-chaturvēdimaṅgalam in Virai-kūrram in Vaḍagarai-Vikramachōḷa-vaḷanāḍu.
94	On the same wall	Hoysaḷa ..	Pratāpachakravartin Vira-Sōmēśvara ..	5th year .	Grantha and Tamil.	Records that the king in settling the dispute between the temple managers and a private individual regarding the ownership of the village Vannam *alias* Madurāntakanallūr, decided that it should be enjoyed as a temple property.
95	On the east, north and west walls of the Chaṇḍikēśvara shrine in the same temple.	Chōḷa ..	[Tribhuva]nachakravartin Rājēndra-Chōḷadēva.	12th year, . . . *śu. di.* 3, Friday.	Tamil	Gift of land to the Tirujñānaśambandaṉ-*tirumaḍam* by Kuṉṟaṅkiḻaṉ Tirunāvukkaraśudēvaṉ, a native of Ūṟṟukkāṭṭu-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam and a devotee of the temple.
96	On the north wall of the central shrine in the Pipilikēśvara temple at Tiruverumbur (Trichinopoly taluk, Trichinopoly district).	....	....	23rd year ..	Do.	Records the construction of a sluice and the opening of a channel for irrigation, on payment of 410 *kaḻañju* of gold.
97	On the same wall	Chōḷa	Rājarājakēsarivarman *alias* Rājarājadēva (I).	25th ,, ..	Do.	Gift of 5 *kaḻañju* of gold for a lamp to the temple of the Āḻvār on the hill (Tirumalai-Āḻvār) at Tiruveṟumbiyūr in Śrīkaṇṭha-chaturvēdimaṅgalam which was a *brahmadēya* in Viḷā-nāḍu, a sub-division of Teṉkarai-Pāṇḍikulāśani-vaḷanāḍu.
98	Do.	Do.	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-śālai.'	11th ,, .	Do.	Gift of 34 sheep for a lamp to the shrine of Gaṇapati in the same temple. The donor was one of the managing members of the village assembly (*āḷuṅgaṇattār*).
99	Do	Do.	Parakēsarivarman *alias* śrī-Rājēndra-Chōḷadēva I.	5th ,, .	Do. .. .	Registers a gift of land for offerings to the temple of Tirumalai-Āḻvār by the residents of Tiruveṟumbiyūr in Vaḍakavira-nāḍu, a sub-division of Teṉkarai-Pāṇḍikulāśani-vaḷanāḍu. The grant was made in the 21st year of Rājarāja I. Mentions the measuring rod *māḻigai-kōl*.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
100	On the same wall	Chōḷa	Parakēsarivarman *alias* śri-Rājēndra-Chōḷadēva I.	3rd year ..	Tamil	Gift of 8 *kāśu* for a lamp to the temple of Tiruveṟum-[bīśvaramuḍaiya-Mahādēva], by one of the managing members of the assembly (*āḷuṅgaṇattār*) of Śrīkaṇṭhachaturvēdimaṅgalam, a *brahmadēya* in Viḷā-nāḍu which was a sub-division of Paṇḍikulāśani-vaḷanāḍu.
101	Do.	Do.	Rājakēsarivarman	7th year, Makara, Tuesday, Ārdrā.	Do.	A portion of the inscription is covered by the water-cistern. Gift of land for feeding 3 *Śivayōgins* and 2 Brāhmaṇas in the choultry on the sacred hill of the Āḻvār at Tiruveṟumbiyūr.
102	Do.	Do.	Do.	7th year ..	Do.	Sale of land for digging a channel from the tank at Śrīkaṇṭha-chaturvēdimaṅgalam for irrigating the lands purchased from the assembly of Peruveṅgūr.
103	Do.	Do.	Do.	5th ,, .	Do.	Gift of land for feeding 15 Brāhmaṇas by Vēḷāṉ Vīranārāyaṇaṉ *alias* Śembiyaṉ Vēdivēḷār of Śiṟudavūr in Kiḻiyūr-nāḍu.
104	Do.	Do.	Do.	7th year, Makara, Thursday, Mūla.	Do.	Sale of land by the assembly of Peruveṅgūr to Vēḷāṉ Vīranāraṇaṉ *alias* Śembiyaṉ Vēdivēḷāṉ, mentioned in No. 103. He is here stated to have constructed the *śrīvimāna* of Tiruveṟumbiyūr-Āḻvār. Mentions Murukkūr, a hamlet of Uttamaśīli-chaturvēdimaṅgalam.
105	Do.	Do.	Do.	7th year, Simha. Saturday, Rōhiṇī.	Do.	Sale of the right of levying a definite quantity of paddy on lands by the assembly of Śrīkaṇṭha-chaturvēdimaṅgalam, to Śembiyaṉ Vēdivēḷāṉ mentioned above, for the purpose of digging the village tank.
106	Do.	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva I.	[3] 7th year ..	Do.	Damaged.
107	Do.	....	....	....	Do.	Damaged. Seems to record a gift of land for offerings to Piḷḷaiyār Kshētrapāladēva, in the same temple. It is stated that Śrīkaṇṭha-chaturvēdimaṅgalam was a *brahmadēya* in Miṟōḷai-[nāḍu], a sub-division of Paṇḍikulāśani-vaḷanāḍu.
108	On the north and west walls of the same shrine.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	36th year	Do.	Seems to register a sale of land to Śāttaṉ Taṇakkaṉ of Śiṟuvāḷi-nāḍu who set up the image of Umābhaṭṭāraki in the temple of Tiruveṟumbiyūr-Āḻvār.
109	On the same wall	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I.	27th ,, ..	Do.	Gift of land for two lamps. Reference is made to a general tour of inspection by the king (*dēvargaḷ*) when, Kāḷi Āḍittaṉ appears to have audited the accounts of the temple.
110	On the west wall of the same shrine ..	Do. .. .	Rājakēsarivarman	19th ,, ..	Do.	Gift of land for a lamp.
111	On the same wall	Do.	Madiraikoṇḍa Parakēsarivarman	30th ,, ..	Do.	Gift of land for a lamp by a native of Erumbiyūr to the temple of Teṉkayilāyattu-Mahādēva at Śrīkaṇṭha-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall	Chōḷa	Rājakēsarivarman	7th year ..	Tamil	Gift of land for the maintenance of a watchman. The land was purchased from the money granted by Vēḷāṉ Viranārāyaṇaṉ *alias* Śembiyaṉ Vēḍivēḷāṉ of Śiṟuḍuvūr in Kiḻiyūr-nāḍu, who had built the central shrine.
113	Do.	Do.	Parakēsarivarman	15th ,, ..	Do.	Unfinished. Gift of land for offerings to Āḻvār-Tirubhuvanasundarar at Tiruveṟumbiyūr.
114	Do.	Do. ..	Rājakēsarivarman	4th ,, ..	Do.	Gift of 15 *kaḻañju* of gold for burning a lamp and for bringing a pot of water from the river (every day) to the temple of Tenkailāyattu-Mahādēva at Śrīkaṇṭhachaturvēdimaṅgalam.
115	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	26th ,, ..	Do.	Unfinished. Provides for offerings to the same god.
116	Do.	Do.	Rājarājakēsarivarman (Rājarāja I)	7th ,, ..	Do.	Gift of money for feeding on the sacred hill six Brāhmaṇas versed in the *Vēdas*, by Iḷāḍarāyar Pugaḻvippavarganḍaṉ Virasōḻaṉ.
117	Do.	Do.	Rājakēsarivarman	6th ,, ..	Do.	Gift of land by Tāyaṉ Kaṇamuḍaiyaṉ for a lamp to the temple of Mahādēva on the sacred hill at Śrīkaṇṭha-chaturvēdimaṅgalam which was a *brahmadēya* on the southern bank (of the river Kāvēri).
118	Do.	Do.	Do.	19th ,, ..	Do.	Gift of land for a lamp and offerings, by a Brahmaṇa lady of Timmiguḍi who built the shrine of Ādittabhaṭṭāraka on the hill.
119	Do.	Do.	Do.	18th ,, ..	Do.	Gift of land for a lamp to the temple of Teṉkayilāyattu-Mahādēva at Śrīkaṇṭha-chaturvēdimaṅgalam.
120	On the west and south walls of the same shrine.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva I.	7th ,, ..	Do. ..	Gift of land to the temple of Eṟumbiyūr-Āḻvār at Śrīkaṇṭha-chaturvēdimaṅgalam a *brahmadēya* in Migōḷai which was a sub-division of Teṉkarai-Paṇḍikulāśani-vaḷanāḍu.
121	On the south wall of the same shrine ..	Do. ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	5th ,, ..	Do. ..	Gift of money for a lamp and a lamp-stand by a woman-servant (*peṇḍāṭṭi*) belonging to Uyyakkoṇḍaṉ-terinda-tirumaṇjanattār-vēḷam at Gaṅgaikoṇḍaśōḻapuram.
122	On the same wall	Do.	Rājarājakēsarivarman (Rājarāja I.) ..	16th ,, ..	Do. ..	Remission of taxes on the *dēvadāna* lands belonging to the temple, on payment of a fixed sum of money.
123	Do.	Do.	Rājakēsarivarman	3rd ,, ..	Do.	Built in in the middle. Sale of land by the residents of Eṟumbiyūr and the assembly of Śrikaṇṭha-chaturvēdimaṅgalam.
124	Do.	Do.	....	....	Do. ..	Built in at the beginning. Contains a portion of the historical introduction of Rājēndra-Chōḷa I. Gift of 90 sheep for a lamp by Maṟaṉ Kāri. The same individual seems to have made a gift of lamp to the god Chaṇḍēśvara.
125	Do.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I.	2[4]th year ..	Do.	Incomplete. Gift of gold.
126	Do.	Do. ..	Rājakēsarivarman	5th ,, ..	Do.	Gift of 45 sheep for a lamp.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Luggage and alphabet.	Remarks.
127	On the same wall	Chōḷa	Rājakēsarivarman	6th year, Makara, Tuesday, Svāti.	Tamil	Gift of land for feeding in the choultry on the sacred hill of Tiruverumbiyūr-Āḻvār, a Brāhmaṇa versed in the *Vēdas*. The assembly met in the (all ?) Tiruchitrakūṭa of this village.
128	Do.	Do.	Parakēsarivarman	16th year ..	Do.	Gift of land for offerings to the temple of the Āḻvār on the sacred hill at Tiruverumbiyūr, by the residents of the same village which is here stated to be in Kavira-nāḍu.
129	Do.	Do.	Rājakēsarivarman	3rd ,, ..	Do.	Gift of land by the assembly for singing the *tiruppadiyam* in the temple, accompanied by *uḍukkai* and *tāḷam*. The person mentioned in No. 104 above, made the purchase and assigned it to the temple. Refers also to a boundary dispute (*sīmā-vivādam*)
130	Do.	Do.	Do.	6th year, Makara, Tuesday, Ārdrā.	Do. ..	Gift of land for feeding Brāhmaṇas versed in the *Vēdas*.
131	Do.	Do.	Do.	6th year ..	Do.	Sale of land by the assembly of Śrīkaṇṭha-chaturvēdimaṅgalam for the *maḍaiviḷāgam* of the temple.
132	Do.	Do.	Do.	5th ,, ..	Do.	Gift of 34 sheep for a lamp and a lamp-stand.
133	Do.	Do.	Do.	5th year, Mithuna, Wednesday, Svāti.	Do.	Registers a decision of the village assembly that no taxes should be levied on the temple belongings.
134	Do.	....	....	....	Do.	Gives in detail all the items of expenditure for which land had been purchased by Śembiyaṉ Vēḍivēḷaṉ from the assembly of Peruvēṅgūr.
135	On the south wall of the *maṇḍapa* in front of the same shrine.	Chōḷa	Rāja[rāja]dēva	4th year ..	Do.	Gift of a lamp-stand to the temple of Tiru-Erumbiyūr-uḍaiya-Nāyaṉār, by a native of Tirunalvēli in [Paṇḍi]-maṇḍalam
136	On the same wall	Do.	Tribhuvanachakravartin Rājarājadēva (III)	3rd year, Kumbha, *ba. ai.* 12, Wednesday, Uttarāshāḍha.	Do.	Seems to register a gift of land. Śrīkaṇṭha-chaturvēdimaṅgalam also called Malari, was a *brahmdēya* in Migō ai-nāḍu a sub-division of Teṉkarai-Paṇḍyakulāśaṇi-vaḷanāḍu.
137	At the entrance into the kitchen in the same temple, right side.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	[9]th year ..	Do.	Beginning lost. Registers a sale of land to the temple of Tiruverumbiyūr-malai-Mahādēva and states that the assembly met together in the temple of Tirumērkōyil-Āḻvār when ordering the sale.
138	In the same place	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	7th ,, ..	Do.	Gift of land for offerings and for feeding five strangers every day in the temple of Tiruverumbiyūr- Āṇḍār.
139	At the same entrance, left side	Do.	Rājakēsarivarman [*alias* Tribhuvana]chakravartin Kulōttuṅga-Chōḷadēva.	4th ,, ..	Do.	Badly damaged. Begins with the introduction ..., etc.
140	In the same place	Do.	....	....	Do.	Damaged. Begins with the historical introduction ..., etc. of Vikrama-Chōḷa. Seems to register a gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the south wall of the first *prākāra* of the same temple.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year and 1009th day (?)	Tamil	Gift of the village of Erumaikkulam in Teṉ-Kalavaḷi nāḍu for a festival called after Piḷḷaiyār Tagavadi-Āḻvār. The order was issued by Maḷavarayaṉ.
142	On the same wall	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin [Rājarājadēva] (III).	29th year, ... *śu. di.* 14, Monday, Magha.	Do.	Damaged. Gift of land. Begins with the introduction *Svasti śrī, etc.*
143	On the top of the Chōḷampārai rock near Puttur (same taluk and district).	....	....	....	Mixed characters.	....
144	On the south wall of the central shrine in the Ratnāchalēśvara temple at Ratnagiri (Kulittalai taluk, same district).	....	....	....	Tamil ..	Rāśiṅgadēvaṉ *alias* Śōḷakōṉ built three rows of stone (steps ?) to the east of the hall called [Maṇi]-*maṇḍapa*.
145	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take every country.'	12th year, Kārttigai, 8.	Do. ..	Provides for offerings to the god Tirumāṇikkamalai-uḍaiya-Nāyaṉār, while installed at the *maṇḍapa* on festival days. The donor was Nāvalūruḍaiyāṉ, a native of Śivapādaśēkharapuram.
146	On the south and east walls of the same shrine.	Vijayanagara ..	Sadāśivadēva-Mahārāya, son of Achyutarāya	Śaka 1466, expired, Krōdhin, Mithuna, *ba. di* 10, Rēvatī, Friday.	Do. ..	Registers a gift of land in Kuḷittaṇḍalai-*śrmai alias* Karuṅgiḷāppaḷḷi] in Mikōḍu-nāḍu, a sub-division of Teṇkarai-Rājagambhīra-vaḷanāḍu, by Timmappa-Nāyaka, an agent of Rāmarāja-Chinna-Tamma[ya]-dēva-Mahārāja, for the morning offerings in the temple of Tirumāṇikkamalai-uḍaiya-Tambiraṉār.
147	On the east wall of the same shrine ..	Do. ..	Vīra-Narasiṁha-Bhujabalarāya-Mahārāya	Śaka 1428, expired, Kshaya, Karkaṭaka, *ba. di.* 12, Friday.	Do. ..	Gift of gold for a lamp, for bringing a pot of water from the Kāvēri for the sacred bath of the god and for offerings in the mornings.
148	On the north wall of the same shrine ..	....	....	Śaka 1362, expired, Plavaṅga (wrong), Tai, 13th solar day, Rēvatī.	Do. ..	Gift of land in Karuṅgiḷāppaḷḷi by Timmarāja the younger brother of Viṭṭalarāja to the god at Ratnagiri.
149	On the same wall	...	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ	2* + 1st year ..	Do. ..	Gift of land in Ediriliśōḷanallūr for making provisions for those who bring water from the Kāvēri to the temple of Tirumāṇikkamalai-Mādēva in Kurunagar-nāḍu, a sub-division of Rājagambhīra-vaḷanāḍu. Mentions the royal secretary Miṇavaṉ Mūvēndavēḷaṉ. The grant was made at the instance of Toṇḍaimāṉ.
150	Do.	Chōḷa ..	Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva], 'who having been pleased to take Madurai (Madura), Īḻam (Ceylon), the crowned head of the Pāṇḍya and Karuvūr, was [pleased to perform] the anointment of heroes and the [anointment] of victors'.	Built in ..	Do. ..	Partly built in. Seems to register a gift of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
151	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year ..	Tamil ..	Partly built in. Mentions Poṅgalūkkā-nāḍu in Koṅga-maṇḍalam.
152	Do	Do. ..	Tribhuvanachakravartin Tribhuvana-vīradēva, 'who having been pleased to take Madurai (Madura). . . . Karu-vūr and the crowned head of the Pāṇḍya, was pleased [to perform] the anointment of heroes and the anointment of victors.'	34th year, Makara, *ba. di.* Monday, Uttara-Phalguni.	Do.	Built in at the beginning. Seems to register a gift of land by a native of Poṅgalūrkkā-nāḍu in Vaḍa-Koṅgu.
153	Do.	....	....	....	Do. ..	Portions lost and partly built in. Seems to prescribe punishments for illegal collection of taxes.
154	On the west wall of the same shrine ..	....	[Tribhuvana]chakravartin Vīraśōḷadēva ..	12th year ..	Do. ..	Beginning lost. Gift of land. The village is called Vīraśōḷa-chaturvēdimaṅgalam a *brahmadēya* in . . . taiyūr-nāḍu, a sub-division of Vīraśōḷa-vaḷanāḍu.
155	On the same wall	Chōḷa ..	Rājarāja (III)	9 + 1st ,, ..	Do. ..	Gift of 1,000 *kāśu* for the expenses of the Śivarātri day, by a merchant of Śivapādaśēkharapuram.
156	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷa-dēva, '[who took] Madurai (Madura(, Ilam (Ceylon) and [the crowned head] of the Pāṇḍya.'	23rd ,, ..	Do. ..	Damaged.
157	At the entrance into the *maṇḍapa* in front of the same shrine, left side.	....	....	. ..	Do. ..	States that a certain Maṉṉagalandāṉ Koṅgaraikoṇḍa-Pallavaraiyaṉ, one of the Agambaḍi-Muḍalis of Śāttaṉ Śēḍirāyaṉ, built the entrance steps and supplied the door to this *maṇḍapa* and built the *Tirumaḍaivilāgam* at the foot of the hill.
158	On the south wall of the same *maṇḍapa* ..	Pāṇḍya ..	Sundara-Pāṇḍya	15th year ..	Do. ..	The terrace-roof of this *maṇḍapa* was the charity of the merchants (*nagarattōm*) of Śivapādaśēkhara-puram and the cartmen of Pēṭṭai.
159	On the same wall	....	....	....	Tamil verse ..	Records the construction of the temple with stone by a certain Āḍaviḍaṅga-Pichchaṉ.
160	On the east wall of the Dakshiṇāmūrti shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year	Tamil ..	Gift of 2 *mā* of land for offerings, to the image of Dakshiṇāmūrtidēva, by a merchant of Śivapadaśēk-harapuram in Kuṟunagar-nāḍu a sub-division of Rājagembīra-vaḷanāḍu.
161	On the west wall of the same shrine	....	....	....	Do. ..	Records that Śiṟṟambaṟudaiyāṉ Vikkaviṉāyakaṉ Kaḷi Nalliśaiyāḷaṉ, a merchant of Śivapādaśēkharapuram set up the image of Dakshiṇāmūrtidēva and built the steps (*sōpāna*).
162	On the same wall	....	....	....	Do. ..	Gift of money by the person mentioned in No. 161 above for a lamp to be burnt in the shrine of Dakshiṇāmūrtidēva.
163	At the entrance into the kitchen in the same temple, right side.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	[13]th year ..	Do. ..	Damaged.
164	At the same entrance, left side	....	....	....	Do. ..	Records the building of the kitchen east of the Maṇi-*maṇḍapa*.
165	On the rock outside the south *prākāra* wall of the same temple.	Chōḷa	[Kulōttuṅga]-Chōḷadēva	48th year ..	Do. ..	Built in at the beginning. Gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
166	In the same place	Chōḷa	Chakravartin Kulōttuṅga-Chōḷadēva I ..	....	Tamil	Built in and damaged. Seems to register a gift of land.
167	On the rock, outside the west *prākāra* of the same temple.	Do.	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	7th year ..	Do.	Grant portion is built in at the bottom.
168	On the same rock	Do.	Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chōḷadēva I.	Damaged ..	Do.	Sale of land for offerings to the temple of Kunram-Uḍaiyār, by the assembly of Valladamaṅgalam a *brahmadēya* in Mikōṭṭu-nāḍu a sub-division of Kēraḷāntaka-vaḷanāḍu.
169	Do.	Do.	[Tribhu]vanachakravartin Kulōttuṅga-Chōḷadēva.	4th year, Mithuna, [Monday], Pūrvashāḍhā.	Do.	Registers a sale of land by a native of Kuḷittaṇḍalai (*i.e.* Kuḷittalai).
170	Do.	Vijayanagara ..	Viruppaṇṇa-Uḍaiyar, son of [Ariyaṇa]-Uḍaiyar.	Śukla, Mīna, *śu. di.* 8, Thursday, Punarvasu.	Do.	Registers a sale of land by Tiruvāḍavūr-Poṉmēyṇḍa-Śōḷappiramārāyar a native of Śōḷakula-Uttama-chaturvēdimaṅgalam in Śūraḷūr-kūṟṟam, which was a sub-division of Rājagambīra-vaḷanāḍu.
171	On the rock outside the north *prākāra* of the same temple.	....	Tribhuvanachakravartin Kōṉēriṉmēl-koṇḍāṉ.	16th year, and 340th day.	Do. .. .	Gift of land for the festival called *Vaigāśi-tirunāḷ* and for the supply of water for the sacred bath, *etc.*, to the god Tirumāṇikkamalai-uḍaiya-Nāyaṉār. Āḍaṉ-peruvaḷi, Rājagambhīra-vaḷanāḍu and Vēḍa-Kōnāḍu are mentioned among the boundaries.
172	On the same rock	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year, Tulā, *ba. di.* 13, Monday, Śravaṇa.	Do.	Gift of certain taxes to the temple of Tirumāṇikka-malai-uḍaiya-Nāyaṉār in Kuṟunagar-nāḍu a sub-division of Rājagambhīra-vaḷanāḍu. The king settled the dispute between the trustees of this temple and the *nagarattār* of Śivapādaśēkharapuram as regards the payment of taxes (*kaḍamai*) by the people residing in the vicinity of the temples of Iḷaṅgōyil, Tiruvāḷiśvaram-uḍaiya-Nāyaṉār and Śrīkayilāsam-uḍaiya-Nāyaṉār.
173	Do.	Do.	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[6]th year, Mīna, *śu. di.* 13, Maghā, Sunday.	Do.	Gift of 350 *paṇam* for meeting the expenses of the festival called *Māśi-tirunāḷ* in the temple of Tirumāṇikkamalai-uḍaiya-Nāyaṉār in Kuṟunagai-nāḍu, a sub-division of Rājagambhīra-vaḷanāḍu, by the residents of Koḍukkāyam, Kumattēri, Śattamaṅgalam and Varagūr in the same *nāḍu*.
174	Do.	Chōḷa	Parakēsarivarman *alias* [Rājēndra-Chōḷa]-dēva (I).	24th year ..	Do.	Sale of land to the temple of Tiruvaṭpōkki-Mahādēva. Mentions Kēraḷantaka-vaḷanāḍu and Rājarājaṉ-*paḷaṅkāśu*.
175	On the north wall of the central shrine in the Haraḷakēśvarī temple on the same hill.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	10th year, Makara, *śu. di.* 6, Friday, Uttara-Bhadrapadā.	Do.	Gift of land for the sacred bath and offerings on the day of *Tiruvādirai* in the month of Mārgaḷi.
176	On the same wall	Hoysaḷa ..	Sārvabhaumachakravartin Vīra[sōmēśvara]	[2]1st year, Mēsha, *śu. di.* 13, Sunday, Hasta.	Do.	Gift of 20,000 *kāśu* for offerings to the image of Tirukkāmakkōṭṭam-uḍaiya-Periya-Nāchchiyār set up in this temple by Tirujñānaśambanda-nambi, a merchant of Śivapadaśēkharapuram.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the east wall of the first *prākāra* of the same temple.	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva I.	[3]0th year, Ṛishabha, *śu. di.* 3, [Saturday], Rōhiṇi.	Tamil	Gift of land to the temple of Tiruvaḷpōkkimaḷai-Mahādēva in Kuṟunāgaṉ-nāḍu, a sub-division of Rājamahēndra-vaḷanāḍu. The assembly of Kuḷittaṇḍalai, a *brahmadēya* in Mikōḍu-nāḍu having met in the hall called Rājēndraśōḷaṉ-tirumaṇḍapam, made a sale of land to a merchant of Śivapādaśēkharapuram who assigned it for the sacred bath of the god in that temple.
178	Do.	Do.	[Rājakēsarivarman] *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	47th year, Makara, *śu. di.* Thursday, 13, [Hasta].	Do.	Damaged and incomplete. Seems to record a gift of land for feeding strangers (*apūrvin*).
179	On the north wall of the same *prākāra* ..	Do.	Rāja[kēsari]varman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	40th year, Dhanus, *ba. di.* 10, Punarvasu, Friday.	Do.	Portion lost. Gift of land for feeding *dēvaraḍiyār*, *śivayōgins* and *tapasvins* in the *maṭha* called Eḷunūṟṟuvaṉ-tirumaḍam to the south of the western gate of Śivapādaśēkharapuram in Kuṟunāgai-nāḍu, by Pugaḷaṉ Dāmōdaraṉ *alias* Piḷḷaikkaḍiyār, a merchant of Rājarājapuram in Vaḍa-Koṅgu, who had set up the image of Tiruppaḷḷiyaṟai Nambiraṭṭiyār. Kuḷittaṇḍalai is mentioned as a *brahmadēya* in Mikōṭṭu-nāḍu, a sub-division of Rājamahēndra-vaḷanāḍu. Refers to a Revenue survey.
180	On the same wall	Do.	Do. do. ..	39th year, Kumbha, *ba. di.* Sunday, 14, Śravaṇa.	Do. ..	Registers a similar gift of land. The individual who is said to have set up the image of Tiruppaḷḷiyaṟai-Nambiraṭṭiyār in No. 179 above, also figures here.
181	Do.	Do.	Rājakēsarivarman *alias* [Kulōttu]ṅga-Chōḷadēva I.	38th year, Karkaṭaka, *śu. di.* ..... Pūrva-Phalguni, Monday.	Do.	A portion at the right end is pealed off. Gift of land for providing two potfuls of water for the sacred bath, to the temple of Tiruvaḷpōkki-malai-Mahādēva.
182	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva I.	43rd year ..	Do.	Gift of money for lamps by a merchant of Śivapādaśēkharapuram.
183	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ..	Do.	Incomplete. Records a supplemental gift of gold for the same lamps.
184	Do.	Do.	Tribhuvanachakravartin Rājadhirājadēva	3rd ,,	Do.	Damaged. Seems to record a gift of money for lamps.
185	On the north wall of the Chōḷēśvara shrine in front of the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to conquer Iḷam (Ceylon), Madurai (Madura), the crowned head of the Pāṇḍya and Karuvūr.'	[2]0th year, Vṛiśchika, *ba. di.* 8, Monday, Pūrva-Phalguni	Do.	Gift of 8 [āṉai]-*achchu* for offerings to the image of Āriya-Nāyaṉār.
186	On the rock below the same shrine ..	Do.	Rājakēsarivarman *alias* [Tribhuvanachakravartin Kulō]ttuṅga-Chōḷadēva I.	11th year, Vṛiśchika, ... *di.* Monday.	Do.	Damaged. Gift of land to the temple on the hill Tiruvāṯpōkkimalai. Refers to a Revenue survey. Mikōṭṭu-nāḍu is here stated to be in Sarvalōkaśraya-vaḷanāḍu.
187	On the same rock	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-[Chōḷadēva] I.	Lost. *ba. di.* 6, Thursday.	Do.	Much damaged. Gift of land. Above this is an unfinished inscription of Rājēndra-Chōḷa I.
188	Do.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷa[dēva] I.	[2]2nd year ..	Do.	Registers a sale of land to the temple on the Tiruvāṯpōkkimalai hill.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the rock near a spring behind the Haraḷakēśvari temple on the same hill.	Chōḷa ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷa[dēva].	21st year ..	Tamil	Registers a sale of land by the assembly of Arinjigai-chaturvēdimaṅgalam, a *brahmadēya* in Uṟaiyūr-kūṟṟam a sub-division of Kēraḷāntaka-vaḷanāḍu. It was probably made in favour of the temple of Śrīkayilāsam *alias* Madhurāntaka-Īśvaram at Rājēndraśōḷappēṭṭai in Mikōṭṭu-nāḍu.
190	On the same rock	Do. ..	Rājēndra-Chōḷadēva I	Do. ..	Do.	Damaged at the end. Registers a sale of land by the same assembly to the Vishṇu temple of Jananātha-Viṇṇagar-Āḻvār in Mikōṭṭu-nāḍu.
191	On the rock near the Ponnaḍippāṟai, on the same hill.	Vijayanagara ..	Sadāśiva	Śaka 1467, Krōdhin, Śrāvaṇa, *ba. di.* Krishṇashashṭhi.	Grantha ..	Much damaged. Under the orders of Rāmarāja-Viṭṭhalarāja, Timma made a grant to the god on the hill called Ratnagiri. The composer of this inscription was a certain Dharmarāja of Kākkaḷūr.
192	On the east wall of the central shrine in the Vaṁśōddhārakanātha temple at Perungalur (Pudukkottai State).	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	14th year, Āṇi ..	Tamil	Incomplete. Refers to a dispute between the residents of Peruṅgaḷūr and Maṅgalam regarding the rightful ownership of Ariyūr, a *dēvadāna* village.
193	On the south wall of the same shrine ..	Chōḷa ..	[Tribhuvana]chakravartin [Kulō]ttuṅga-Chōḷadēva.	45th year ..	Do.	Incomplete. Gift of land to the temple of Kulōttuṅga-Chōḷīśvaram-Uḍaiyār.
194	On the west wall of the same shrine ..	Pāṇḍya ..	Vīra-Pāṇḍyadēva	29th ,, ..	Do.	Damaged and incomplete. Gift of paddy to the residents of Peruṅgaḷūr in Teṉ-Paṉaṅgāḍu-nāḍu a sub-division of Jayasiṅgakulakāla-vaḷanāḍu, by two chiefs of Vattaṇḍarkōṭṭai. The gift is called *Aśariyapramāṇam*.
195	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	....	Do.	In modern characters. Records that the *Swing-maṇḍapa* and the images of Sundiraperumāḷ and Sūrya were the gifts of a private individual.
196	On the same wall	....	....	....	Do. ..	Records the gift of land for a lamp.
197	Do.	....	....	....	Do	Damaged. Gift of lamp to the Kūttāḍumdēvar in the temple of Kulōttuṅga-[Chōḷīśvaram]-Uḍaiyār at Peruṅgaḷūr.
198	Do.	....	....	Naḷa, Vaigāśi, 23.	Do.	Gift of land by a native of Peruṅgōḷiyūr as a compensation to a private individual, for falsely incriminating the latter before the royal residence.
199	On the west wall of the same *maṇḍapa* ..	....	....	[Siddhārthi], Puraṭṭāśi.	Do.	Much damaged.
200	On the north wall of the same *maṇḍapa* ..	Vijayanagara ..	Bukkaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar (Harihara II).	Chitrabhānu, Puraṭṭāḍi, 7.	Do.	Gift of land for offerings to the temple of Kulōttuṅga-Chōḷīśvaram-uḍaiya-Nāyaṇār at Peruṅgōḷiyūr in Teṉ-Paṉaṅgāḍu-nāḍu, a sub-division of Jayasiṅgakulakāla-vaḷanāḍu.
201	On the same wall	Do. ..	Bhūpatirāya	Sarvadhāri, Puraṭṭāḍi, 12.	Do.	Gift of land in Muṉṉāṭṭūr for offerings to the same temple, by a native of Vaḍa-Paṉaṅgāḍu.
202	At the entrance into the same *maṇḍapa*..	....	....	....	Do.	Damaged. Records a gift of land for offerings to the temple of Aḻagiya-Kulōttuṅgar.
203	On stones built into the Maṅgaḷa-Nāyaki shrine in the same temple.	Chōḷa ..	Rājakēsarivarman	....	Do.	Fragments in early characters. One of these registers a gift of gold; another mentions the temple of Mahādēva at Śōḷachūḷāmani-chaturvēdimaṅgalam and a third refers to the village of Peruṅgōḷūr.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On the east wall of the *maṇḍapa* in front of the central shrine in the Agastyēśvara temple at **Vellanur** (same State).	Pāṇḍya ..	Sundara-Pā[ṇḍyadēva], 'who was pleased to take the Chōḷa country.'	Lost .. .	Tamil	Fragment. Seems to provide for offerings to the temple of Tiruvagatt[īśvaram-Uḍaiyār] at Veḷḷainallūr.
205	On the south wall of the same *maṇḍapa* ..	Do. ..	Māṟavarman *alias* Tri[bhuvanachakravar]tin Kulaśēkharadēva.	2[2]nd year, *śu. di.* 7.	Do.	Gift of land for offerings to the temple of Śrīkailāsa at Veḷḷainallūr in Teṉ-Śiṟuvāyil-nāḍu. Mentions Mayindrapuram in Mēl-Vēmba-nāḍu.
206	On the same wall	Chōḷa	Vīrarājēndra	7th year ..	Tamil verse ..	Records the building of the *ardha-maṇḍapa* in the temple of Agastīśvara at Veḷḷainallūr, by the Chōḷa subordinate Muḍigoṇḍanāḍāḷvāṉ of Śiṟuvāyil-nāḍu.
207	On the south and east walls of the same *maṇḍapa*.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'	[2]3rd ,, ..	Tamil	Records an agreement among themselves of the residents of Veḷḷainallūr, to conduct the festival in the month of Śittirai and mentions the names of the individuals who should so conduct the festival on each of the ten days.
208	On the west wall of the same *maṇḍapa* ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take Kō-nāḍu.'	Lost	Do.	Records a gift of land by the chief Immaḍi Akkaladēva-Chōḷamahārāja Also refers to the reign of Sadāśivarāya and to Śaka 1470 Saumya.
209	On the west and south bases of the Chōḷēśvara temple at **Satyamangalam** (same State).	....	....	13th year ..	Do.	Gift of land by a dancing girl of Veḷḷainallūr in Śiruvāy-nāḍu.
210	On the south wall of the central shrine in the Tiruvāruḍaiyār temple at **Sembattur** (same State).	....	. ..	....	Do.	Records the construction of the stone temple by Aḷagiya-Śēmaṉ Araśaganḍa Rāmaṉ *alias* Nāvilaṅgāḍaṉ.
211	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year ..	Do. . ..	Gift of land for the maintenance of a tank (*kulappaṭṭi*) by the residents of the three villages Śembāḍu, Kōraikkurichchi and Puṭṭambūr. Śembāḍu was situated in Kuḷamaṅgala-nāḍu, a sub-division of Jayaśiṅgakulakāla-vaḷanāḍu.
212	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Sundara-Pāṇḍyadēva	Lost .. .	Do.	Gift of land for a lamp to the temple of Tiruvaiyāruḍaiya-Nāyaṉār at Śembāḍu *alias* Śembiyaṉ Puṭṭambūr.
213	On the same wall	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[9]th year ..	Do. ..	Damaged. Gift of land to the image of Tirukkāmakkōṭṭa-Nāchchiyār in the same temple.
214	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	27th ,, ..	Do.	Gift of land for offerings.
215	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Sōmēśvaradēva.	23rd year, Tai, 14, Thursday.	Do.	Records that Śiṅgaṇṇa-Daṇḍanāyaka, son of Śiṅgaradēva-Daṇḍanāyaka set up the image of Tiruppaḷḷiyarai-Nāchchiyār.
216	Do.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ	17th year and 360th day.	Do.	Gift of land for offerings to the gods Tiruvaiyāruḍaiya-Nāyaṉār, Kūttāḍuṇḍēvar and Tambirāṭṭiyār. Mentions Aḷagapporumāḷ, the son-in-law (*marumagaṉār*), probably, of the king.
217	Do.	....	....	10th year ..	Do.	Damaged. Gift of land for offerings to Tiruppaḷḷiyarai-Nāchchiyār of this temple.
218	On the east wall of the same *maṇḍapa* ..	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	16th ,, ..	Do.	Gift of land for offerings to the images of Āvuḍaiyār, Āṇḍakūttar and Tambirāṭṭiyār in the temple.
219	On the same wall	Do.	Do. do.	6th ,, ..	Do.	Gift of land by a native of Kōraikkuruchchi.
220	On a slab set up in the *maṇḍapa* in front of the Sundarēśvara temple at **Ammankuruchchi** (same State).	....	....	Śaka 1613, Prajōtpatti, Śittirai, 2.	Do.	Mentions Vīrapūchchaya-Nāyakar of the Śammaṭṭi family who bore a long list of *birudas*. Records an assignment of certain taxes levied in the villages belonging to the temple, exclusively for the purposes of the temple.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
221	On a slab set up in front of a *maṇḍapa* in the same village.	Sāḷuva	Rāmadēva-Mahārāya	Śaka 15 [4] 2, Raudri, Uttarāyaṇa, Mithuna.	Tamil	Records that a certain Aṅgāḷamman dug a tank, constructed a *maṇḍapa* with a Vināyaka image set up in it and made a gift of paddy for offerings to the temple of Śokkanāthasvāmin at Namaṇkurichchi *alias* Vaḍaveḷi-Ambalavāṇarturai, for the merit of Vīra-Pūchchaya-Nāyaka.
222	On a slab set up in a field in the same village.	....	....	Ānanda, Śittirai, 17.	Do.	Records the construction of a *maṭha* by Vīra-Pūchchaya-Nāyaka.
223	On the south wall of the *maṇḍapa* in front of the central shrine in the Bhaktalalitēśvara temple at **Ambukovil** (same State).	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva ..	32nd year ..	Do.	Gift of land by the citizens of Kōdaṇḍarāmapuram, to the temple of Vīrarājēndra-Chōḷēśvaram-uḍaiya-Nāyaṇār at Aḷumbil.
224	On the same wall	Do	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ Vīra-Pāṇḍyadēva.	14th year Rishabha, *śu. di.* Monday, Śravaṇa.	Do.	Remission of taxes in the village of Mañjiyūr in Puṉṉi-kūṟṟam, for offerings and repairs to the same temple. Aḷumbil is stated to be situated in Paṉṟiyūr-nāḍu.
225	Do.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	[6]th year, [Kanyā], *śu. di.* 3.	Do.	Damaged and unfinished.
226	Do.	Vijayanagara ..	Mallikārjunarāya	Śaka 1499, Pramādi, Vaigāsi, *śu. di.*	Do.	Unfinished.
227	Do.	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva ..	17 + 2nd year, Simha, *śu. di.* 12, Monday, Uttarāshāḍha.	Do.	Gift of paddy to the temple of Vīrarājēndra-Chōḷīśvaram-uḍaiya-Nāyaṇār at Aḷimbil in Paṉṟiyūr-nāḍu, a sub-division of Rājarāja-vaḷanāḍu, by the residents of Kuḷattūr-nāḍu in Poyyiṟ-kūṟṟam.
228	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	2[4]th year ..	Do.	Damaged.
229	On the east wall of the same *maṇḍapa* ..	Do. ..	Sundara-Pāṇḍyadēva	14th ,, ..	Do.	Gift of a moiety of the taxes for repairs in the temple at Aḷimbil by the *araiyagaḷ* of Añjukuḍi.
230	On the same wall	....	.. .	Śōbhakṛit, Tai, 9	Do. ..	Gift of land by the three sons of Pāṇḍya-perumāḷ *alias* Māvali-Vāṇādarāyar, chief of Neḍuvāśal-śīmai in Kāṇava-nāḍu.
231	Do.	....	....	Kshaya, Āvaṇi, 30.	Do.	....
232	On the *gōpura* of the same temple, right of entrance.	.. .	....	Jaya, Śittirai, 25.	Do.	Gift of a portion of the rents collected on bazaar stalls, to the temple, for offerings and repairs.
233	On the same *gōpura*, left of entrance ..	....	....	Kālayukta, Tai, 8	Do.	Seems to make provision for offerings.
234	On the south wall of the *maṇḍapa*, in front of the central shrine in the Vyāghrapurīśvara temple at **Tiruvengavasal**. (same State.)	Chōḷa	Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chōḷa [dēva] I.	[2]6th year .	Do. ..	Incomplete. Gift of land for offerings [to the image of] Nittaśūḷāmaṇi-viḍaṅgar, by the assembly of Tiruveṅgaivāyil, a *dēvadāna* in Peruvāyil-nāḍu a sub-division of Jaya-śiṅgakulakāla-vaḷanāḍu.
235	On the same wall	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	Lost	Do.	A piece lost at the end. Gift of land for offerings to the image of Chandraśēkharadēva *alias* Dēvapperumāḷ set up by Piḷḷaiyār Aḻagapperumāḷ. The latter is stated to have determined the landed interest of the country amicably, in the presence of Śēra-Pāṇḍyadēva who took the eastern country.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the north wall of the same *maṇḍapa* ..	Chōḷa	Rājakēsarivarman *alias* Rājādhirājadēva I ..	[3]0th year ..	Tamil	Damaged. Appears to record a list of all the *dēvadāna* lands belonging to the temple. Mentions Agakkiḷiyūr-nāḍu in Paṇḍyakulāśani-vaḷanāḍu.
237	On the same wall	Pāṇḍya ..	Jaṭāvarman [*alias* Tri]bhuvanachakravartin Vīra-Pāṇḍyadēva.	23rd year, Karkaṭaka, *śu. di.* Thursday.	Do.	Damaged and incomplete. Gift of land.
238	Do.	Chōḷa .. .	Parakēsarivarman	[2]8th year ..	Do.	Unfinished. Seems to record gift of a lamp to the temple of Tirumērraḷi-Mahādēva.
239	Do.	Do.	Do.	5th ,, ..	Tamil verse ..	Gift of a lamp to the temple of Tiruvēṅgaivāyil-Śiva, by a native of Maḷa-nāḍu.
240	On the door-posts of the entrance into the same *maṇḍapa*.	Do.	Rājarājakēsarivarman *alias* Rājarājadēva I ..	26th ,, ..	Tamil	Gift of money for a lamp by a merchant, to the temple of Tirumērraḷi-Mahādēva at Tiruvēṅgaivāyil, as *dēvadāna* in Peruvāyi-nāḍu, a sub-division of Paṇḍikulāśani-vaḷanāḍu.
241	On the west wall of the Bṛihannāyaki shrine in the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvana[chakravartin] Śrīvalla[bha*]dē[va].	34th ,, ..	Do.	Damaged. Seems to record a gift of land.
242	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sun[dara-Pāṇḍya]dēva.	13th ,, ..	Do.	Damaged and incomplete. Gift of land for lamps.
243	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanacha[kravartin] Śrīvallabhadēva.	34th ,, ..	Do.	Damaged. Appears to record a gift of land.
244	On the north wall of the same shrine ..	Vijayanagara ..	Kampaṇa-Uḍaiyar	Ānanda ..	Do.	Incomplete. Assignment of the tax *pāḍikkāval*, probably, for the repair of the tank at Tiruvēṅgaivāsal which had become desolate on account of the breaches in the tank.
245	On the east wall of the same shrine ..	....	....	7th year ..	Do.	Built in in the beginning. Seems to record the levying of the tax *kaḍamai*.
246	On the south wall of the first *prākāra* of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rāja[rāja]dēva ..	12th ,, ..	Do.	Stones out of order and damaged. Gift of land for offerings to the images of Śadiraviḍaṅgadēva and his consort (*pirāṭṭiyār*) set up by the chief Kulōttuṅga-Chōḷa-Kiḍārattaraiyar.
247	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	20th ,, ..	Do.	States that one-half of the taxes from the 18 *mā* of land presented should be assigned to the temple of Tiruvēṅgaivāyil-uḍaiya-Nāyaṉār and the other half used for celebrating festivals in the shrines of Śadiraviḍaṅga-Nāyakar and his Nāchchiyār, in the same temple.
248	Do.	Do. ..	Rājarājadēva	7th ,, ..	Do.	Fragment. Seems to record a gift of land for offerings.
249	On the west wall of the same *prākāra* ..	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	10th ,, ..	Do.	Gift of land to Śāndikkūttaṉ Araiyaṉ Onṟāyiram.
250	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva ..	8th ,, ..	Do.	Much damaged. States that the *dēvadāna* lands of the temple were lying waste for want of tenants and that, consequently, certain private individuals purchased them from the temple authorities and agreed to measure out the specified quantity of paddy into the temple.
251	On the west wall of the kitchen in the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7th ,, ..	Do.	Registers a sale of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
252	On the outer west wall of the first *prākāra* of the same temple.	Chōḷa	Tribhuvanachakravartin Vikrama-Chōḷadēva.	14th year ..	Tamil	Unfinished.
253	On the same wall	Do. ..	Do.	Do. ..	Do.	Gift of land to a lady for performing the dance called *śāndikūttu* before the god Tiruvēṅgaivāyal-Āṇḍār, during the festival in the month of Śittirai.
254	Do.	Do. ..	[Tribhu]vanachakravartin Rājādhirājadēva (II).	5th year ..	Do.	Records a similar gift of land for performing *śāndikūttu* during the Tiruvādirai festival in the month of Vaigāśi, at the shrine of Śadiruvidaṅga-Nāyakar set up by Śadiraṉ Irājaṉ *alias* Kulōttuṅgaśōḷa Kiḍārattaraiyaṉ.
255	On the north wall of the central shrine in the Haratīrthēśvara temple at Tiruvarangulam (same State).	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Rājarājaṉ Sundara-Pāṇḍyadēva.	14th year, Vaigāśi, 22.	Do.	Gift of land for a lamp to the temple of Tiruvaraṅkuḷam-uḍaiya-Nāyaṉār, by the citizens of Arumoḷidēvapuram in Virudarājabhayaṅkara-vaḷanāḍu *alias* Kāṇa-nāḍu. Mentions the coin called Vaḷḷalvaḷitirandāṉ-*paṇam*.
256	On the same wall	Do. ..	Rājarājaṉ Sundara-Pāṇḍyadēva	14th year, Āṉi..	Do.	Records that the temple trustees (*tāṇattār*) agreed to supply oil to the two lamps to which the citizens of Arumoḷidēvapuram had made a gift of land.
257	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	....	Do.	Records the gift of a silver *kolgai* by a native of Kulaśēkharapaṭṭaṇam.
258	On the same wall	Pāṇḍya .	Tribhuvanachakravartin Vīra-Pāṇḍyadēva..	9th year .	Do.	Gift of land to the temple of Tiruvaraṅguḷam-uḍaiya-Nāyaṉār.
259	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva..	2nd ,, ..	Do.	Gift of land to the same temple by the residents of Peruṅgaraikkuḍi *alias* Tiruvaraṅguḷanallur in Kāṇa-nāḍu.
260	Do.	Do. ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	5th ,, ..	Do.	Gift of money (*achchu*) for a lamp for the merit of Śēmappiḷḷaiyār.
261	Do.	....	....	Śaka 1378, Dhātu, Vaigāśi, 20.	Do.	The image of Kaṇṇappa-Nayiṉār set up within the temple was the gift of a native of Rājarājēndra-chōḷapuram in Kō-nāḍu.
262	Do.	....	....	....	Do.	Gift of a silver pitcher for bathing the god, by a native of Sundara-Pāṇḍyapuram.
263	Do.	....	....	....	Do.	Records the digging of a well.
264	Do.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva ..	4th year ..	Do.	Gift of land for offering puddings to the goddess in the temple of Tiruvaraṅguḷam-uḍaiya-Nāyaṉār, by Bhuvanaśiṅgadēvaṉ. The same donor also made a gift of two lamp-stands, one girdle and one forehead-plate made of gold. Reference is made to the levying of two *kāśu* on every smithery. These gifts were made for the merit of Śēmappiḷḷaiyār.
265	Do.	Do. ..	Do. ..	9th ,, ..	Do.	Gift of land to the temple of Tiruvaraṅguḷam-uḍaiya-Nāyaṉār in Rājarāja-vaḷanāḍu.
266	Do.	Do. ..	Do. ..	10th ,, ..	Do.	Unfinished. Seems to record a gift of land.
267	On the west wall of the same *maṇḍapa* ..	Do. ..	Do. ..	4th ,, ..	Do. .. .	Gift of the village of Kuḷattūr by the inhabitants of Teṉ-Kavi-nāḍu, for celebrating a festival and a service in the name of Araśagaṇḍaraman, a feudatory chief (*sāmantaṇḍr*). The festival had to be celebrated on the day of the asterism Śatabhishaj, in the month of Puraṭṭādi, under which the chief was born.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the north wall of the same *maṇḍapa* ..	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva..	4th year ..	Tamil ..	Sale of land by a *Kaikkōḷa* named Rājagambhīramārāyaṉ.
269	On the same wall	....	....	...	Do.	Gift of land for a flower-garden and for its maintenance.
270	Do.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	4th year	Do. ..	Gift of land for offerings, of four cows for the supply of milk, and of two lamp-stands and a gold belt. Appears to be almost a copy of No. 264 above.
271	Do.	Vijayanagara ..	Kṛishṇarāya, 'who was pleased to take all countries.'	Śaka 1445, Subhānu, Uttarāyaṇa, *śu. di.* 11, Friday, Mūla.	Do.	It was covenanted by the inhabitants of Valla-nāḍu that the Veḷḷāḷa tenants of the three villages Pālaikkuḍi, Kaḷaṅguḍi and [Kiḻi]nallūr should pay their obligations and render service to the temple of Araṅguḷanāthar. Tiruvaraṅguḷam was said to be situated in Valla-nāḍu, a sub-division of Rājarāja-vaḷanāḍu.
272	Do.	Do. ..	Do. ..	Śaka 1442, Pramādi, Simha, *śu. di.* 10, Siddhayōga, Friday, Ārdrā.	Do.	Incomplete. Sale of land by the Veḷḷāḷa tenants and the recipients of *pāḍikkāval* in the three villages mentioned above for clearing up certain dues which they were otherwise unable to pay.
273	On the east wall of the same *maṇḍapa* ..	Chōḷa ..	Tribhuvanachakravartin [Tri]bhuvanavīrādēva, 'who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors at Madura'.	40th year, Karkaṭaka, 3rd day.	Do.	The assembly of the inhabitants of Valla-nāḍu met together and declared that the tax on the *dēvadāna* lands purchased from them by the residents of this sacred place [Tiruvaraṅguḷam], should be paid to the temple.
274	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Kulaśekharadēva.	11th year ..	Do.	Gift of money for growing red-lotuses and for providing offerings, by Āḷagaṉ Kaliyugameyyaṉ *alias* Kalikaḍinda-Pāṇḍyadēva of Viḷattūr in Miḻalai-kūṟṟam.
275	Do.	....	....	....	Do.	Records the construction of the *maṇḍapa* by a native of Kuḷattūr.
276	On the wall of the south verandah of the first *prākāra* of the same shrine.	Pāṇḍya ..	Vīra-[Pāṇḍyadēva]	Dhātu ..	Do.	Damaged. Registers a political compact between Inbaṉ Āriyachakravartin and Sūriyaṉ on one side and Aḍiyārkkunallaṉ Aṅgarāyaṉ and Kuppaṉ on the other.
277	On the same wall	....	....	Pramādi, Piraṭṭāśi, 25.	Do.	Damaged. Seems to record that two chiefs had been long unfriendly and that in settlement of their disputes one of them made a gift of land to the other. It was also agreed that they and their progeny should not think ill of each other but remain friendly. If anybody violated this arrangement his land will be confiscated to the temple as a *dēvadāna* on permanent tenancy.
278	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	17th year, Karkaṭaka, 25, *ba. di.* 7, Sunday, Aśvini.	Do.	Damaged. Gift of land. Mentions Arandaṅgi in Pāṇḍya-vaḷanāḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
279	On the wall of the north verandah of the same *prākāra*.	Vijayanagara ..	....	Śaka 1384, Chitrabhānu, Āvani, 12.	Tamil	Damaged. Gift of land. Mentions Vīra-Pāṇḍya Vijayālayadēva.
280	On the same wall	Pāṇḍya ..	Kulaśēkharadēva	24th year, Śittirai.	Do.	Gift of land as a *vaidya-vṛitti* (physician's fee) to a certain Vayichchiyāchāriyaṉ of Nimbavaṉa.
281	Do.	Vijayanagara ..	Mallikārjunarāya, son of [Dē]varāya-Mahārāya.	Śaka 1380 ..	Do.	Built in at the beginning and damaged. Seems to record a gift of land for offerings by Tirumēṉi-aḻagaṉ *alias* Vīra-Pāṇḍya Viśaiyālayadēva.
282	Do.	Do. ..	Bhūpati-Uḍaiyar	Hēmalambi ..	Do.	Stones out of order. Registers a political compact.
283	Do.	....	Kōṉērimēlkoṇḍāṉ	..	Do.	Gift of land for offerings at a special service called Sundara-Pāṇḍyaṉ-*śandi*.
284	Do.	Vijayanagara ..	Bhūpati-Uḍaiyar, son of [Bukkaṇa]-Uḍaiyar	Lost	Do.	Gift of land in the village of Sāmantanallūr for offerings.
285	Do.	Do. ..	[Kampaṇa]-Uḍaiyar	Rākshasa Vaigāśi.	Do.	Damaged. Seems to record a gift of land.
286	Do.	Do. ..	....	..	Do.	Damaged. Gift of land.
287	Do.	....	....	Kālayukta, Vaigāśi.	Do.	Appears to register a sale of land.
288	On the wall of the west verandah of the same *prākāra*.	Pāṇḍya ..	Vīra-Pāṇḍyadēva	39th year ..	Do.	Refers to an enmity existing between two parties of chiefs and registers a political compact of compromise.
289	On the south wall of the Sabhāpati-*maṇḍapa* in the same *prākāra*.	Do. ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	[7]th year, Kumbha, *śu. di.* Wednesday, [Rōhiṇi].	Do.	States that certain taxes that had to be paid to the temple not being collected by the temple priests were being misappropriated by the [residents] of the country. These were now assigned to the temple for daily worship and repairs.
290	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍya.	15th year ..	Do.	Refers to the 10th year of Sundara-Pāṇḍyadēva. Records that the residents of Valla-naḍu agreed to pay all the dues (to the State?) which the priests of the temple at Tiruvaraṅguḷam had to pay.
291	On the west wall of the same *maṇḍapa* ..	Do. ..	Vīra-[Pāṇḍyadēva]	14th „ ..	Do.	Built in in the middle. Seems to record the gift of an elephant vehicle (*kaḷiṟṟuppaḍi*) for the god to ride upon. Mentions Sēmappiḷḷai.
292	On the wall of the Bhairava-*maṇḍapa* in the same *prākāra*.	Do. ..	Vīra-Pāṇḍyadēva	35th „ ..	Do.	Registers a compact between a number of persons covenanting to be friendly towards one another.
293	On the same wall	....	....	[Kālayukta], Puraṭṭāḍi, 18th day.	Do.	Damaged. Seems to register a similar compact.
294	Do.	....	....	..	Do.	Records the construction of a tank by a native of Teṉ-Kavi[rai]-naḍu.
295	Do.	Vijayanagara ..	Achyutadēva-Mahārāya, 'who was pleased to take every country and who instituted the elephant hunt.'	Śaka 1461, Plava, Dakshiṇāyana, *śu. di.* 5, Rēvati, Thursday.	Do.	Gift of land for offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On the north wall of the old kitchen in the same *prākāra*.	....	....	Vibhava, Puraṭṭāḍi, 1.	Tamil ..	Registers the assignment of *pāḍikkāval* by the residents of the three villages Irumbaḷi, Marudāntanilai, and Vaḍa-Mayilāppūr, to the temple of Tiruvaraṅgulam-uḍaiya-Nāyaṉār in return for protection offered by the people of Valla-nāḍu.
297	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	9th year ..	Do.	Gift of land and of a silver *kolgai* by the residents of Valla-nāḍu. The land belonged to a certain Perunarkiḷichchoḷa-naḍaḷvāṉ but was purchased from him on payment of 11,000 *kāśu* the amount of accumulated taxes.
298	Do.	Do.	Do.	10th ,, ..	Do.	Fixes the *vāram* on temple lands held by all classes of tenants residing within the sacred village.
299	On the north and west walls of the same kitchen.	....	....	Śaka 1305, Rudhirōdgārin, Kārttigai, 19.	Do.	Built in at the end. Gift of land by three chiefs residing at Arandāṅgi in Iḷaṅgē[śura]-nāḍu a subdivision of Vaḍa-Veḷḷār *alias* Sundara-Pāṇḍyanallūr, for providing offerings at the service called Malvallāṉ-*śandi*.
300	On the west wall of the same kitchen ..	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	29th year, Kārttigai 29.	Do. ..	Same as No. 292 above.
301	On the same wall	Do. ,, ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	9th year ..	Do ..	Records the building of the kitchen by Uḍayaṉ Bhuvanaśiṅgadēva for the merit of lord Śēmappiḷḷaiyār, between the 17th day of Maśi and Aṇi of the 10th year.
302	Do.	Do.	Do.	10th ,, ..	Do. ..	Fixes the rate of taxes to be levied by the temple overseers on certain *dēvadāna* lands enumerated herein. The proceeds had to be utilized towards offerings and ten lamps for the merit of the individual mentioned in No. 301 above.
303	On a slab built into the wall of the same *prākāra*.	....	....	....	Do. ..	Records the building of the wall to an extent of two cubits.
304	On a slab built into the south wall of the second *prākāra* of the same temple.	....	....	....	Do. ..	Incomplete. Records the construction of the south wall by the trustees of the temple treasury, the residents of Valla-nāḍu and the 9 *nagarattār*.
305	On the south wall of the Gaṇapati shrine in the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	[1] 4th year ..	Do. ..	Records the building of the shrine by Uḍayaṉ Buvaṉaśiṅgaṉ for the merit of Śēmappiḷḷaiyar.
306	On the same wall	Do.	Śrīvallabhadēva	28th ,, ..	Do. ..	Records the consecration ceremony of the shrine (*tirumalai*) of Mūṭṭa-Piḷḷaiyār (Vighnēśvara), by a Brāhmaṇa of Naṯ[ṯ]arruppōkku.
307	On the west wall of the Chaṇḍēśvara shrine in the same temple.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	17th ,, ..	Do.	Records that torches were provided for during the festivals by Vaḷḷiṭṭuṇai-Perumāḷ *alias* Viḷāḍarāyar for the merit of Sāmantaṉār.
308	On the north wall of the same shrine ..	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year, Mēsha, *śu. di.* 13, Monday, Rōhiṇi.	Do. ..	Mutilated.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
309	On a slab set up near the Gaṇapati same shrine in the same temple.	....	....	....	Tamil ..	The slab bears the figure of a chief on horseback followed by two attendants on foot. The inscription contains the name Vīrapratāpaṉ Muḷuchēvagaṉ (servant) of Vijayarāyaramiṇḍaṉ *alias* Kaṇḍiyadēvar of Irājēndram.
310	On the wall of the second *gōpura* of the temple ; right of entrance.	Pāṇḍya ..	Māṟavarman Sundara-Pāṇḍyadēva	9th year ..	Do. ..	Damaged. Seems to record the building of the wall with stones by a certain Gaṅgēyarāyar.
311	On the same wall	....	....	....	Grantha ..	A Sanskṛit verse in praise of the god Haratīrthēśvara.
312	Do.	Vijayanagara ..	. . . . . son of (?) Mallikārjunarāya, son of Pratāpadēvarāya.	Śaka 1436, Bhāva, Uttarāyaṇa, Makara, *śu. di.* 11, Friday, Ārdrā.	Tamil	Incomplete. Gift of land for offerings by Poṉṉambala Toṇḍaimāṉ at the service Aḷaivilañjādāṉ-*śandi* called after him.
313	Do.	Do. ..	. . . . . son of (?) Mal[likārjunarāya], son of Dēva Mahārāya.	Śaka 14[44], Chitra[bhānu], Vṛiśchika, *śu. di.* 11, [Saturday], Rēvati.	Do.	Damaged. Registers the sale of the villages Palaikkuḍi, Kaḷaṅguḍi and Kiḻinallūr to the temple. The amount of *kaḍamai* dues payable by these villages had been settled by Narasā-Nāyakkar; but as the villagers were unable to pay the tax, these villages had to be sold. The *araiyars* of Valla-nāḍu who are the mortgagees were also a party to this transaction.
314	On the same *gōpura*, left of entrance ..	Do. ..	Kṛishṇadēva-Mahārāya	Śaka 14[47], Pārthiva, Dakshiṇāyana, Tulā, [*śu. di.*], 5, Friday, Mṛigaśīrsha.	Do.	Damaged. Seems to record a gift of land.
315	In the same place	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakrāvartin [Kula]śēkharadēva.	Lost	Do. ..	Damaged. Gift of a gold forehead-plate.
316	Do.	....	....	....	Do.	Records that a native of Peruñjuṇaiyūr constructed this *gōpura* and named it after Gaṅgēyarāya.
317	On the west wall of the Bṛihadamba shrine in the same temple.	Vijayanagara .	Achyutadēva-Mahārāya	Śaka 1453, Nandana, Dakshiṇāyana, Dhanus, *śu. di.* 11, Friday, Rēvati.	Do.	Gift of land for a *maṭha* situated in the bazaar called Valla-nāḍaṉ-perunderu in the village Araṅguḷanādar-tiruppaḍaivīḍu.
318	On the north and west walls of the same shrine.	Do. ..	Do.	Śaka 1452, Vikṛiti, Arpiśi, 1.	Do.	Records that the residents of Valla-nāḍu in Rājarājavaḷanāḍu gave certain lands as *kāṇiyāṭchi* to Śokkaṇār Pallavarāyar, a native of Paḍaiparṟu in Kāṇa-nāḍu which was a sub-division of Kāṇa-nāḍu *alias* Virudarājabhayaṅkara-vaḷanāḍu.
319	On the east wall of the same shrine ..	....	....	Śaka 1439, Īśvara, Māśi, 8.	Do.	Gift of certain taxes for celebrating the car festival of Araṅguḷanādar, by Kaṉaḷāḷiyappadi Moṉṉaiyappaṉ of Tiruvārūr, for the merit of Vīra-Naraśiṅgarāya-Nāyakkar.
320	On the same wall	Chōḷa	Tribhuvanachakravartin Ku[ḷōttuṅga]-Chōḷadēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	[39]th year ..	Do.	Records the building of the shrine by Kaṇṇuḍaiya-Perumāḷ *alias* Piraṭṭi-Āḻvār the queen of Koḍuṅgunramuḍaiyār *alias* Nishadharāja and daughter of Kōṉāḍār *alias* Nishadharāya of Poṉṉamarāpadi in Puramalai-nāḍu, a sub-division of Rājēndraśōḷavaḷanāḍu in Rājarāja-Pāṇḍināḍu.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
321	On the south wall of the same shrine ..	..	....	Śaka 1452, Vikṛita.	Tamil	Damaged.
322	On the same wall	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having been pleased to take the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigoṇḍachōḷapuram.'	15th year ..	Do.	Damaged. Gift of paddy for offerings to the image of Tirukkāmakkōṭṭam-uḍaiya-Nambirāṭṭiyār.
323	Do.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin [Su]ndara-Pāṇḍyadēva.	[9]th year, Vṛischika, 22, Wednesday, Svāti.	Do	Damaged. Gift of land for offerings to the Tirukkāmakkōṭṭa-Nachchiyār.
324	On the verandah of the same shrine ..	....	....	Śaka 1466, Prauḍhicha (wrong), Āṇi, 3.	Do.	Much damaged. Provides for the swinging festival.
325	On the first *gōpura* of the same temple, left of entrance.	....	..	Śaka 1789, Kali 4[9]68, Prabhava, Mithuna, (Āṇi), 2nd day, Uttara-Bhadrapadā, Monday.	Sanskṛit and Telugu.	Records that king Rāmachandra had the *kumbhābhishēka* ceremony of the god Haratīrthēśvara and of the goddess Bṛihadāmbā performed.
326	On a pillar in the Iḍaiya-*maṇḍapa* in the same village.	....	....	.... ..	Tamil	Records the setting up of the pillar by a *kayirāgi*.
327	On the south base of the *maṇḍapa* in front of the central shrine in the Tiruvēḍanātha temple at **Virakkudi** (same State).	.. ..	....	Sadhāraṇa, Vaigāśi, 10.	Do.	Gift of land to Tiruvōḍaippandal-uḍaiya-Tambirāṉār at Viraikkuḍi by Immuḍi Akkalarāśar.
328	On the east wall of the same *maṇḍapa*, left of entrance.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin [Kula]śēkhara[dēva].	7th year ..	Do.	Mutilated. Gift of land to the temple of Arumoḷi-Iśvaram-uḍaiya-Nāyaṉār at Śuṉaiykkuḍi in Vaḍavāyil-nāḍu, a sub-division of Ja[ya*]śiṅgakulakāla-vaḷanāḍu.
329	On a pillar of the same *maṇḍapa* ..	....	..	Pramōda ..	Do.	In modern characters. Records the gift of the pillar (?)
330	On a pillar of the Nandi-*maṇḍapa* of the same temple.	....	....	Bahudhānya ..	Do.	Records the building of the Nandi-*maṇḍapa*.
331	On the west wall of the Oppilānāyaki shrine in the same temple.	....	....	.... ..	Do.	Gift of land to a mason for building the shrine and for making the image of the goddess.
332	On the entrance into the first *prākāra* of the Maḍattukkōyil at **Nangupatti** right side; (same State).	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	13th year, Mēsha, *śu. di.* 14th day, 7, Saturday, Uttara-Phalguṇi.	Do. ..	Gift of money by a dancing girl belonging to the temple of Tiruvagattīśuram-uḍaiya-Nāyaṉār for celebrating a festival in the temple of Tirupperumaṇḍa-Nāyaṉār in Vaḍa-Kōnāḍu a sub-division of Uṟattūr-kūṟṟam in Iraṭṭapāḍikoṇḍaśōḷa-vaḷanāḍu.
333	On the same entrance	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year ..	Do. ..	Gift of money for the celebration of the new-moon day festival.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	On the same entrance	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	20th year, Kanyā, *śu. di.* 11, Thursday, Śravaṇa.	Tamil	Gift of 100 sheep for a lamp.
335	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year, Kanyā, 7th day, Monday, Uttara-Bhadrapadā.	Do.	Incomplete. The record opens with a Tamil verse. Gift of land by a native of Marudattūr in Kaḷattūr-kōṭṭam, a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam. The land was received by the donor as a present for composing verses in praise of a certain Vēdavanamudaiyān.
336	On the same entrance, left side	Do.	Tribhuvanachakravartin Rājādhirājadēva (II).	1[2]th year	Do.	Unfinished. Gift of land for offerings to the Periya-Nāchchiyār, by a merchant of Śārappaṭṭaṇam *alias* Vikramaśōḷapperunderu.
337	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājadhirājadēva (II).	[2]nd year, Makara, 7th day, Monday, Svāti.	Do.	Gift of the village of Neḍuṅgiraikkuḍi by Edirilāpperumāḷ *alias* Kulōttuṅgaśōḷa Kaḍambarāyaṉ.
338	On the west wall of the same *prākāra* ..	.. ....	....	..	Do.	Records the construction of the parapet (?) (*eḍuttuk-kaṭṭi*) by Viraśiṅgapaṉṉaṉ.
339	On the same wall	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Īḻam (Ceylon), Madurai (Madura) and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors at Madura.'	35th year ..	Do.	Incomplete. Gift of the village Puṉṉaṅguḍi to the temple of Tirupperumāṇāṇḍa-Nāyaṉār for worship and repairs, by Uṟuḍaipperumāḷ *alias* Ediriliśōḷa Kaḍambarāyaṉ for the merit of the king during his stay at Madura. The village was subsequently renamed Uḍaiyaperumāḷnallūr after the king. Mentions the road Tribhuvanavīraṉ-peruvaḻi.
340	On the four sides of a pillar of the west verandah of the same *prākāra*.	Do. ..	Rājādhirājadēva, 'who was pleased to take Īḻam (Ceylon) and Madurai (Madura).'	13th ,, ..	Do.	Records the building of the Nṛitta-*maṇḍapa*.
341	On the wall of the north verandah of the same *prākāra*.	Do. ..	Parakēsarivarman	15th ,, ..	Do.	Incomplete. Mentions Vīraśōḷaṉ Uttamaśīlaṉ and the temple of Tiruppeṟumāṇāḷōyil-Mahādēva in Uṟattūr-kūṟṟam.
342	On the same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take all countries.'	17th year, Mithuna, *śu. di.*, Friday, 10, Svāti.	Do.	Gift of land for festivals and repairs in the temple of Tirupperumānāṇḍa-Nāyaṉār for the merit of the king and the country, by the people of Vaḍa-Kōnāḍu.
343	On the niches of the central shrine in the same temple.	.. ....	....	..	Grantha ..	Records the names of the Ṛishis who worshipped the god in this temple, *viz.*, Jamadagni, Parāśara, Agastya and Viśvāmitra.
344	On the west base of the Amman shrine in the same temple.	Vijayanagara ..	Vīra-Rāyaṇṇa-Uḍaiyar, 'who was pleased to take every country.'	Vikāri, Āṇi, 25th day.	Tamil	Registers a political compact between the residents of Pērāmbūr and Kiḻaikkuricheḥbi by which they agreed to be no longer enemies but to be friends and even to combine in any common cause. Reference is also made to a similar compact engraved in the temple of Araṅguḻavar (at Tiruvaraṅguḻam).
345	On the rock south of the rock-cut central shrine in the Parvatagiriśvara temple at Kunnandarkoyil (same State).	Pāṇḍya ..	Jaṭāvar[man *alias*] Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year ..	Do.	Gift of land.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
346	On a pillar of the rock-cut cave of the same temple.	....	....	....	Tamil	Gift of rice by Kōdai Mayindaṉ for feeding 110 Brāhmaṇas on the day of Tiruvādirai festival of the god Kuṉṟakkuḍittēvar.
347	On the south end of the same cave ..	Pallava ..	Nandippōttaraiyar	3rd year ..	Do.	Gift of rice for feeding 100 persons on the day of Tiruvādirai, by a native of Vaḍuvūr in Miṉuḷai-nāḍu.
348	On the north end of the same cave ..	Do. ..	Dantippōttaraiyar	5th ,, ..	Do.	Records the digging of the tank Vāli-ēri by Vali-vaḍugaṉ *alias* Kalimūrkka Iḷavaraiyaṉ, a servant of Māṟappiḍuviṉār *alias* Pēradiaraiyar.
349	On the south wall of the *maṇḍapa* in front of the same cave.	Vijayanagara ..	Mallikārjuna-Virūpaksharāya, son of Dēvarāya, 'who was pleased to take every country and to institute the elephant hunt.'	Śaka 1[41]5, Ānanda, Vṛiśchika, *śu. di.* Monday.	Do.	Damaged. Gift of land to the temple of Kuṉṟak-kuḍi-uḍaiya-Nāyiṉār in Vaḍa-Paṇaṅgāḍu-nāḍu a sub-division of Kaṭṭu-nāḍu *alias* Jayasiṅgakula-kāla-vaḷanāḍu.
350	On the east wall of the same *maṇḍapa* ..	....	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ	13 + 1st year ..	Do. . ..	Gift of money for offerings at the service Sundara-Paṇḍyaṉ-*śandi*, so called after the king.
351	On the same wall	....	...	Piṅgaḷa.. ..	Do.	Registers an agreement between the residents of Peruṅgōḷiyūr and Iraṇḍu-malai-nāḍu to protect each other against loss of life and property during times of adversity.
352	On the north wall of the same *maṇḍapa*..	Pāṇḍya.. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	9th year, Āvaṇi, Kanya, *ba. di.* Saturday, 11, Punarvasu.	Do.	Gift of land to Vyāpakaśiva, one of the disciples of the Naḍuvil-maḍam at Tiruvāṉaikkā and of the Lakshādhyāya lineage, by Aṅgarāyaṉ, a native of Perumbuliyūr, in Teṉmalai-nāḍu a sub-division of Vaḍa-Paṇaṅgāḍu-nāḍu in the district of Jaya-siṅga-kulakāla-vaḷanāḍu.
353	On the same wall	Vijayanagara ..	[Viru]ppaṇa-Uḍaiyar	Āṅgiras	Do.	Damaged.
354	Do	Do. ..	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar	Vibhava ..	Do.	States that a dancing girl repaired the northern wall of the temple which had fallen down.
355	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ Kulaśēkharadēva.	2 + 1st year ..	Do.	Gift of the village of Nāṅgūr in Purakkiḷiyūr-nāḍu, by Vaḷattuvaḷvitta-Perumaḷ *alias* Toṇḍaimāṉār for instituting a service in his own name.
356	Do.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th ,, ..	Do.	Damaged. Seems to record a gift of land as *pāḍi-kkāval.*
357	Do.	....	....	....	Do.	Registers the building of the Nṛitta-*maṇḍapa* and another by a certain Aḷagiyaśōḷa-nāḍāḷvāṉ.
358	Do.	Paṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	9th year, *ba. di.* 6, Wednesday, Rōhiṇi.	Do.	Gift of land to Vyāpakaśiva referred to in No. 352 above, by a native of Perumalaiyūr in Teṉmalai-nāḍu, a sub-division of Vaḍa-Paṇaṅgāḍu-nāḍu in Jayasiṅgakulakāla-vaḷanāḍu.
359	On the cross wall of the east *prākāra* of the same temple.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year ..	Do.	Records that the *araiyars* of Iraṇḍumalai-nāḍu gave an agreement that during the times of enmity and fight among themselves they will in no way molest the tenants and other inhabitants of the villages which they have been guarding.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	13 + 1st year..	Tamil	Gift of money for offerings during the service Sundara-Pāṇḍyaṉ-*śandi*, so called after the king.
361	Do.	Vijayanagara .	Dēvarāya-Mahārāya	[Viśvāvasu] ..	Do.	Damaged. Seems to record a gift of land.
362	Do.	Do. ..	Do.	Śaka 135[4] Rākshasa.	Do.	Damaged. Seems to register a transaction similar to that of No. 194 above.
363	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ	12th year, Mithuna, *śu. di.*, Friday, 1, Pushya.	Do.	Gift of money for offerings at the service Rājarājaṉ Sundara-Pāṇḍyaṉ-*śandi*, so called after the king, out of the savings of the temple.
364	On three pillars of the Vāhana-*maṇḍapa* in the same temple.	..	....	..	Do.	Records the names of the persons who had made a gift of the pillars.
365	On the second *gōpura* of the same temple ; right of entrance.	Vijaysnagara ..	Bukkaṇa-Uḍaiyar	Subhānu, Āvaṇi, 22.	Do.	Gift of land by Naraśiṅgadēva, a chief of Pērambūr in Vaḍa-Kōṇāḍu, a sub-division of Kō-nāḍu *alias* Kaḍaladaiyāḍ-Ilaṅgaikoṇḍaśōḻa-vaḷanāḍu.
366	In the same place	Do. ..	Irāyaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar .	Lost	Do.	Much damaged.
367	Do.	..	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ	5 + 2nd year ..	Do.	Mutilated. Seems to register the gift of a number of taxes.
368	On the same *gōpura* left of enterance ..	Vijayanagara ..	[Viru]ppaṇa-Uḍaiyar	Bhāva	Do.	Fixes the fee to be paid to the temple by Kaḷḷa Vēḷaikkārar for the protection afforded to them. Mentions Rājagambhīra-vaḷanāḍu, Rājarāja-vaḷanāḍu, Pāṇḍyakulāśani-vaḷanāḍu and Nittavinōda-vaḷanāḍu which were on the southern bank (of the Kāvēri).
369	In the same place	Do. ..	Bukkaṇa-Uḍaiyar	Naḷa, Vaigāśi, 6th day.	Do.	Records that a certain Vikramaśōḻa-Muttarayaṉ of Kiḻaippuduvayal made an assignment of one-fifth of his estate to the temple and stipulated that in the absence of any male issue, the remaining four-fifths should also belong to the temple.
370	Do.	Chōḻa	[Tribhu]vanachakravartin [Kulō]ttuṅga-Chōḻadēva, 'who was pleased to take Madurai (Madura) and the crowned head of Vīra-Pāṇḍya.'	[39]th year ..	Do. .. .	Damaged. Gift of land to a temple musician (*vāḍiya-mārāyaṉ*).
371	Do.	..	....	..	Do. .. .	Registers the employment in the temple of a washerman and his wife.
372	On the north side of the same *gōpura* ..	Chōḻa	Rājarājadēva	2nd year ..	Do. ..	Mutilated. Gift of 1,000 *kāśu* every year, to the temple of Kuṉṟapperumāḷ by the inhabitants of Peruṅguḍi *alias* Virudarājabhayaṅkarapuram who were the tenants of the temple.
373	On the south side of the same *gōpura* ..	Do.	[Rājarāja]dēva	3rd ,, ..	Do. ..	States that the residents of Paṉaṅgāḍu nāḍu fixed one *mā* of land to be assigned to the temple as a fine for any damage caused to the arable land at Nalvayalūr or for any injury done on the high way.
374	In the hundred-pillared *maṇḍapa* of the same temple.	....	....	....	Do. ..	The inscription seems to be unfinished. Mentions Kuṉṟaṉ Kōppili Śiṅgadēva, son of Peruṅgaḷūr Naḍaḷvāṉ.
375	On sixteen pillars of the same *maṇḍapa* ..	....	....	....	Do. ..	Records that the pillars were the gift of private individuals mentioned therein.
376	On the door-post of the unfinished *gōpura* of the same temple.	.. .	..	Pārthiva, Arpaśi.	Do. ..	In modern characters. Assignment of customs duty on every package coming from or going into Tanjore and Trichinopoly, for midday offerings.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the north wall of the ruined Śiva temple at **Kolattur** (same State).	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva, 'who was pleased to take the Chōḷa country.'	9th year ..	Tamil ..	Gift of land to the temple of Sundara-Chōḷiśvaram-uḍaiya-Nāyaṇār.
378	On the same wall	Do. ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	1[7]th year ..	Do. .	Gift of land to the temple of Sundara-Chōḷiśvaram-uḍaiya-Nāyaṇār at Kūḷai Kuḷattūr in Uṟattūr-kūṟṟam, a sub-division of Iraṭṭapāḍikoṇḍaśōḷa-vaḷanāḍu.
379	Do.		....	33rd „ ..	Do ..	Mutilated. States that the temple lands were lying uncultivated owing to a breach in the tank and that these were let out on permanent tenancy in order that the tank might be repaired and the lands cultivated.
380	Do.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5 + 2nd year, Paṅguṇi, 20th day.	Do. ..	Unfinished. The inhabitants of Kuḷattūr together with the temple trustees disputed with a certain Vikkiramaśōḷa-Nāḍāḷvāṉ as to the ownership of a river. The former asserted that it belonged to the temple. It was agreed that water might be baled out from the river within specified boundary limits, that one-half of the taxes on fishing should be paid to the temple and the other half to Vikkiramaśōḷa Nāḍāḷvāṉ.
381	On the east wall of the same temple ..	Do. ..	Kōyil-Kulaśēkharadēva	2nd year ..	Do ..	Incomplete. Gift of land for providing offerings at a service called Pallavaṉ-*śandi*, in the same temple.
382	On the same wall	..	....	..	Do. ..	Registers an order probably of the king that no inscriptions should be engraved on the central shrine and on the Agra-*maṇḍapa*.
383	On the south wall of the same temple ..	Chōḷa	Tribhuvanachakravartin Tribhuvanavira-dēva, who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	30th year, 116th day.	Do ..	Incomplete. Registers the fixed periods of the day when each dancing girl had to perform her daily services in the temple.
384	On the same wall	Vijayanagara ..	Vīra-Bukkaṇa-Uḍaiyar	Svabhānu, Paṅguṇi.	Do.	Unfinished. Seems to record the gift of the right of levying certain taxes, to goldsmiths, by the people of Kūḷai Kuḷattūr, Kiḷaipuduvayal and Vikkiramaśōḷa-Muttaraiyar.
385	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	39th year ..	Do. .. .	Gift of land for a lamp by one of the *Kuikkōḷa-mudalis* of Tiruppaṇaṅgāḍu in Chōḷa-maṇḍalam.
386	Do.	Do. ..	Kōyil-Kulaśēkharadēva	[20] + 1st year	Do.	Gift of land.
387	Do.	Chōḷa	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who having taken Madurai (Madura), Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	[32]nd year ..	Do. .. .	Unfinished.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On a stone bed of the natural cavern on the hill at **Sittannavasal** (same State).	..	....	....	Brāhmī	On other stone beds in the same cavern are engraved in early Tamil characters the names Tōḷakkuṉrattu Kaḍavuḷaṉ Tirunīḷaṉ, Tiruppūraṇaṉ, Tiṟṟaichchāṉaṉ, Tiruchchāttaṉ and Śrī-Pūraṇachandiraṉ Niyattaṟaṟaṉ Paṭṭakkaḷi.
389	On a pillar set up near the Gaṇēśa temple at **Kottagudi** (Periyakulam taluk, Madura district).	[Pāṇḍya] ..	. . . . . [Tri]bhuvanachakravartin . . . . . yadēva	6th year ..	Tamil	Mutilated. Mentions Turaiyūr-nāḍu. Two sides of the pillar bear no inscriptions.
390	On the pillar set up near the *dhvaja-stambha* of the same temple.	..	....	....	Do	Damaged.
391	On a pillar set up in a street of the same village.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	7 + 1st year, Arpaśi, 13, [Monday].	Do. ..	Incomplete. Mentions Turaiyūr-nāḍāḷvāṉ.
392	On the west base of the Īmanīśvara temple at Emanīśvaram hamlet of **Paramakkudi** (Paramagudi taluk, Ramnad district).	..	....	Śaka 1489, Prabhava, Kanya, Monday, Magha, 12, Śubhrayōga, Varāha Karaṇa.	Do.	Gift of the village Māvilaṅgai in Vaḍatalai Śembināḍu to the temple of Tirukkayilāyam *alias* Iyamanīśuram-uḍaiya-Nayiṉār, by a member of the Śammaṭṭi family.
393	On the west wall of the Ammaṉ shrine in the same temple.	Pāṇḍya ..	[Māṟavarman] *alias* Tribhuvanachakravartin [Sundara-Pāṇḍya], 'who was pleased to take the Chōḷa country.'	5 + 1st year ..	Do.	Fragment.
394	On a stone lying near the same temple ..	Do. ..	. . . . . *alias* Tribhuvanachakravartin Kulaśēkhara[dēva], 'who was pleased to take every country.'	Lost ..	Do.	Mutilated. Mentions Maṭṭiyūr Śivapuri in Kēraḷa-śiṅga-vaḷanāḍu.
395	On a stone set up near the Śiva temple at **Pudur** (Tirumangalam taluk, Madura district).	..	..	Śaka 1566, Pramādi, Āṉi, 16th day.	Do.	Gift of the village of Tirumalasamudram to the temple of Śokkanāthasvāmin for conducting certain festivals in the months of Tai, Vaiyāśi and Āṉi for the merit of Tirumalai-Nāyakkar, son of Viśvanātha-Nāyakkar.
396	On the south base of the Ambalappasvāmi temple at **Kovilangulam** (Aruppukkottai taluk, Ramnad district).	..	....	....	Tamil verse ..	In praise of a certain Śōḷakōṉ who was the lord of Kumbaṉūr, Kuraṇḍi, Kuṟṟattūr and Puttūr.
97	On the west and south bases of the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva	48th year ..	Tamil ..	Records that a golden *vimāna* with a *maṇḍapa* to Mukkuḍaiyār was constructed at Kumbanūr in Śeṅgāṭṭirukkai, a sub-division of Veṇbu-vaḷanāḍu. Two copper images of the god and the Yakshi were also presented. It is also stated that land for a temple site and a watershed were given.
398	On the south base of the Eṅgumaḷagiya-Perumāḷ temple in the same village.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin . . . . Pāṇḍyadēva.	8th + 3rd year	Do. ..	Gift of land to the temple of Guṇagaṇābharaṇa-Viṇṇagar-Emberumāṉ at Śeṅgāṭṭirukkai Kumbanūr *alias* Guṇagaṇābharaṇanallūr in Veṇbuḷanāḍu.
399	On the north base of the same temple ..	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	13th + 4th year.	Do. ..	Gift of a cow for a lamp to the same temple.
400	On the same base	Do. ..	Do.	13th + 14th year.	Do. ..	Gift of money for a lamp.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Laguage and alphabet.	Remarks.
401	On the same base	Pāṇḍya ..	[Tri]bhuvanachakravartin Kula[śēkharadēva].	13th year ..	Tamil	Gift of a *palaṅgāśu* and two *drammas* for a lamp.
402	On the south wall of the central shrine in the Sundarēśvara temple at **Aruppukkottai** (Aruppukkottai taluk, same district).	Do. ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5th ,, ..	Do	Gift of oil for three lamps by the inhabitants of Iḍattuvaḷi to the temple of Kuraḷmāṇiśvaram-Uḍaiyār at Śengaṭṭirukkai Iḍattuvaḷi.
403	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	13 + 5th ,,	Do.	Gift of a stone at the entrance into the Ardha-*maṇḍapa* of the temple of Kuraḷmāṇiśvaram-uḍaiya-Nāyaṇār at Śeṅgaṭṭirukkai Iḍattuvaḷi in Veṇbil-nāḍu.
404	Do.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	3rd ,, ..	Do.	Incomplete. Gift of offerings by the order of a certain Śokkaṇḍār, on the day of Śatabhishaj in which he was born.
405	Do.	Do. ..	. . . . . Sundara-Pāṇ[ḍyadēva]	Lost	Do	Damaged. Gift of land for maintaining a flower-garden and for supplying two flower-garlands to the temple of Kuraḷmāṇichchuram-uḍaiya-Nāyaṇār.
406	Do.	Do. ..	Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	8th year ..	Do.	Records the setting up of the image of Aruṇḍavañjēda-Nachchiyār (Pārvatī), by Śēgal-Śēvagaṭṭēvaṉ, one of the Vaḷañjiyars of South Ceylon (Teṉṉilaṅgai).
407	On the west wall of the same shrine ..	Do. ..	Do.	Do. ..	Do.	Records the setting up of the image of Liṅgapurāṇadēva (Liṅgōdbhava) by the same individual.
408	On the north wall of the same shrine ..	Do. ..	. . . . . varman *alias* Tribhuvanachakra[varṭin] Sundara-Pāṇḍyadēva, 'who having taken the [Chōḷa country] was pleased to perform the anointment of heroes at Muḍigoṇḍachōḷapuram.'	[1]3 + 1st year, Dhanus, *śu. di* 3, Wednesday, Śravaṇa.	Do.	Damaged. Gift of land for offerings by Aḻagaṉ Aruḷāḷapperumāḷ *alias* Ulaganārāyaṇachakravartin at the service of Ulaganārāyaṇaṉ-*śandi* called after the donor.
409	On the same wall	Do. ..	Sundara-Pāṇḍyadēva	11th year, Margaḻi, 5th day.	Do.	Quotes an order of Śōḻagaṅgadēvaṉ. Gift of land for offerings to the images of Iṉakkunalla-perumāḷ (set up in the name of Śōḻagaṅgaṉ), the (stone) goddess and the goddess which is taken out in procession through the streets.
410	Do.	....	....	....	Do.	Gift of land to the temple of Eḍuttaḍuvaliya-Piḷḷaiyār in the same village. Quotes the 18th year of Kulaśēkharadēva, 'who was pleased to take every country,' and an order of Śōḻagaṅgadēvaṉ.
411	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, '[who having taken] the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍachōḷapuram.'	15th year ..	Do.	Records the setting up of an image of Durgaiyār in the temple.
412	Do.	Do ..	Māravarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	14th year, Mithuna, *ba. di.* 13, Monday, Rōhiṇi.	Do.	Sale of a tank. Also records a gift of land to the temple of Vināyaka-Piḷḷaiyār called Eḍuttaḍuvaliya-Piḷḷaiyār at Iḍattuvaḷi.

B.— Stone inscriptions copied in 1914—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	On the east wall of the central shrine in the Vaḷavanda-Ammaṉ temple in the same village	..	....	Śaka 1090 ..	Tamil verse ..	Records the setting up of the god Aḷagiya-Āḷvār by Śōḷagaṅgaṉ.
414	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Kulaśekharadēva.	18 + 2nd year ..	Tamil ..	Damaged. Gift of paddy to the temple of Aḷagiya-Āḷvār in Śeṅgaṭṭirukkai Iḍattuvaḷi in Veṇbuḷa-nāḍu, a sub-division of Madurōdaya-vaḷanāḍu which was a district of Pāṇḍi-maṇḍalam.
415	On a stone of the well opposite to the choultry in the same village.	....	....	Śaka 1154 ..	Tamil verse ..	Records the construction of the well.
416	On a slab set up in a field 2 miles east of the same village.	....	....	Dundubhi ..	Tamil .. .	Gift of land in the village Bommākōṭṭai for the daily worship of Vaḷavanḍaḷ-ammai at Aruppukkōṭṭai by an agent of Tirumalai Śētupatikāṭṭa Raghunāthadēva for the merit of the latter.
417	On the north wall of the *prākāra* of the Sahāyavalḷi shrine in the Tirumūlanāthasvāmin temple at **Tiruchchuli** (Aruppukkottai taluk, same district).	Chōḷa ..	Rājakēsarivarman (Rājarāja I)	[10]th year ..	Tamil (Vaṭṭeḻuttu).	Fragment. Gift of a lamp.
418	On the same wall	Do. ..	[Rājakēsari]varman, 'who destroyed the ships at [Kā]ndaḷūr.'	12th year ..	Do.	Fragment.
419	On the door-post of the Praḷayaviṭaṅkar shrine in the same temple.	....	....	Śaka 1152 ..	Tamil	Unfinished. Seems to refer to the defeat of a certain Jananātha.
420	On the south base of the Kalanāthasvāmin temple at **Pallimadam**, hamlet of Tiruchchuli.	Pāṇḍya ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	[4] + 3rd year.	Tamil (Vaṭṭeḻuttu).	Gift of 75 sheep for a lamp to the Bhaṭārar of the temple of Sundara-Pāṇḍiya-Īśvaram at Tiruchchuḻiyal Paḷḷimaḍai a *dēvadāna* in Parittikkuḍi-nāḍu by Śōḷāntakap-Pallavaraiyaṉ *alias* Māraṉ Aḍichchaṉ of Poḷiyūr.
421	On the same base	Do. ..	Do.	Do.	Do.	Gift of 25 sheep for a lamp to the same temple. Mentions Veṇbu-nāḍu.
422	On the north base of the same temple ..	....	....	26th year ..	Do.	Incomplete.
423	On the same base	Pāṇḍya ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	4 + 7th ,, ..	Do.	Gift of 20 sheep for a lamp to a *maṭha* of the *Mah[ā*]-*vratins*. Mentions the liquid measure called Śōḷāntakaṉ-*nāḻi*.
424	Do.	Do. ..	Do.	4 + 5th ,, ..	Do.	Incomplete. Gift of sheep for a lamp.
425	Do.	Do. ..	Śaḍaiyamāraṉ	2nd ,, ..	Do.	Damaged and unfinished. Seems to provide for a lamp. Mentions Vāṇavaṉmādēvi a *brahmadēya* in Veṇbu-nāḍu.
426	Do.	Do. ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	13th ,, ..	Do	Gift of 100 sheep for two lamps to the same temple by Poḷiyūr-nāṭṭu Mūvēndavēḷāṉ *alias* Araṅgam Pūḍi, a native of Śeḍuvūrin Poḷiyūr-nāḍu.
427	Do.	Do. ..	Māravarman *alias* Tribhuvanachakravartin Su[ndara-Pāṇḍyadēva].	. . . *śu. di.* 11, Monday, Rōhiṇi.	Tamil ..	Damaged fragment.
428	Do	....	....	....	Tamil (Vaṭṭeḻuttu).	Gift of 50 sheep by Śat'aṅgāri, for a lamp to the temple of Tirukkaṭṭāmbaḷḷidēva at Kuṟaṇḍi in Veṇbu-nāḍu.
429	Do.	Pāṇḍya ..	Vīra-Pāṇḍya, 'who took the head of the Chōḷa.'	4 + 5th year.	Do.	Incomplete.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
430	On the parapet stone of the entrance into the same temple, right side.	Pāṇḍya ..	Māṟañjaḍaiyaṉ	26th year ..	Tamil (Vaṭṭeḻuttu).	Built in at the right end. Gift of [100] sheep for a [lamp] by a native of Kuṇṇūr in Nīlakkuḍi-nāḍu. Mentions Kuṟaṇḍi Tirukkāṭṭambaḷḷi in Ve[ṇbu-nāḍu].
431	In the same place ; left side ..	Do. ..	Do.	35 + * ,, ..	Do.	Built in at the bottom. Mentions Kuṟaṇḍi Tirukkāṭṭamba[ḷḷi] in Veṇbu-nāḍu.
432	On the main *gōpura* of the Śaṅkaraliṅgasvāmin temple at **Sankaranayinarkoyil** (Sankaranayinarkoyil taluk, Tinnevelly district) ; right of entrance.	...	.. .	Viśvāvasu, Vaigāśi, 24th day, Monday, Uttarāshāḍha.	Tamil ..	Registers the special privileges to be enjoyed by the four low-caste people on festival and funeral occasions.
433	On the main *gōpura* of the Ādiratnēśvara temple at **Tiruvadanai** (Tiruvadanai taluk, Ramnad district) ; right of entrance.	..	....	Śaka 1557, Yuva, Tai, 14th day, *śu. di., Paurṇami*, Pushya.	Do.	Registers an order of Tirumalaiyaṉ that each village had to pay one *kāśu*, one *paṇam* and one *kalam* of paddy to the temple of Āḍaṉai-Nāyakar for the merit of Sētupatidēvar.
434	In the same place	....	Tribhu[vanachak]ravartin Kōṉē[riṉmai]-koṇḍāṉ.	17th year	Do.	The stone is cut off at the right end. Seems to register a gift of paddy.
435	On the same *gōpura* ; left of entrance ..	Pāṇḍya ..	Māṟavarman *alias* Sundara-Pāṇḍya, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍachōḷapu.am.'	16th ,,	Do.	The stone is cut off at the right end. Seems to register a gift of land.
436	On a slab set up near the tank in the same temple.	....	....	Śaka 1642, Vikari.	Do.	Records the digging of the Sūryapuṭkaraṇi tank in front of the temples of Āḍaṉai-Nāyakar and Aṉbiṟ-piriyāda-Amman for the merit of Muttuvayira-vanātha Sētupatikaṭṭaḍēvar.
437	On a slab near Yarram Reḍḍi's house at **Mallela** (Madanapalle taluk, Chittoor district).	....	Bira-Mahārāja, ruling over Pulvēri-nāḍu ..	.. .	Kanarese (archaic).	Records that while Tōḍaṅkan was governing Mallyal (*i.e.*, Mallela), a native of Kottanūru fell in a cattle-feud (?), after destroying Nekkundi.
438	On a slab built into the south wall of the Jumma Masjid at **Kottakota** (same taluk and district).	....	....	....	Persian ..	Damaged and illegible. Records that the mosque was dodicated to God and Prophet on the 20th Rabi-ul-Awal 900 A.H.
439	On the slab called *Kattivīrappaḥaṇḍa* at **Aletipalle** (same taluk and district).	Vaidumba .	Vaidumba-Mahārāja	Approximately the 9th century A.D.	Kanarese (archaic).	Records that a certain Śrī-Kaṅki, son of Vīrasatti, the servant of Vaidumba-Mahārāja, [led] the army in the battle of Tiruvaḷa and fell. The hero is entitled the supporter of the throne of Eṟega, the right arm of the Mahārāja and the bee at the lotus foot of Kimudēva.
440	On a rock to the west of the Peddacheruvu tank at **Badikayalapalle** (same taluk and district).	....	....	Krōdhana, Āśvīja, *ba. di.* 10.	Telugu	Records that Kadupanayani Raghunayakulu Nayanigāru of Krottapāḷem granted rent-free, 10 *tūms* of wet land for the maintenance of the Veṅkaṭappa-Nāyani tank.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On a slab set up in the verandah of the Uddibasavaṇṇa temple at Morigeri (Hadagalli taluk, Bellary district).	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I.) ..	Śaka 967, [Pārthiva], Kārttika, *Puṇṇami*, lunar eclipse.	Kanarese ..	A subordinate of the king was Traiḷōkyamalla Nanni-Noḷamba Pallava-Permānaḍigaḷ, who was ruling the districts Ballakunde 300, Kōgaḷi 500, Kaḍamba-lige 1000, Kuḍiya-Haravi 70 and Kariviḍi 30; the five villages and the Noḷambavāḍi 32,000 province. A thousand servants, devoted to Noḷambādhirāja, the chief of whom was *Daṇḍanāyaka* Tikaṇṇa were enjoying supreme authority over six villages of which Mōriṅgere was one. Tikaṇṇa gave some land to Sōmēśvara-Paṇḍita, pupil of Jñānēśvara-Paṇḍita, pupil of Maḷeyaḷa-Paṇḍita who was the pontiff of Kōgaḷi 500. The record also states that *Daṇḍanāyaka* Sōvimayya gave a tank and a garden to the temple of Noḷambēśvara after washing the feet of Sōmēśvara-Paṇḍita.
442	On the same slab	Do.	Vishṇuvardhana-Mahārājādhirāja-Vijayaditya-dēva.	Śaka [9]8[7], Krōdhin, Pushya, *Puṇṇami*, Sunday, Uttarāyaṇa-Saṁkrānti.	Do. ..	Gift of land by the king to the temple of Noḷambēśvara at Mōriṅgere. The prince is entitled Āhavamallanaṅkakāra.
443	On another slab set up in the same temple.	Do.	Traiḷōkyamalla-Āhavamalladēva (Sōmēśvara I.).	Śaka 967, Pārthiva, Kārttika, *Puṇṇami*, Thursday, lunar eclipse, Saṅkrānti-Vyatīpāta.	Do. ..	Gives a genealogical list of the subordinate Noḷamba chiefs of Pallava descent. Traiḷōkyamalla Nanni-Noḷamba Pallava-Permānaḍi, ruling over the districts mentioned in No. 441, was the younger brother of Jagadēkamalla-Noḷamba [*alias*] Irmaḍi Noḷamba, who was the son of Jagadēkamalla-Noḷamba [*alias*] Udayāditya, who, again, was the son of Iṟivabeḍaṅga Noḷamba-Ghaṭeyaṅkakāra. Registers that Tikaṇṇa and other servants established a feeding house and the temple of Noḷambēśvara at Mōriṅgere in order to secure the *parōkshaviṇeya* of Udayādityadēva and with the permission of the king, who, having returned from a raid on Śivāpa(?), was camping on his way at Pūvinapaḍaṅgili (*i.e.*, Hūvinahaḍagalli), granted the village Savandiya-paḷa for their upkeep. The same teachers as in No. 441 are mentioned here and are stated to have been followers of Lakuḷīśa and members of Siṁha-parshe. The chiefs Chaṭṭarasa, Ghaṭṭiyarasa, a subordinate of Sāmanta-Garuḍa and others also made gifts.
444	On a slab set up near Nāgala-kaṭṭa in the same village.	....	. ..	Naḷa, Āśvija, *śu.* *di.* 5.	Do. ..	Records the restoration of a tank by Nāgapa Niṅgapa, the *śyā*[*nabhōga*] of Mōrigeri, for the merit of his daughter Bomova.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
445	On the slab built into the wall of the Kōṭiśvara temple at **Kotnakallu** (same taluk and district).	Western Chāḷukya.	Chāḷukya-Pratāpachakravartin Jagadēkamalla.	11th year, Vibhava, Pushya, *śu. di.* 13, Friday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Kanarese ..	Supplies a genealogical list of the Chāḷukya kings from Taila II. Jagadēkamalla Vīra-Pāṇḍya was the feudatory of Perma-[Jagadēkamalla II]. His maternal uncle was Vikramāditya, the son of Billavarāya. This latter chief granted the village Koṭṭiganūru to the temple of Kōṭi-Saṁkaradēva on the bank of the Tuṅgabhadrā river. Another gift to the same temple made in the 6th year, Rudhirōdgārin is also recorded. In the year Viḷambi the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍya made a grant to the same temple for the merit of his maternal uncle Vikramāditya
446	Do. do	Yādava ..	Sēvaṇa-Mahādēvarāya, 'ruling at Dēvagiri'.	Śaka 1185, Dundubhi, Kārttika, *śu. di.* 15, Monday, Vyatīpāta, Saṁkrānti, [lunar] eclipse.	Do ..	Records a gift of land to the same temple by a certain Madhuvayya of Koṭiganūru through the 500 of Kauravagrāma, a village in Māsavāḍi 140.
447	On a pillar of the Mukha-*maṇḍapa* in the Kallēśvara temple at **Sogi** (same taluk and district).	Hoysaḷa ..	Pratāpachakravartin Vīra-Nārasiṁhadēva (I).	6th year, Vyaya, Chaitra, *śu. di.* 10, Monday.	Do.	Records the gift of two *gadyāṇas* from the income in grain in the district of Kōgaḷi-nāḍu in Pāṇḍya-nāḍu, to the temple of Kallināthadēva at Sōgve by Siripaṇṇa-Maylāradēva, officer of tolls in that district, with the permission of the chief minister (*mahā pradhāna*) Bommaya-Daṇṇāyaka and others. Two more *gadyāṇas* were similarly granted by some others with the permission of Boppayya-Daṇṇāyaka, the officer of the white parasol.
448	On another pillar in the same place ..	....	....	Śrīmukha, Āśvīja, *ba. di.* Ekādaśi, Thursday.	Do. ..	Gift of 700 *kamma* of land by the merchant (*nanādēśi*) Maleyaḷa Poṟeyachcha-Seṭṭi, to the temple of Kalidēva for his own merit and for that of his younger brother Kumarachcha-Seṭṭi. The land had been acquired by him from Basavi Mūraḍe.
449	On the third pillar in the same place ..	Hoysaḷa ..	Pratāpachakravartin Vīra-Nārasiṁhadēva (I).	6th year, Vyaya, Chaitra, *śu. di.* 10, Monday.	Do. ..	Records a gift of money from the grain income of Kōgaḷi-nāḍu, in Pāṇḍya-nāḍu by the chiefs mentioned in No. 447, for the daily worship of Sōmanāthadēva at Sōgeya-kōṭe.
450	On a slab set up in front of *dabbagudi* in the same village.	Western Chāḷukya.	Tribhuvanamalladēva (Vikramāditya VI), 'ruling at Kalyāṇa'.	Chāḷukya-Vikrama year 46, Plava, Pushya, *śu. di.* 5, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Do. ..	The *Mahāmaṇḍalēśvara* Tribhuvanamalla-Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000 and the *Mahāmaṇḍalēśvara* Ghaṭṭiyarasa was ruling Kōgaḷi 500 evidently as his subordinate. The Brahman Nāgavarmmayya-Nāyaka, the headman of Sōgi and his brothers Kāḷimayya-Nāyaka and Mahādēvayya-Nāyaka being together, made a gift of land, etc., for daily worship to be maintained in the temple of Kēśavadēva which was built by Nāgavarmmayya-Nāyaka. Ghaṭṭiyarasa was made the guardian of the gift.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
451	On a mutilated slab at the same place	Western Chāḷukya.	Tribhuvanamalladēva (Vikramāditya VI)..	Chāḷukya-Vikrama year 35, . . . [*śu.*] *di.* 13, Sunday.	Kanarese ..	Damaged. Mentions Nāgavarmmayya-Nāyaka of Sōgi and his younger brother Mahādēva-Nāyaka.
452	On a slab set up in the garden *Śṛiṅgāra -tōṭa* of the same village.	....	....	Śaka 1655, Pramādicha, Bhādrapada, *ba. di.* 2.	Do.	Records a gift of land by Basapa-Nāyakarāya of Bāguḷi to his faithful servant Vīrapa of Sōge.
453	On a fragment lying before Vīrappa's house in the same village.	[Hoysaḷa]	[Vi]shṇuvardhana-Vīra-Balla[ḷa]	. . . Kārttika, *ba. di.* 5, Thursday.	Do. ..	Seems to register a gift of land to a Jaina institution.
454	On the slab set up outside the Kallēśvara temple in the same village.	Western Chāḷukya.	Jagadēkamalladēva (Jayasiṁha II) ..	[Śaka] 96[0], [Bahu]dhānya.	Do.	Completely damaged. Seems to record a gift of land.
455	On the back of the same slab	....	....	Śaka 967, Vyaya, Vaiśākha, *Huṇṇame* (full-moon), Monday.	Do.	Registers the praise of Chikka Jēyar who was evidently a Śaiva teacher. On the date given this teacher appears to have made a grant of land for the management of a village.
456	Do.	..	....	..,.	Do. ..	Records that Manneya Ghaṭṭiyarasa of the Kadamba family and a servant of Sāmanta Garuḍa handed over the income of his Manneya to the teacher Mallikārjuna-Bhaṭṭāraka of Sōge. At the end of the record occurs the date Śaka 97[1], Virōdhi. It mentions Marasiṅgayya, the headman of the village.
457	On a slab set up in the garden of Śāntīśvarasvāmi in the same village.	Vijayanagara ..	Kṛishṇarāya-Mahārāya	Dhātu, Kārttika, *śu. di.* 5.	Do. ..	Records that Aruha-Timaṇa-Nāyaka, the minister (*pradhāna*) at Koṭūra, made, for the merit of his master Immoḍi-Basavappavoḍeya, the village of Daṇṇāyakapura for maintaining a water-trough for animals at Sōge.
458	On a slab set up in front of a house south of the Kallēśvara temple in the same village.	Western Chāḷukya	Tribhuvanamalladēva	Lost	Do. ..	Much damaged. Mentions the *Mahāmaṇḍalēśvara* Barmadēvarasa who was 'a venomous serpent to the chiefs of Toṇḍamaṇḍala' and 'a thunderbolt to the strong hill-fortresses of Hoysaḷas.'
459	On a second slab set up in the same place	Do.	[Tribhuvana*]malladēva	Chāḷukya-[Vi]krama year 35, Vikṛita, Pushya, *śu. di. Trayōdaśi*, Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
460	On a slab built into a wall at the entrance into the Virabhadrasvāmin temple in the same village.	....	....	Kālayukti, Mārgaśira, *ba. di.* 3, Monday.	Kanarese ..	Records that Gōvindapa-Nāyaka, the agent of Krishṇapa-Nāyaka, granted some privileges to the headman, accountant and other [residents] of Sōge.
461	On a slab leaning against the temple platform at **Mudenuru** (same taluk and district).	....	....	....	Do. .. .. (archaic)	Damaged. Seems to record a gift of land at Mudunīra to a *gavuṇḍa*. At the beginning of the record is found the name Ghaṅgara Maramma.
462	On a slab set up in a garden to the north of the same village.	....	....	Śaka 1634, Nandana, Āsvija, *śu. di.* 10.	Kanarese ..	Seems to register a gift of land. Mentions Basapa-Nāyaka and his son.
463	On a slab set up near the tank to the east of the same village.	....	....	Śaka 1776, Ānanda, Chaitra, *śu. di.* 6, Monday.	Do. ..	Records that the twelve village officials (*bāra-balūti*) of Mudanūru constructed a *maṭha* and agreed to conduct the worship in it.
464	On a slab set up in a field at **Nandihalli** (same taluk and district).	Vijayanagara ..	Virapratāpa Sadāśivadēva-Mahārāya ..	....	Do. ..	Gift of the village Voḷalagundi Bhayirāpura surnamed Gōpināthapura in Kōṭūra-sīme, to the temples of Bañjēśvara and Gōpinātha at Timmalāpura, an *agrahāra* established by Rāmapaya.
465	On a pillar set up in front of the Īśvara temple at **Devagondanahalli** (same taluk and district).	....	....	Śaka 1678, Vyaya, Chaitra, *śu. di.* 1.	Do. ..	Records that the village of Dēvagoṇḍanahaḷḷi was given as a gift to Rāmaṇṇa-Nāyaka by Mummaḍi Basavappa-Nāyaka of Bāgaḷi.
466	On a slab set up in a field at **Bannikallu** (same taluk and district).	....	..	Śaka 1632, Vikṛita, Bhādrapada, *śu. di.* 1.	Do. ..	Records a gift of land to Banaiya by Hatiyammāji of Bāgaḷi.
467	On a slab lying near the *chāvaḍi* in the same village.	....	....	Bahudhānya, Phālguṇa, *śu. di. Pañchamī.*	Do.	The headman, accountant, village watchman and other people of Panikal made a rent-free grant of land to Niṅgōja, the carpenter of the village temple.
468	On a slab built into the platform of the Kalleśvara temple at **Timmalapura** (same taluk and district).	Vijayanagara .	Virapratāpa Sadāśivarāya, 'ruling at Vidyanaga[ra].'	Śaka 1477, Rākshasa, Śrāvaṇa, *śu. di.* 5.	Do. ..	Registers that Aḷiya-Rāmarāja-arasa granted the village of Hakahaṇḍiganūru in the district ruled by Viṭalappa, to a temple
469	On a pillar set up close to the Īśvara temple at **Bannimatti** (same taluk and district).	....	....	....	Do. .. (archaic).	Records the death of a hero who was, perhaps, named Chandana.
470	On a slab set up at the entrance into the compound of the Virabhadra temple at **Holal** (same taluk and district).	Western Chaḷukya.	[Tri]bhuvanamalladēva	...	Kanarese ..	Much damaged and mutilated. Registers the praise of the residents of Gaṇḍarādityana-Poḷalayūra.
471	On another slab set up in the same place.	Do. ..	Tribhuvanamalladēva	....	Do. ..	Incomplete. Records the gift of 100 *kamma* of land in Gaudagere to the temple of Kalēśvara by Koyḷaḷidēva and the 120 residents of Gaṇḍarādityana-Hoḷalu.
472	On a slab set up near the east wall of the same temple.	Hoysaḷa ..	Tribhuvanamalla Vira-[Ba]llāḷa (II) ..	Śaka 111[6], Rākshasa.	Do. ..	Damaged. Records a gift of land to Chaudeya-Nāyaka son of Raṇaraṅga-Bhairava Basaveya-Nāyaka who apparently died on the battle field.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
473	On a slab set up in the verandah of the same temple.	....	....	Śaka 1781, Siddhārthi, Āśvīja, *śu. di.*	Kanarese ..	Records the building of the Vīrabhadra temple by Gaṅgādharaiyya of Hire-maṭha.
474	On a second slab set up in the same place	....	....	....	Do.	Damaged. Seems to record the building (?) of the temples of Kalinātha, Vuṇmaya and Vīrabhadra at Holal, by *pradhāna* Havaḷi-Nāyaka-Vaḍeya.
475	On a slab set up near the west wall of the same temple.	Western Chāḷukya.	Chāḷukyachakravartin Bhuvanaikamalladēva.	Śaka 996, Ānanda, *śu. di. Bidige Dvitiyā*, Wednesday, Uttarāyaṇa-Saṁkrānti.	Do.	Damaged. Records a gift of land to the temple of Gaurēśvara at Gaṇḍarāditya-chaturvēdimaṅgala, by Rudrābharaṇajīya.
476	On the same slab	Do.	Jagadēkamalla (II)	5th year, Dundubhi, Āshāḍha, *śu. di.* 1, Monday, Vyatīpāta, Saṁkramāṇa.	Do. ..	Registers the gift of tolls on (?) three lakhs of areca-nuts (*aḍakeyasuṅka*), *Vaḍḍarāvula* and *hejjuṅka* to the same temple at Gaṇḍarāditya-Holalu, by Vīra-Pāṇḍya Aṇuka-Pallavarāya and another who were officers of Vīra-Pāṇḍyadēva.
477	Do.	....	....	Chāḷukya-Vikrama year 2, Kālayukti, [Utta]rāyaṇa.	Do. ..	Records the gift of one *hōṟu* of betel leaves by Chaṭṭimayya to the same temple.
478	On a slab set up in the Gaurīśvara temple in the same village.	....	....	Śaka 1100, Viḷamba, Mārgaśira, *śu. di. Pañchamī*, Thursday, Uttarāyaṇa-Saṁkramaṇa, Vyatīpāta.	Do. ..	Registers the grant of *hejjuṅka* on areca-nuts and of certain other tolls by Śaṅkara-Daṇḍanāyaka, son of Madhuvarasa and a subordinate of Vijaya-Pāṇḍya, the lord of Noḷambavāḍi 32,000 in Kuntaḷadēśa, for the daily worship in the temple of Gaurēśvara at Gaṇḍarādityana-Holalu. The latter place was called the best of villages (*grāma-chakravarti*) and the southern Ayyāvaḷe being the residence of the 500 merchants.
479	On a slab set up near the pond in the same village.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalladēva (II).	12th year Śukla, Vaiśākha, *śu. di. Puṇṇame*, Monday.	Do.	Records a gift of 220 *kamma* of garden land for daily worship in the temple of Vāmanēśvara, by the 120 citizens of Gaṇḍarāditya[na]-Holalu, while Sō[miḍē]varasa was ruling 'the twelve (villages)'. The *nakharas* of the village had to protect the charity.
480	On the same slab	....	....	....	Do. ..	Vīra-Pāṇḍyadēva, 'the Emperor of the Southern region' having visited the temple of Vāmanathadēva at Gaṇḍarādityana-Holalu, granted tolls on two lakhs of areca-nut (*aḍakeya-suṅka*), at the request of the *mahāpradhāna* Kallimeya-Daṇḍanāyaka.
481	On a slab set up near the Nandi (bull) called Doḍḍabēvinakaṭṭi-basavaṇṇa in the same village.	....	....	Rakṭākshin, *Banada-Hunnive.*	Do. ..	Records that Lakeya-Nāyaka, son of Alampuri Kamaleya-Nāyaka of Uchchaṅgi, killed his enemies and died. Mention is also made of another Lakeya-Nāyaka, son of [Na]geya-Nāyaka.

B.—Stone inscriptions copied in 1914 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
482	On the image of Hanumān in the Hanumanta temple of the same village.	....	....	Śaka **4[0], ... Phālguṇa, *śu. di.* 13.	Kanarese ..	Damaged. Seems to register the consecration of the image of Hanu[manta] at Gaṇḍarādityana-Hoḷalu, the chief of villages (*grāma-chakravarti*)
483	On the capital of a pillar in the Mukha-*maṇḍapa* of the Amṛitēśvara temple in the same village.	....	.. .	....	Do. ..	Records that Bammōja, son of Chōkōja and pupil of Paḍōja of Sōge, who possessed high skill in architecture, made four *Śrīkāra*-pillars with decorations, each costing 20 *gadyāṇas*.
484	On a slab set up near the main entrance of the Sōmaliṅgēśvara temple at **Mailaa** (same taluk and district).	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I)	Śaka 968, Vyaya, Phālguṇa, *śu. di. Tadige* (*Tṛitīyā*), Sunday, Uttarā-Bhadrapadā, Sādhya-yōga.	Do. ..	Slightly damaged. Gift of land, house, stalls, etc., evidently by the chief Kāḷidāsa or Kāḷimayya to the temples of Svayambhudēva and Mūlasthāna-dēva, through the teacher Chillukāchārya, pupil of Tējōrāsi-Paṇḍita of Maḷimaḍu. Records also a gift by Āhavamalla, son of Jagadēkamalla.
485	On the lamp-pillar of stone set up in front of the same temple.	....	....	Śrīmukha, Kārttika, *ba di* 10, Saturday.	Do. ..	Damaged. Seems to register the gift of the pillar.
486	On the base of a pillar in the Mukha-*maṇḍapa* of the Kallēśvara temple in the same village.	Yādava ..	Bhujabaḷa-Praudhapratāpachakravartin Vīra-Rāmachandra.	Śaka 1205, Chitrabhānu, Jyēshṭha, *śu. di.*	Do. ..	Records the consecration of the sacred bull Nandi-kēśvara in front of the god Kalinātha at Goṅgūra, by the chief Jannuva-Nāyaka.
487	On a memorial stone set up near the Gaṅgimāḷavva temple in the same village.	....	....	Śrīmukha, Bhādrapada, *śu. di* 11.	Do. ..	Records that a certain Honnarasa and the *liṅga* of Mailāra became united, *i.e.*, that the former died.
488	On a Nandi-pillar lying in a field to the south-east of **Hyarada** (same taluk and district).	Yadava ..	Bhujabaḷa-Pratāpachakravartin Vīra-Mahādēvarāya.	Śaka 1184, Dundubhi, Chaitra, *ba. di. amāvāse*, (new-moon), Monday, solar eclipse.	Do. ..	Damaged. Seems to provide for the repairs of the temple of Mallikārjuna at Śrīparvata.
489	On the slab called '*ākaḷa-kallu*' set up in the tank-bed at **Kattebennur** (same taluk and district).	Western Chāḷukya.	[Ja]gadēkamalladēva	. . . . . Krōdhana, Mārgaśira Tuesday, solar eclipse.	Do. ..	Damaged. Mentions a *Mahāmaṇḍalēśvara* who held the titles *Māvana-gandhavāraṇa*, *Raṇadhīra* and others.
490	On a pillar lying in the verandah of the Uḍuchuḷavva temple in the same village.	Do.	Jagadēkamalladēva (Jayasiṁha II)	[Śaka] 947, Krōdhana, ...	Do. ..	Much damaged. Mentions the *Mahāmaṇḍalēśvara* Madhu-Marmadēva who was entitled *Māvana-gandhavāraṇa* and *Raṇadhīra*.
491	On the base of the column left of entrance into the Āñjanēya temple in the same village.	....	....	Nandana, Phalguṇa, *śu. di.* 5, Monday.	Do. ..	Records that a certain mason named Āḷōja brought materials (?) from the ruined temple of Bhōgēśvara at Koṇḍadakaṭṭi which belonged(?) to a *jaina-basti* and built this temple for Hanumappa.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the slab lying in a canal near **Halu-Timmalapura** (same taluk and district).	. . .	....	Śaka 1634, Nandana, Āśvīja, *śu. di.* 5.	Kanarese ..	Gift of 10 *kha* of land assessed at 250 *varāhas* by Hatiyammāji of Hāgaḷi to Baramaya, son of Mariyaṇṇa, in the village of Timmalāpura included in Hamvina (*i.e.* Hūvina)-Haḍagali.
493	On the pedestal of the Sarasvati image in the Bhīmēśvara-Dēmēśvara temple at **Hire-Hadagalli** (same taluk and district).	....	....	....	Do. ..	Consists of a verse in praise of the sculptor whose name is not clear on the impression.
494	On a slab set up in front of the same temple.	Western Chaḷukya	Vikramāditya Gaṅgapermāḍidēva	Hēmaḷambi, Vaiśākha, (*Puṇṇami*) full-moon Sunday, lunar eclipse and Chalukya-Vikrama year 32, Sarvajit, Chaitra *Amāvāsye*, (new-moon), Monday, solar eclipse and Vishu-Samkramaṇa.	Do. ..	Damaged. The king, as a crown prince, was ruling the provinces Gaṅgavāḍi 96,000, Banavase 12,000 and Noḷambavāḍi 32,000, when, the minister Dēmarasa is stated to have consecrated the temple of Dēmēśvara at Posa-Vaḍaṅgile which was a village of Brahmans from the time of Janamējaya. About the end of the inscription mention is made of the Hoysaḷa King Vishṇu or Vīra-Viśhṇu Tribhuvanamalla.
495	On another slab set up in the same place	Hoysaḷa ..	Pratāpachakravartin Vishṇuvardhana-Vīra-Ballāḷadēva (II).	Śaka 1133, Prajāpati, Magha, *śu. di. Tadige* (*Tṛtīyā*), Sunday.	Do. ..	Damaged. States that the king was ruling the country Noṇambavāḍi 32,000, Banavase 12,000, Huligere 300, the two Beḷuvolas and Māsavāḍi, right up to Heddore, from his capital Haḷḷavura *alias* Vijayasamudra. His queen (*paṭṭadarasi*) Padumaladēvi is stated to have been ruling at Hosa-Haḍaṅgili. Seems to record a gift of land by the chief Dāvaṇṇa.
496	On a slab set up near the south wall of the same temple.	. ..		Śaka [1]081, Bahudhānya. Vaiśākha, *Pourṇamāse* (full-moon), lunar eclipse.	Do ..	Damaged. The record begins with a genealogical list of the Western Chaḷukyas and stops with Perma-[Jagadēkamalla II]. It states that the *Mahāmaṇḍalēśvara* Vīra-Pāṇḍyadēva was ruling Kaḍambaḷige 1,000, Ballakunde 300 and Kōgaḷi 500. His uncle Vikrama-Pāṇḍya made a grant of land for the merit of his wife Bāchaladēvi and his daughter Mahādēviyarasi.
497	On a slab lying before the Vīrabhadra temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	Śaka 772, Prajāpati, Pushya, *Amāvāsye* (new-moon). Monday, Vyatīpāta, Uttarāyaṇa-Saṅkramaṇa.	Do. ..	The characters are very late for the Śaka year quoted but agree very well with the time of Tribhuvanamalla Vikramāditya VI. Records a gift of land to the temple of Mūlasthānadēva at Hosa-Vaḍaṅgile, by the chief Mahēndra of the Yadu family. Also registers gifts of land at Haḷugi and other places to the temple of Mallikārjunadēva by Maliyaṇṇa on Chaitra, *śu. di. Pāḍi*[*ve*] (*Prathamā*). Monday, in the same year.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On a stone lying in front of Baḍigēra Vīrabhadrappa's house in the same village.	....	....	Saka 1187, Krōdhana, Chaitra, *ba. di.* 5, Thursday.	Kanarese ..	Registers that the 120 residents [of Hosa-Haḍaṅgile] made an arrangement with regard to the house-sites belonging to the temples of Mādhavadēva and Gōpāḷadēva of Benṇevūru.
499	On the same stone	....	....	Śaka 1201, Pramādi, Vaiśākha, *śu. di.* 15, Monday, Saṁkramaṇa-Vyatīpāta.	Do. ..	The citizens (*mahājana*) of Hosa-Haḍaṅgili having met together agreed to give certain lands to the temple of Mādhavadēva of Benṇevūru.
500	On a mutilated slab lying in the backyard of Puraṇada Chinnavirappa's house in the same village.	....	....	. . . . . Phālguṇa, *śu. di. Tadige* (*Tṛtīyā*).	Do. ..	Seems to register gifts of lands to the temple of Nagarēśvaradēva by the merchants (*nagara*).
501	On a slab set up in front of the ruined Āñjanēya temple at **Sivapada** (same taluk and district).	Western Chāḷukya.	Jagadēkama[lla] (Jayasiṁha II)	Śaka 963 . .	Do. ..	Mutilated. Seems to register a gift of land to the temple of Siddhēśvara. Mentions the *mahājanas* of Hosa-Vaḍaṅgie and a son of Rāya-Pāṇḍya.
502	On the base of a pillar in the Mailāra Liṅgapāda shrine in the same village	....	....	. . .	Do. ..	Registers that Bōmārāsi, the priest of Siddhanātha, appointed Amitarāsi to his place and gave over to him the two villages of the god Siddhēśvara in the presence of the five *maṭhas*.
503	On a mutilated slab lying in front of the Āñjanēya temple at **Bannigola** (same taluk and district).	.. .	....	Śaka 1483, Durmati, [Vaiśākha], *śu. di* 12, Saturday.	Do. ..	Mentions Bannigoḷa and a gift of 100 *varāhas*.
504	On a slab set up on the boundary line between **Bannigola** and **Siginahalli**.	....	....	Vikrama ..	Do. ..	Records the gift of a rent-free land (*mānya*) to a certain Sūryarāya on the occasion when he killed Kāchināyakana Timmayya with a hatchet (*koḍali*) and himself, died.
505	On the pedestal of the Gaja-Lakshmi image lying near the *chāvaḍi* at **Siginahalli** (same taluk and district).	....	....	Śaka 1297, Ānanda, Phalguṇa, *śu di.* 8, Monday.	Do. ..	Incomplete. Mentions a *gauḍā* resident of Chiganahaḷḷi.
506	On a rock in the Tuṅgabhadrā river at **Rameśvarabanda** (same taluk and district).	....	.. .	....	....	Contains the signatures of Śaṅkaranārāyaṇa, Sūrerāya and Krushṇa (Krishṇa)
507	On a slab set up in front of the Āñjanēya temple at **Nakkarahal** (same taluk and district).	Vijayanagara.	Vīrapratāpa Sadaśivarāya	Śaka 1484, Dundhubhi, *Nija*-Śrāvaṇa, *śu. di.* 10.	Kanarese ..	Mentions that a certain Pedapa erected a bund across the canal that passed through the village Nagarehaḷa.
508	On a slab lying to the east of the same village.	Do.	[Vīrapratāpa Sadaśi[va]-Mahārāya ..	Śaka 1470, Kīlaka, ...	Do. ..	Mentions Krushṇapa-Nāyaka, Kōgaḷi-vēṇṭhe and Nagarehaḷu.
509	On a column of the stone entrance into a well at **Chhatradahalli** (same taluk and district).	.. .	..	Śaka 1465, Śōbhakṛit, Kārttika, *ba di.* 10, Wednesday.	Do.	Records that Yelavaṇṇa of Chhatradahaḷḷi built this well and planted an avenue. Also states that his father and brothers having purchased the right of half *gavuḍike* constructed a tank and a temple to the north of the village.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks
510	On a slab in a field to the north of the same village.	Vijayanagara ..	Viraprataṇa Sadaśiva-Mahaṛaya	Śaka 1481, Siddharthin, Jyēshṭha, *ba. di.* 7.	Kanarese ..	Gift of timber required for baling water to the charity-fountain at Chhatradahaḷḷi, by certain residents of the village which belonged to the temple of Mālyavanta Raghunāthadēva. On the same day certain salt manufacturers (*uppāra*) 'the jewels of the Sagara-kula' agreed to give two *ballas* of salt from each salt-pan, to the man who baled out water for the fountain; the smiths too who were worshippers of Kaḷikadēvi and Kamaṭhēśvara agreed to repair or renew the iron bucket for drawing water and the *gavuṇḍas* gave a piece of land for the maintenance of the man.
511	On a stone lying in a field at **Varadapuram** (same taluk and district).	....	....	..	Do. ..	Records an imprecation that the man who disregards the boundary line of Varadāpura, eats dog's flesh.
512	On a broken slab lying near a well at **Kenchetinahalli** (same taluk and district).	....	....	Śaka 14[66], Krōdhin, Śrāvaṇa.	Do. ..	Seems to record a gift of land (?) to the charity-fountain (*dharma-ēta*) at Keñchiseṭṭihaḷḷi for the merit of Kra[shṇa]ppa-Nāyaka, son of Bayappa-Nāyaka.
513	On a pillar set up in front of the Āñjanēya temple at **Uppinayakanahalli** (same taluk and district).	....	....	..	Do. .	Seems to register grant of tolls for worship in the temple of Hanumantarāya.
514	On a slab set up in front of the Viraṇṇa temple at **Magimavinahalli** (same taluk and district).	....		Śaka, 1466, Krōdhin, Māgha, *śu. di* 15.	Do.	Records the foundation of a new village called Chika-Timmāpura-agrahāra, for the merit of Tirumalamma, the daughter of Aḷiya-Rāmarāja. She is stated to have been a *madavaḷige kumārti i.e.*, a daughter about to be married. The record that follows which is dated in Śaka 1461, Vikārin, Śrāvaṇa, is one of Rāmayāmātya who is described as a feudatory of Achyuta.
515	On another slab set up in the same place	....	....	Raudri, Pushya, *śu. di.* 12.	Do. ..	Records the gift of a salt-pan to *uppāra* Gōvindaya by the chief residents of Timmāpura-agrahāra.
516	On the Kāḷamma-slab in a field of the same village.	.. .	....	. ..	....	Records that Kariyappa caused to be made the *giṇḍa-ratna-moga*. The meaning of this is not clear.
517	On a slab set up in the big tank *hirēkere* of the same village.	....	....	Śaka 1466, Krōdhin, Māgha, *śu. di.* 15.	Kanarese ..	Registers the construction of the tank Kāmasamudra by Bayakāra Rāmappayya for the merit of his daughter Kāmamma. The rest of the inscription is identical with No. 514 above and bears the same date, *i.e.*, Śaka 1461, Vikārin, Śrāvaṇa.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
518	On a slab set up in the Āñjanēya temple at **Chimnahalli** (same taluk and district).	Western Chāḷukya.	Jagadēkamalla (Jayasiṁha II)	Śaka 953, Śukla, Pushya, *śu. di. Pañchamī*, Sunday, Uttarāyaṇa-saṁkrānti.	Kanarese ..	Registers that while Jagadēkamalla-Noḷamba-Pallava Kumānaḷi (?) was ruling Kadambaḷige 1000, Kōgaḷi 500, Ballakunde 300, Kuḍiharavi 70, Karaviḍi 30 and five villages in Māsavāḍi-nāḍu, his subordinate Kēteya-Nāyaka who was ruling at Nelkudure granted land and garden-site to the temple of Kalidēva through the teacher Duggarāja-Paṇḍita.
519	On the same slab	Yādava ..	Pr[au]ḍhaparatāpachakravartin Vīra-Mahādēva.	6th year, Krōdhana, Āshāḍha, *ba. di. Amāvāse* (new-moon), Monday.	Do. ..	Gift of Nelkudure by Śōyidēvarasa, a subordinate of the king.
520	On the base of a pillar in the Raṅgamadhya-*maṇḍapa* of the Jaina-*basti* at **Kogali** (same taluk and district).	....	....	..	Do. ..	Records gifts of money by different persons for the daily bathing of the images in the temple.
521	On the pedestal of the smaller Jina-image in the same *basti*.	....	....	Paridhāvi, Chaitra, *śu. di. Chaturdaśī*, Sunday.	Do. ..	Registers the consecration of the image by a certain Oḍeyama-Seṭṭi, a lay pupil of Anantavīryadēva.
522	On the pedestal of the chief image in the Vīrabhadra temple in the same village.	....	....	....	Do. (archaic)	Consists of a verse in the Āryā metre and registers that this image of the Sun-god (?) was made by the grandson of a certain Śivananni.
523	On a slab set up in the Kalleśvara temple at **Talakallu** (same taluk and district).	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I)	Śaka 974, Nandana, Śrāvē (?).	Do ..	Slightly damaged. Traiḷōkyamalla Noḷamba-Pallava-Permānaḍidēva, a subordinate of the king was ruling Kōgaḷi 500, Ballakunde 300, and Kadambaḷige 1000. His subordinate was Barmadēva of the *Phaṇīndra* (*i.e.* serpent) family. He seems to have repaired a tank at Toṇakalu and to have granted land for its maintenance.
524	On the same slab	....	....	Chāḷukya-Vikrama year 37, Durmukhi (wrong), Pushya, *śu. di. Pāḍiva* (*Pratham*ā) Sunday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Kanarese ..	Records a gift of land to the temple of Mūlasthānadēva in the small tank at Toṇaḷi, through the teacher Vāmadēva-Paṇḍita, a pupil of Kaḷēśvara-Paṇḍita of Sōge.

B.—Stone inscriptions copied in 1914—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
525	On a slab set up in front of the Āñjanēya temple at **Yenigi** (same taluk and district).	Yādava ..	Prauḍhapratāpachakravartin Sēvaṇarāya Kandhāradēva, 'ruling at Dēvagiri.'	12th year, Piṅgaḷa and Śaka 1181, Kaḷayukti, the 13th year of the king, Pushya, *Amāvāse* (new-moon), Monday, Uttarāyaṇa-Saṁkrānti, solar eclipse, Vyatīpāta-yōga [Sarva]jit, Pushya, *śu. di.* 1.	Kanarese ..	Records that the 120 great men of Pūvina-Paḍaṅgile granted land to the temple of Kusumanāthadēva.
526	On a slab built into the floor of the *chāvaḍi* at **Hampasagara** (same taluk and district).	....	....	Do. ..	Damaged. Mentions the *Nāyaṁkarāchārya* Bāguḷi Basa[ppa]-Nāyaka.
527	On a slab set up in the Baḷḷēśvara temple at **Holagondi** (same taluk and district).	Western Chaḷukya.	Tribhuvanamalladēva (Vikramāditya VI) ..	Chaḷukya-Vikrama year [7], [Du]rmaṭi, Bhādrapada, *Amāvāse* (new-moon), Thursday, solar eclipse, Saṅkrānti Vyatīpāta.	Do. ..	Registers that the *Mahāmaṇḍaiśēśvara* Gaṅgarasa, son of the *Mahāsāmanta* Chāvuṇḍarasa, caused a gift of land to be made by Ereka-gāvuṇḍa of Poḷalgunde, to the temple of Baḷḷēśvara built by his father, through the teacher Kaḷḷēśvara-Paṇḍitadēva. The chief Gaṅgarasa who succeeded to the place of his father after the latter's death is stated to have been enjoying 'Māsavāḍi 140, Poḷalgunde, the *aṅkagadyāṇa* in the Seven and a Half lakh (country), and the *dasavanda* on the landed property (*jīvita*) of the palace servants (*aramaneya-aṅka* (?)).'
528	On a slab set up in the Sōmēśvara temple in the same village.	....	*Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva, 'ruling Noḷambavāḍi 32,000'	4th year, Sarvadhāri, Phālguṇa. *śu. di. Pañchami*, Thursday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta.	Do. ..	Registers that a certain Mallagāvuṇḍa, chief of Hoḷalgunde, built a temple for Mallinātha and made a gift of land for its upkeep. He was born in the family of Baḷiya-kula.
529	On a slab lying in front of the Śaṅkarēśvara temple in the village of **Uttangi** (same taluk and district).	....	....	....	Do. ..	Seems to record the death in battle of a certain Hiriya Somma-Nāyaka who held the titles *Chaladaṅkarāma* and *Giridurgamalla*. His son Hemmaya-Nāyaka is also mentioned.
530	On a slab built into the south wall of the same temple.	Western Chaḷukya.	Jagadēkamalla 'ruling at Kalyāṇapura' ..	Śaka 107[8], Pramāthin (wrong), Akshaya-tṛitīyā-*Amāvāsye* (new-moon), solar eclipse, Vyatīpāta.	Do. .	Much damaged. States that his subordinate Jagadēkamalla Vīra-Pāṇḍyadēva was ruling Noḷambavāḍi 32,000 from his capital at Uchchaṅgipura and records gifts to the temples of Basavēśvaradēva and Rāmēśvaradēva at Kuttaṅgi.
531	On a mutilated stone lying in a field to the west of the same village.	....	....	Virōdhi, Āśvija, *śu. di.* 1, Friday.	Do. .	Seems to record the death of a certain Mayapa, son of Puṭṭiya Bomma-Gauḍa.

B.—Stone inscriptions copied in 1914—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
532	On another slab set up in the same field ..	....	....	Prajāpati, Mārgaśira], *śu. di.* 5, [Friday].	Kanarese ..	Records the death of Nāgāyi, wife of Bomma-Gavuḍa on this date.
533	On the third slab set up in the same place ..	....	....	Śaka 1301, Kālayukti, Chaitra, *śu. di.* 5, Thursday.	Do. ..	Records the death of Vāgdēvi, wife of Virupa-Gavuḍa.
534	On the fourth slab set up in the same place	..	....	Visu (Vrishabha), Jyēshṭha, *ba. di.* 4, Tuesday.	Do. ..	Records the death of Bomma-Gauḍa, son of Virupa-Gauḍa of Uttaṅgi.

APPENDIX C.—List of stone inscriptions copied during 1915.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north tier of the central shrine in the Gōvindarāja-Perumāḷ temple at **Chidambaram** (Chidambaram taluk, South Arcot district).	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1460, Viḷambi, Paṅguṇi, 14th day, Monday, *Paurṇimā*, Uttara-Phalguṇi.	Tamil	Unfinished. Records the reconsecration of Gōvindarājasvāmin at Chitrakūṭa by Achyutarāya.
2	On the north wall of the verandah round the Airāvatēśvara temple at **Darasuram** (Kumbakonam taluk, Tanjore district).	....	....	....	Do.	Consists of 108 sections each containing the name and surname of the Śaivāchārya whose image is sculptured below.
3	On a pillar of the *maṇḍapa* in front of the central shrine of the Sōmēśvarasvāmin temple at Kumbakonam (same taluk and district).	Chōḷa	Rā[jarā]jakēsarivarman (Rājarāja I) ..	5th year ..	Do.	Damaged at the bottom. Gift of land for sacred bath, offerings and *śrī-bali* to the Āḻvār of Tirusōmiśvaram at Tirukkuḍamūkku, a *dēvadāna* of Vaḍagarai-Pāmbura-nāḍu.
4	On the east wall of the third *gōpura* in the Sundarēśvara temple at **Madura** (Madura taluk and district).	....	[Tribhuva]nachakravartin Kōṉēriṉmaikoṇḍāṉ.	18th year, 306th day.	Do.	Built in at the beginning. Gift of land for the maintenance of a flower-garden and for feeding *Māhēśvaras* in the Naralōkasūriyaṉ-*tirumaḍam*. The land was situated in Pāgaṉūr-kūṟṟam.
5	On the south wall of the first *gōpura* in the same temple.	....	....	Śaka 1469, Kīlaka, Dakshiṇāyana, ... 12, Friday, Pūrva-Phalguṇi	Do.	Damaged. Seems to record a gift of land for the *maṭha* presided over by Jñānakūttar *alias* Śattijñānaderiśanaiga[ḷ].
6	On a pillar in the same *gōpura*	Nāyaka ..	Vijayaraṅga-Chokkanātha-Nāyaka, son of Muttu-Vīrappa-Nāyaka.	Śaka 1632, Khara, Paṅguṇi, 10th day, *śu. di.* 11, Āślēsha, Sukarma-yōga, Bhadravākaraṇa, Saturday.	Do.	Remission of taxes on four villages granted to the bearers of the (image) of the god Śoṅkanāthasvāmin. Mentions the commander-in-chief Kumāra Daḷavāy Kaṭṭūri Raṅgayyaṉ and the *pradhāni* Veṅkaṭa-kṛishṇayyaṉ.
7	On the east wall of the third *prākāra* of the Mīnākshi-Amman temple in the same village; right of entrance.	. . .	. . .	....	Tamil verse ..	Much damaged. Two verses in praise of a Pāṇḍya king (*vaḻudi*) who had the surname *vāḷāḷ-vaḻitiṟandāṉ*. A second set of two verses evidently in praise of the same king who is here called *Kūḍalāṟkōmāṉ*, mentions the damming of the sea with his sword.
8	At the entrance into the central shrine of the Rāmanātha temple at **Rameswaram**, right side; (Ramnad taluk and district).	.. .	....	Śōbhakṛit, Bhādrapada, *ba. di.* [12].	Kanarese ..	Damaged. Gift of a jewelled armour (*kavacha*) to the temple of Rāmanāthadēva. Mentions Sā[va]ṇṇa-Daṇṇāyaka.
9	In the same place; left side	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[9] + 1 + 1st year, Kanya, 15th day, Saturday, 12, Maghā.	Tamil	Damaged.

C.—List of stone inscriptions copied during 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone built into the floor of the central shrine of the Mallikārjuna temple at Srisailam (Nandikotkur taluk, Kurnool district).	Vijayanagara	Vīrapratāpa Vīra-Narasiṅgarāya-Mahārāya	....	Kanarese ..	Records that the king visited the temple of Mallikārjunadēva and paid homage to the god.
11	On two pillars in the southern porch of the Mukha-*maṇḍapa* of the same temple; right and left of entrance.	Do. ..	Vīrapratāpa Harihara-Mahārāya .. .	Kali 4505 and Śaka 1326, Tāraṇa, Māgha, *ba. di.* 14, Monday, *Śivarātri.*	Sanskṛit (Telugu).	States that this Mukha-*maṇḍapa* was presented by king [Ha]riha[ra]-Mahārāya to the temple of Mallikārjuna and includes a long *praśasti* of the king.
12	On a slab built into the floor of the platform in the same porch; right of entrance.	....	.. .	Śaka 1440, Īśvara, Chaitra, *śu. di.* 15, Monday.	Telugu ..	Registers that a certain Parvatayya and his wife, who were adherents of Siddhabhikshavṛitti-Ayyaṅgāru paid homage to Mallikārjuna, constructed for him a tank near Bhīmunikolāmu and planted a flower-garden at Siddhāpura. Records also the grant of a paddy field below the tank at Siddhāpura for the daily offerings in the temple by Jaṅgam Basavayya, on Jyēshṭha *ba. di.* 30, Friday, of the same year.
13	On slabs built into the floor of the platform in the northern porch of the same *maṇḍapa*; right of entrance.	....	....	Śaka 1451, Virōdhin, Mārgaśira, *śu. di. Paurṇamī* (full-moon).	Sanskṛit (Telugu).	States that the great minister Chandraśēkharāmātya, the son-in-law of Dēma and a devoted servant of Kṛishṇarāya, built the Kalyāṇa-*maṇḍapa* on the northern side of the Mallikārjuna shrine, set up a golden pinnacle on it and also built a shrine for the *liṅga* called Dēmēśa. A Telugu record in continuation of this gives the date Śaka 1451, Vikṛiti, Śrāvaṇa, *ba. di.* 30 and registers the grant by the same minister of the village Kōṛagoṭṭa in Chagalamarri-sīma to a servant (?) of the same temple.
14	In the same place; left of entrance ..	Vijayanagara ..	Kṛishṇadēvarāya	Śaka 1452, Vikṛiti, Chaitra, *ba. di.* 30, Monday.	Telugu ..	Chandraśēkharayya, ruling the Śrīśaila-rājya as the king's representative (*avasaram* ?), built a *maṇḍapa* in front of the bed-room of the god Mallikārjuna, presented golden images of Nandīśvara and Bhṛiṅgīśvara, set up standing stone figures of his master Kṛishṇarāya, his father-in-law Dēmarsa and of himself in that *maṇḍapa* and for meeting the expenses of worshipping the god in that *maṇḍapa*, he gave the village Śivapura in Mosalimaḍugu-sīma which was included within his jurisdiction. He also gave a golden cup and a silver pedestal (*pānivaṭṭam*) for the god, set up to the north of Mallikārjuna the *liṅga* called after Dēmaya and set up in front of it a golden pillar. At Nāgalūṭi which is at the foot of the hill he erected a temple for Vīraṇa (*i.e.* Vīrabhadra), consecrated a *liṅga* called Dēmaya within it and presented the village Dēmasamudra to Brahmans.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
15	In the same place; left of entrance ..	Vijayanagara ..	Kṛishṇadēvarāya	Śaka 145[1], Virōdhin, Kārttika, *śu. di.* 15, Sunday.	Telugu ..	Gift of the village Gaṭirājupenṭa to Rachūṭi-Viraṇṇōdaya of Basva-*maṭha*, by the same Chandraśēkharayya, for the merit of the king, Dēmarasayya and himself.
16	On the right and left pillars of the eastern porch of the same *maṇḍapa*.	....	....	Kali 4611 and Śaka 1433, Prajāpati, Māgha, *ba. di.* 14, Monday.	Sanskṛit ..	Gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Liṅga, the son of Śānta, who was evidently a *Vīraśaiva*, the one of his pious acts being beheading of the Śvētāmbara Jainas.
17	On the west face of the right pillar in the same place.	....	....	....	Kanarese ..	Records that Mādaya and Mallarasa in the service (*ūḷiga*) of king Kṛishṇarāya worshipped the god.
18	On stones built into the floor of the platform in the same porch; right of entrance.	Vijayanagara .	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Yuva, Śrāvaṇa, *śu. di.* 15, Wednesday, lunar eclipse.	Telugu ..	Registers the conquests of Kṛishṇarāya and states that after making gifts at Amarēśvara he came to Śrīparvatam and had *maṇḍapas* constructed in the car street. Prior to this in the year Śrīmukha (Vaiśākha, *śu. di.* 11, Thursday) he had made a gift of the villages of Porumañchala and Āṭukūru to the temple of Mallikārjuna. He also remitted tolls on *kāvaḍis*, pack horses, bullocks, asses and head-loads.
19	In the same place; left of entrance ..	Do. ..	Do. do. ..	Do.	Kanarese ..	An exact translation of the above.
20	On the right and left pillars of the *maṇḍapa* adjoining the Nandi-*maṇḍapa* in the same temple.	Reḍḍi	Jaganobbagaṇḍa Anna-Vēma	Śaka 1299, Piṅgaḷa, Māgha, *śu. di.* [7], Wednesday.	Sanskṛit and Telugu.	Supplies a genealogy of the Reḍḍis, of whom the first was Pōḷa. Registers the building of the Vīra-*maṇḍapa* for the merit of his father Annaya-Reḍḍi. It is stated that in this *maṇḍapa* many heroes voluntarily cut off their heads and tongues. The two faces of the right pillar which contain a long list of the *birudas* of Anna-Vēma give the date Śaka 1298, Piṅgaḷa, Māgha, *śu. di.* 7, Wednesday.
21	On the west face of the third pillar in the same *maṇḍapa*.	....	....	Śaka 1448, Sarvadhāri, Māgha, *ba. di.* 10.	Kanarese ..	Mentions Mallapaṇṇa of Ālabaragi, a household servant of Kṛishṇarāya.
22	On the south face of the same pillar ..	Vijayanagara ..	Vīrapratāpa Praudhadēvarāya-Mahārāya ..	Śaka 1379, Īśvara, Māgha *ba. di.* 5, Thursday.	Do. ..	Registers that Dēmarasavve, a servant of the palace purchased some land and presented it to the temple for providing one plateful of oblation to the god and feeding five *jaṅgams* every day.
23	On the fourth pillar in the same *maṇḍapa*	Do. ..	Vīrapratāpa Achyutarāya	Śaka 1452, Vikṛiti, Pushya, *ba. di.* 11, Tuesday (?).	Telugu	Records that a certain Māḷapa-Nāyaṇḍu presented a bell to the temple of Mallikārjuna and a lace cloth to the goddess Bhramarāmba, for the merit of the king and (his brother) Kṛishṇarājadēva-Mahārāya.
24	On the west face of the fifth pillar in the same *maṇḍapa*.	....	....	Śaka 1381, Pramāthin, Phālguna, *śu. di.* 8, Monday.	Kanarese ..	Registers a gift of land by purchase to the same temple by Lakhumaji-Āyi, wife of Pāṇḍya-Perumaḷadēva and daughter of Vīrapratāpa Vijayarāya-Mahārāya, for providing one plateful of oblation and feeding five *jaṅgams* every day.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
25	On the north face of the same pillar ..	Vijayanagara ..	Virapratāpa Prauḍhadēvarāya-Mahārāya ..	Śaka 1379 ..	Kanarese ..	Gift of land for the same purpose by a female servant of the palace.
26	On a broken slab set up in the eastern court-yard of the same temple.	Sāḷuva	Peda-Malleparāju, son of Yaram-Kampayadēva-Mahārāja.	Śaka 1407, Viśvāvasu, Bhādrapada *śu. di.* 15, Thursday, lunar eclipse.	Telugu ..	Seems to record the gift of a tank (with lands below it) for providing offerings, to the same temple.
27	On a pillar set up in the same court-yard	Kākatīya ..	Pratāparudradēva-Mahārāja	Śaka 1234, Paridhāvin, Phālguṇa, *śu. di.* 5, Thursday.	Do.	Gift of land in Kam-nāḍu for providing mid-day offerings, to the same temple, by the chief minister (*mahāpradhāni*) Vēpēṭi Kommayya.
28	On a broken image lying in the same court-yard.	....	....	....	Do	This image of Bhairava was set up on the Śrīgiri hill by the *gavare* (merchant) Muddama-Seṭṭi Gaṅga-Malli-Seṭṭi of Rājamahēndravaramu.
29	On the image of Bhṛiṅgi in the same court-yard.	....	...	....	Do	This image of Bhṛiṅginātha was set up by the same merchant, here stated to be the son of Gavare Muddama-Seṭṭi Malli-Seṭṭi.
30	On a slab set up in the same court-yard ..	....	....	Śaka 1382, Vikrama, Āshaḍha *śu. di.* 15, Thursday, lunar eclipse.	Do.	Begins with a long but incomplete eulogistic account evidently of certain kings. One half of the slab from top to bottom is occupied by a Uriya record.
31	On a pillar set up in the southern court-yard of the same temple.	....	....	Virōdhin, Śrāvaṇa, *ba. di.* 30.	Do.	The east face of the pillar contains the usual long *praśasti* of Kṛishṇarāya, which breaks off with the verse *kīrtyā yasya samantataḥ*, etc. Registers that a certain Mallasāni Annapa Ayapa provided for daily oblations in the shrines of Mallikārjuna and Bhramarāmbā, built the mukha-*maṇḍapa* in front of Siddhēśvara, repaired the southern *prākāra* wall, set up the iron pillars and inscribed stones in their proper places and repaired the *maṇḍapa* of the southern *gōpura*.
32	On the iron lamp-pillar set up in the same court-yard.	Vijayanagara .	Veṅkaṭapatirāya	Śaka 1524, Śubhakṛit, Māgha, *ba. di.* 5 (?), *Śivarātri.*	Kanarese ..	Records the setting up of this iron lamp-pillar for the merit of Mudiyapa-Nāyaka by a certain Chikaiya, son of Doḍa-Halagaiya, a carpenter of Heñjera in the Niḍugalḷa-sīme where a golden shower is said to have fallen for the merit of the Chōḷa king.
33	On another pillar in the same court-yard	Sāḷuva	*Mahāmaṇḍalēśvara* Sāḷuva Parvatayyadēva-Mahārāja.	Śaka 1389, Sarvājit, Māgha, *ba. di.* 14, Monday *Śivarātri.*	Sanskṛit and Telugu.	The king provided for daily offerings in the temple by granting wet lands below the tank called Gaṅga-samudra which he had built at Śiddāpura. He also gave a garden near the Śiddasamudram tank on the Śrīparvata hill, milch-cows and two buildings for feeding Brāhmaṇas and Jaṅgamayyas.
34	On the fourth pillar in the same court-yard.	....	....	Śaka 1426, Raktākshi, Māgha, *ba. di.* 14, Monday.	Telugu ..	Registers the gilding, with gold plate, of the southern entrance into the mukha-*maṇḍapa* of the Mallikārjuna temple, by a certain Vīrayya, son of Nāgi-Seṭṭi and Lakṣamma.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
35	On the fifth pillar in the same court-yard	....	....	Śaka 14[5]2, Virōdhin. Śrāvaṇa, *śu. di.* 15, Monday.	Telugu ..	Records that the sons of Yalikaṇṭi Kāmarāju, the *sthala-karaṇam* of Śrīparvata, set up an image of Annapūrṇā-Bhavānī within the kitchen of the temple and a Nandi-pillar in the place intended for Chaṇḍī.
36	On the sixth pillar in the same court-yard.	Kākatīya ..	Pratāparudradēva-Mahārāja	Śaka 1235, Pramādīcha, Chaitra. *śu. di.* 1, Monday.	Do. ..	Īśvaraśiva chārya of Arasa-*maṭha* and Ārādhya-Preggaḍa gave a deed of declaration in the presence of all the great Māhēśvaras of Śrī-Kailāsa (*i.e.*, Śrīśaila) who had met together in the Mukha-*maṇḍapa* of the Vīrabhadra temple attached to the Gaṇa-*maṭha*, for the purpose of managing the affairs in the temple of Mallikārjunadēva. Mentions seventy villages granted to the temple by emperors, *Mahā-maṇḍalēśvaras* and others, in former times, for worship and for feeding lay devotees and ascetics.
37	On the *bali-pīṭha* in the northern court-yard of the same temple.	....	....	....	Do. .	This *bali-pīṭha* in the north-eastern corner of the temple was erected by Gaṅga-Malli-Seṭṭi, son of Gavarē Muddama-Seṭṭi Malli-Seṭṭi of Rājamahēndravaramu.
38	On a hero-stone in the same court-yard ..	....	....	....	Do. ..	This figure represents the killing (in fight) of a tiger by Nāgarāju-Timmana, a servant of Baṇḍāru Vīramarāju.
39	On a stone set up in the plantain garden of the same temple.	....	....	Śaka 1384, Svabhānu, Bhādrapada *śu. di.* 15, Monday.	Do. ..	Gift of a flower-garden to the temple by Vairāgi Śāntayya, for the merit of his wife Siddama.
40	On a slab set up near the eastern *gōpura* of the same temple.	....	....	Śaka 1370, Vibhava, Āshāḍha, *śu. di.* 15, Monday.	Do. ..	Gift of voluntary fees by the guild of merchants for conducting the *Śivarātri*-festival in the temple of Mallikārjuna.
41	On a slab set up in front of the Vīrabhadrasvāmin temple on the same hill.	....	....	Śaka 1237, Rākshasa, Śrāvaṇa, *ba. di.* 10, Tuesday (?)	Do. .	Registers that the *Māhēśvaras* residing on the Śrī-Kailāsa (*i.e.*, Śrīśaila) having met together in the Mukha-*maṇḍapa* of the Vīrabhadra temple attached to Gaṇa-*maṭha*, the presiding priests and the *preggaḍas* of Arsi-*maṭha* and Kalu-*maṭha* made a declaration (before them) that they would conduct worship and festivals in the temple of Mallikārjuna, regularly.
42	On the lintel of the entrance into a small shrine in the Vīrabhadrasvāmi-*maṭha* on the same hill.	....	....	....	Sanskṛit (Nāgarī)	This shrine of Ghaṇṭā-Siddhēśvara (was constructed) by the pupil of Mallikārjunāchārya.
43	On a slab set up near a tank west of the Mallikārjuna temple on the same hill.	Vijayanagara ..	Vīrapratāpa Rāmarājayyadēva-Mahārāja, son of Vīra-Tirumalayyadēva-Mahārāya.	Śaka 1499, Bhāva, Vaiśākha, *ba. di.* 30, Friday.	Telugu ..	Records that the bund across the stream Bhōgāvatī on the west side of the temple, being out of repair, the king's agent Dantikaṇṭi Liṅgapaṇa caused the bund to be reconstructed and made a gift of it together with the tank for raising a flower-garden to the temple of Mallikārjuna.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
44	On a pillar set up in front of the Sāraṅga-*maṭha* on the same hill.	....	....	Śaka 1507, Pārthiva, Āśvija, *ba. di.* 2, Thursday.	Telugu ..	Registers an agreement (*samākhyā*) made among themselves, by the presiding priests of the five *maṭhas* including Bāla-Siddaya of the Sāraṅga-*maṭha*, the five houses and temples (on the Śrīśailam hill) such as those of Nandinātha, Bhṛiṅgi-nātha, Vīrabhadra and others. The agreement evidently consisted in not allowing the successive priests of the Sāraṅga-*maṭha* to have any attend-ants (*añcha-pañcha-parivāra* ?).
45	On a sandal-stone in the verandah of the same *maṭha*.	....	....	Ānanda, Āshā-ḍha, *śu. di.* 2, Sunday.	Do. ..	This is the sandal-stone (*sāna*) presented by Śiṅgaya, son of Puli Annama-Nāyuḍu to the temple of Mallikārjuna.
46	On a slab set up on the way leading to Pātāla-Gaṅgā, from the Mallikārjuna temple.	....	....	Śaka 1567, Svabhānu, Phalguṇa, *ba. di* 10.	Do. ..	Registers that the chief Veṅkaṭapati-Nāyaniṅgāru of the Mādāla-*gōtra* remitted all taxes and tolls payable by metal-dealers (*kañchara*) who sold their wares on Śrīgiri during festivals or other days.
47	On three sides of a pillar set up in front of a ruined shrine on the same way.	....	....	Śaka 1315, Śrīmukha.	Sanskṛit (Nāgarī).	Registers the construction of steps to the Pātāla-Gaṅgā by the Kadamba princess Viṭṭhalāmbā, wife of Harihara, under orders given by god Mallikārjuna in a dream.
48	On two faces of another stone set up on the same way.	....	.. .	Sarvajit, Phālguṇa, *śu. di.* 11, Thursday.	Telugu ..	Registers that a certain Dāvāla Dāramā Śahību and Timaj[i]-Pantulu remitted for the merit of Hajarati-Navābu, the fee (*gaṇdōhāra*) on beggars who begged on the Śrīśaila hill, as originally it had been remitted by Veṅkaṭapati-Nāyuḍu, [son of] Sāyapa-Nāyuḍu.
49	On four faces of a pillar set up on the same way.	....	....	Śaka 1315, Śrīmukha.	Sanskṛit (Telugu).	A Copy of No. 47 above.
50	On four faces of another pillar set up on the same way.	....	....	Do.	Sanskṛit (Grantha).	Do.
51	On a boulder by the side of the steps on the same way.	....	....	Śaka 1318 ..	Sanskṛit (Nāgarī).	A much damaged and slightly varying copy of No. 47 above. This record informs us that Viṭṭhalāmbā, the princess, consecrated an image of Viṭṭhaleśvara near the flight of steps.
52	On a pillar set up on the way to Pedda-cheruvu, on the same hill.	....	....	Śaka 1344, Śubhakṛit, Kārttika, *śu. di.* 5, Thursday.	Telugu ..	Registers that a certain Udayagiri Appaṇayyaṅgāru, son of Dēvaṇayyaṅgāru built the steps from the Nandi-pillar at the southern main entrance (*gavani*) right up to (the shrine of) Durgidēvī.
53	On a pillar set up in front of the Vīra-bhadra temple at Nagaluti (same taluk and district).	Vijayanagara	Vīraprataṇa Vīra-Rāmadēva-Mahārāya, 'ruling at Penugonda-paṭṭaṇa'.	Śaka 1546, Raktākshi, Jyēshṭha, *śu. di.* 5.	Do. ..	Records that Bontala Nāgi-Seṭṭi, a *Vaiśya* of Vichchupākala-*gōtra*, built the eastern *gōpura* of the Vīrabhadra temple at Laṅgalūṇṭi in Siddāpura, set up the images of Kāśī-Viśvēśvara and Kalyaṇa-Basavēśvara, gave a piece of wet land below the tank called Maḷacheruvu with the permission of Timma-Nāyuḍu, [son of] Sāyapa-Nāyuḍu, who was then ruling over that country, and gave some copper and bronze vessels, a bell and a plate for waving incense.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
54	On a slab set up in front of the Siddhēśvarasvāmin temple at **Atmakur** (same taluk and district).	Vijayanagara ..	[Yi]mmaḍi-Narasā-Nāyaniṅgāru, son of Narasā-Nāyaniṅgāru, the son of Īśvara-Nāyaniṅgāru.	Śaka 1428, Krōdhana, Kārttika, *ba. di.* 3, Thursday, Kanyā-Bṛihaspati.	Telugu ..	Gift of the village Ātukūru to the temple of Mallikārjuna on Śriparvata, for offerings.
55	Round the base of the central shrine of the Narasiṁhasvāmin temple at **Lower Ahobalam** (Sirvel taluk, same district).	Do. ..	Vīrapratāpa A[chyu]tadēva-Mahārāya ..	Śaka 1458, Manmatha.	Do. ..	Much damaged. Mentions a Purushōttama-Jiyyaṅgāru and the chief China-Tirumalarājayya.
56	On the same base	Do. ..	Do. do. ..	Śaka 1453, Khara, Māgha, *śu. di.* 15.	Do. ..	The continuation of this inscription is much damaged. Records a grant of land by purchase at Diguva Tirupati to the temple of Ahōbalēśvara by Abbarāju, son of Abbarāju Tipparāju of Porumāmiḷḷa.
57	On the south wall of the shrine of the goddess in the Narasiṁhasvāmin temple at **Lower Ahobalam** (same taluk and district.)	....	....	Siddharthin, Āśvīja, *su. di.* 10.	Do. ..	Registers that a certain Sarvadēva-Sōmayājulu of Pērūr built the *maṇḍapa* called Kshīrābdhi-Navanārasiṁha-*maṇḍapa*, for the god Ahōbalēśvara.
58	On the north wall of the same shrine ..	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1[4 6]9, Plavaṅga, Āśvīja, *ba. di.* 7.	Do. .	Registers that Dēvarsayyaṅgāru of Guḍiya-Chillūru, of Kāśyapa-*gōtra*, granted money for providing eight offerings to the god Ahōbalēśvara during the festival held on the 15th day of the bright half of Kārttika, when the image was taken round in procession in a palanquin.
59	On the west wall of the Narasiṁhasvāmin shrine in the same temple.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1478, Rākshasa, Śrāvaṇa, *ba. di.* 7, [Monday].	Do. ..	Damaged. Mentions a chief of the solar race who was the grandson of Kṛishṇamarāju and son of Nandirāju.
60	On the same wall	Do. ..	[Vīrapratāpa] Vīra-Sadāśivadēva-Mahārāya	Śaka 1468, Viśva[vasu *].	Do. ..	Damaged. One slab missing in the middle. Seems to mention Ra[mābhaṭlayya], the son of Bhūtanātha Brahma-Jyōyisalu, who was a minister of the king. Provision was evidently made for oblations in the temple.
61	Do.	Do. ..	Do. do.	Śaka 1474, Virōdhikṛit, Pushya, *śu. di.* 7, Sunday.	Do ..	Stones out of order. Gift of the village Gurijepalle in Dūpāṭi-sīma for maintaining a feeding house (Rāmānujakūṭa) in the shrine of Bhāshyakāra within the temple of Ahōbalēśvara at Diguva Tirupati, by Koṇḍayadēva-Mahārāja, son of the *Mahāmaṇḍalēśvara* Rāmarāja-Kōnēṭirāja of the lunar race.

C.—List of stone inscr ptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
62	On the same wall	Vijayanagara ..	Sadāśivadēva-Mahārāya	Lost	Telugu ..	Fragment. Mentions the grant of the village Nalūru in Podile-sīma for providing offerings to the god Ahōbalēśvara, in a certain *maṇḍapa*.
63	Do.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1469, Kīlaka, Āshāḍha, *śu. di.* 11.	Do. ..	Gift of 120 *varāhas* by Narasamaṅgāru, wife of the *Mahāmaṇḍalēśvara* Gobūri Obayadēva-Mahārāja of the Kāśyapa-*gōtra* for providing offerings to the god Ahōbalēśvara during festivals when he was installed in the Vasanta-*maṇḍapa* which she had constructed on the north side of the temple at Diguva-Tirupati.
64	On a slab set up at the entrance into the Narasiṁhasvāmin shrine in the same temple.	Do. ..	Vīrapratāpa Vīra-Kṛishṇadēva-Mahārāya ..	Śaka 1438, Yuva, Pushya, *śu. di.* 15, Friday.	Do. ..	Refers to the conquests of Kṛishṇarāya in the east and states that on his second campaign against Kaliṅga he visited Ahōbala and presented to the god a necklace, a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1000 *varāhas*. His queen also gave one pendant to the god. The village Madūru in Chāṅgalamari-sīma was also granted for providing offerings to the god.
65	On a slab set up in the court-yard of the same temple.	Do. ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1477, Ānanda, Mārgaśira, *ba. di.* 5.	Do. .	The Vaishṇava teacher Parāṅkuśa Vaṁ-Śaṭhagōpa-Jiyaṁgāru, the trustees of the Ahōbala temple and the agent of [A]ḷiya-Rāmappayyadēva-Mahārāja granted a *daśavanda-mānya* to Āvubalarāja, son of Kōneṭirājayya and grandson of Rāmarāja-Peda-Koṇḍayyadēva-Mahārāja of the Ātrēya-*gōtra* and the lunar race, for having built at Ālamūru, which was a village of the temple (*tiruvaḷayāṭu*), the tank Kōnasamudram otherwise called Nārāyaṇasamudram.
66	On a second slab set up in the same place.	Do. ..	Do. do.	Do.	Do. ..	Registers that the same Aubalarāja purchased from the same temple authorities one *puṭṭi* of land at Ālamūru for raising (on it) a sacred grove and flower-garden for the benefit of the temple, himself enjoying two-thirds of the produce.
67	On a slab set up to the right of the entrance into the *Kañchugumba-gōpura* of the same temple.	Do. ..	Vīra-Veṅkaṭapatirāyadēva-Mahārāya, 'ruling at Penugoṇḍa'	Śaka 1531, Saumya, Jyaishṭha, *ba. di.* 10, Friday.	Do. .	Gift of seven gold-gilt pinnacles (*kalaśa*) for the big *gōpura* of the Vīra-Narasiṁha temple at Diguva-Tirupati, and of two fly-whisks and an umbrella of white silk with a gilt *kalaśa* over it, by some merchants of Āravīḍu, for the merit of the 50 headmen (*nagaravāmins*) of their community. Gives some details about the guild of merchants.
68	On a second slab set up in the same place	Do. ..	Vīrapratāpa Veṅkaṭapatirāyadēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1512, Virōdhin, Phalguṇa, *ba. di.* 30.	Do. ..	Damaged. Records a gift of land for offerings by a certain Raṅgappa of the Maudgalya-*gōtra* to the god Vīra-Narasiṁha of Ahōbala at Diguva-Tirupati.

C.—List of stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On the third slab set up in the same place.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1479, Dundubhi (wrong), Māgha, *ba. di.* 5, Wednesday.	Telugu ..	Registers that Rāmānuja-Jiyyaṁgāru, the agent (*mudrakarta*) of Vaṁ-Śaṭhagōpa-Jiyyaṁgāru, the trustees of the Ahōbala temple and the agents of the *Mahāmaṇḍalēśvara* Rāmarāja Tirumalarājayyadēva-Mahārāja sold 5 *marutus* of land to Ōbuḷrāju, son of Ōbuḷrāju and grandson of the *Mahāmaṇḍalēśvara* Pōchirāju-Rāmarājuṁgāru of the Solar race and the Viśvāmitra-*gōtra*. This chief gave it back to the temple and stipulated that the 30 *puṭlu* of paddy realized from the land each year was to be utilised for daily offerings in the shrine of Nammāḻvār situated in the Bhārgava street near the shrine of Prahlāda-Varada in the Ahōbalēśvara temple at Diguva-Tirupati and that the offerings were to be distributed among 12 Śrī-Vaishṇavas.
70	On the fourth slab set up in the same place.	Do. ..	Vīrapratāpa Vīra-Raṅgarāyadēva-Mahārāya, 'ruling at Penugoṇḍa.'	Śaka 1506, Tāraṇa, Vaiśākha, *śu. di.* 14.	Do. ..	Gives a long account of how Veṅkaṭrājadēva-Chōḍamahārāja, a prince of the Solar race and the Kāśyapa-*gōtra*, came to receive certain privileges in the temple. Under orders of the king and at the request of Vaṁ Śaṭhagōpa-Jiyyaṁgāru, his grand father Kondrāja-[Veṅkaṭrāja]-Timmarāja had expelled the Muhammadan chief Vibhurāmu who had occupied the temple of Ahōbalam for seven years in alliance with the Haṇḍēvāru (chiefs). It was for thus restoring the temple to its original state that the family was granted the privileges mentioned above.
71	On the fifth slab set up in the same place	Do. ..	Vīrapratāpa Vīra-Veṅkaṭapatirāyadēva—Mahārāya, 'ruling at Penukoṇḍa.'	Śaka 1507, Pārthiva, Phālguṇa, *śu. di.* 1.	Do. ..	Registers that the chief mentioned above granted to the temple 80 *varāhas* which were his due year after year from the temple villages as the fee for 'protection (*kāvali*).' The money was to be utilised for maintaining certain services in the temple.
72	On a slab set up to the left of the entrance into the same *gōpura*.	Do. ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya.	Śaka 1486, Rudhirōdgārin, Śrāvaṇa, *ba. di.* 3, Friday.	Do. ..	Incomplete. The chief *Mahāmaṇḍalēśvara* Kōnēṭi Ōbuḷrāja, son of Kōnēṭayyadēva-Mahārāja and grandson of Rāmarāja Ṕeda-Koṇḍarājayyadēva-Mahārāja of the Ātrēya-*gōtra* granted the income from certain villages for offerings and services.
73	On a second slab set up in the same place	Do. ..	Do. do.	Śaka 1486, Rudhirōdgārin, Māgha, *śu. di.* 15.	Do. ..	Registers that Parāṅkuśa Man-Śaṭhagōpa Jiyyaṁgāru assigned a piece of land in the village of Liṅgamdīva in Ghaṇḍikōṭa-*sīma*, which had been presented to him by a certain Narasayya, for providing offerings at the garden-festival of Ahōbalēśvara conducted near the square tank (*kōnēru*) constructed by himself on the way to the tank Bhārgava (*tīrtham*).
74	On a round water-trough preserved in the goddess's shrine in the same temple.	....	....	....	Do. ..	Gift of Basvayya, son of the goldsmith (*agasāli*) Hanumanta of Ahōbalam.

C.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
75	Round the platform of the huge pillar *Jayastambha*, in the same temple.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 14[72], Saumya, Phalguṇa, *śu. di.* 3.	Telugu ..	End built in. Gift of land to the temple for a flower and fruit garden, by Aubalrājuṁgaru who had purchased it from Man-Śaṭhagōpa-Jiyyaṁgāru, the trustees of the Ahōbala (temple) and Uggarasa, agent of the *Mahāmaṇḍalēśvara* Koṇḍaraju China-Timmayyadēva-Mahārāja, by paying the sale money into the temple treasury.
76	On the same platform	....	....	Śaka * * * *, Pramādīcha, Māgha, *śu. di.* 5.	Do. ..	Registers that the *Mahāmaṇḍalēśvara* Sūrappa Ōbulayadēva-Mahārāja, set up the Garuḍa-*stambha* in the street opposite to the temple and deposited money in the temple treasury for providing offerings on 220 festival days in the year on which the god was brought in procession and seated on the platform of this pillar. The management of the charity was placed in the hands of Purushōttama-Jiyyaṁgāru, the trustees of Ahōbalam (temple) and the chief Harihara-nātha-Pedirāja, the representative of the *Mahāmaṇḍalēśvara* Aḷiya Rāmarājadēva-Mahārāja.
77	On a slab set up in the bazar street outside the same temple.	..	....	Śaka 1739, Īśvara, Phalguṇa, *ba. di.* 10.	Do. ..	Refers to a grove planted near the temple and a tank repaired by some private persons.
78	On a slab set up on way to **Upper Ahobalam.**	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya	Śaka 1482, Raudri, Pushya, *śu. di.* 12.	Do. ..	Gift of land by purchase, for providing an offering of cakes during festivals when the god Ahōbalēśvara was brought in procession and seated in the four-pillared *maṇḍapa* in the south-east corner of the street (*tiruvīthi*). This *maṇḍapa* was built and the provision made by the chief Gōpinātharāju, son of Gōparāju and grandson of the *Mahāmaṇḍalēśvara* [Bha]ṭrāju of Jūṭūru of the Lunar race and the Ātrēya-*gōtra*.
79	On a slab set up near the sixteen-pillared *maṇḍapa* on the same way.	Do. ..	Vīrapratāpa Vīra-Sadāśiva-Mahārāya ..	Śaka 1480, Kālayukta, Mārgaśira, *śu. di.* 3.	Do. ..	Much damaged. Seems to record a lease (?) granted to a chief of the Solar race, by Parāṅkuśa Man-Śaṭhagōpa-Jiyyaṁgāru by the trustees of the temple, and the representative of the king.
80	On a slab set up near the Dūruḍu-*maṇḍapa* on the same way.	Do. ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Śaka 1476, Pramādīcha, Śrāvaṇa, *ba. di.* 10, Thursday.	Dō. ..	Gift of money by Veṅkaṭādridēva-Mahārāja, son of Ōbulrāja, and grandson of the *Mahāmaṇḍalēśvara* Timmarajadēva-Mahārāja of Kurujēḍu, who was of the Solar race and the Kāśyapa-*gōtra*, for providing offerings in the *maṇḍapa*, to the god on the *nidhi* (*i.e.* Upper Ahōbalam) on his way to and back from Diguva-Tirupati during festivals held on 16 different days in the year.

C.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On a slab set up in the court-yard of the Narasiṁhasvāmin temple at **Upper Ahobalam**.	Vijayanagara ..	Vīraprutāpa Sadāśivadēva-Mahārāya ..	Śaka 1470, Kīlaka, Chaitra, *śu. di.* 1[0], Śrī-Rāmanavami.	Telugu ..	Gift of the village Jambuladinne in Kōyilakuṇṭa-*sīma*, by China-Avubalayyadēva-Mahārāja, son of Narasiṁgayyadēva-Mahārāja and grandson of the *Mahāmaṇḍalēśvara* Nandyāla Śiṁgārayyadēva-Mahārāja of the Lunar race and the Ātrēya-*gōtra*, in order to provide six plates of food (called *śṛiṅgāra-taḷiga*) to the god Ahōbalēśvara, for the merit of Hāvaḷi Pedda-Avubaḷarāja.
82	On another slab set up in the same place	Do. ..	Vīrapratāpa [Sadāśivadēva-Mahārāya] ..	Śaka * * * *, Rudhirōdgārin.	Do. ..	Mutilated. Gift of land in the village China-Komerla in the Ghaṇḍikōṭa-*sīma*, by Vaṁ-Saṭhagōpa-Jiyyaṁgāru, to Ahōbalēśvara for providing offerings of rice-cakes on specified festivals in the *maṇḍapa* in front of the *maṭha* which he had constructed on the *nagari* (*i.e.* Upper Ahōbalam). The village China-Komerla was a gift made to the Jiyyaṁgāru by the chief Kṛishṇarāja (son of) Nandēla China-Ōbaṇṇaṁgāru.
83	On a slab built into the court-yard of the same temple.	....	....	....	Do. ..	The upper portion of the slab is missing. Gives a long list of the various things required for preparing dishes to be offered to Śrī-Bhāshyakāra (*i.e.* Rāmānuja) on the 12 days of his *tirunakshatram* in each year.
84	On a slab set up on way to the temple c^{a} Pāmuleṭi-Narasiṁha on the same hill.	....	....	Śaka 133[2], Vikṛiti, Mārgaśira, *śu. di.* 15, Thursday.	Do.	Gift of the village Kaluvachēru surnamed Komaragiripuram by Kaṭama-Reḍḍi Vēmā-Reḍḍi, to provide daily offerings in the temple of Ahōbalaḍēva for the merit of Komaragiri-Reḍḍi. The record also gives a list of all (*maṇḍalam*) the villages named Komaragiri granted to temples and Brahmans by the same chief, for the merit of his master (and brother-in-law) Komaragiri-Reḍḍi and his wife Ammaṅgāru. Gifts made by Tallasānammaṅgāru, and Mallasānammaṅgāru wives of Kaṭama-Reḍḍi Vēmā-Reḍḍi are also registered.
85	On a detached slab on way to the shrine of Jvāla-Narasiṁha on the same hill.	....	....	....	Do. ..	Bhīra-Ravutu, son of Kanōji-Ravutu Mukunda-Ravutu, a servant of Aḷiya-Ramarāja paid his homage (to the god). A figure of this man with his characteristic head-dress and sword is also pictured.
86	On a slab in the roof of the same shrine..	....	....	....	Do. ..	This is the *maṇḍapa* built by Narasimha-Jiyyaṁgāru who was fully devoted to the feet of Jvāla-Narasiṁha.

Appendix D.—List of photographs taken during 1914–15.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
274	Chidambaram.	Stone image of Agastya, in a niche on the east side of the east *gōpura* in the Naṭarāja temple.	Full plate.
275	Do.	,, Ādiśēsha, in another niche on the same side of the *gōpura*.	Do.
276	Do.	,, Indra riding on the elephant ,,	Do.
277	Do.	,, Nārada ,,	Do.
278	Do.	,, Agni, in a niche on the south side of the same *gōpura*.	Do.
279	Do.	,, Vyāghrapāda, in another niche on the same side.	Do.
280	Do.	,, Yama ,,	Do.
281	Do.	,, Vishṇu riding on the bird Garuḍa, in a niche on the west side of the same *gōpura*.	Do.
282	Do.	,, Vāyu, in a niche on the north side of the same *gōpura*.	Do.
283	Do.	,, Patañjali, in another niche on the same side.	Do.
284	Do.	,, Rāhu and Kētu ,,	Do.
285	Do.	,, Śiva (Chandraśēkhara) ,,	Do.
286	Do.	,, Śiva (Kirātārjunamūrti) ,,	Do.
287	Do.	,, Śiva (Gangādhara) ,,	Do.
288	Do.	,, Manmatha with his two consorts, in a niche on the east side of the south *gōpura*.	Half plate.
289	Do.	,, Śiva and Pārvatī, in a niche on the south side of the west *gōpura*.	Full plate.
290	Do.	,, Sūrya, in a niche on the east side of the north *gōpura*.	Do.
291	Do.	,, Brahmā riding on the swan, in a niche on the south side of the same *gōpura*.	Do.
292	Do.	,, Sarasvatī, in another niche on the same side.	Do.
293	Do.	,, The Vijayanagara king Kṛishṇarāya (?), in a niche of the same *gōpura*.	Do.
294	Do.	,, Śiva (Śarabhamūrti), in the 100-pillared *maṇḍapa* of the same temple.	Do.
295	Do.	,, Uchchhishṭa-Gaṇapati, on the south wall of the Mūlasthāna-shrine in the same temple.	Do.
296	Do.	,, Ardhajāma-Aḷagar ,,	Do.
297	Tiruvaraṅguḷam (Pudukkōṭṭai)	Metallic image of Māṇikkavāśagar, in the Śiva temple	Half plate.
298	Do.	,, Naṭarāja (Sandhyā-tāṇḍava), in the same temple.	Do.
299	Do.	,, Kshētrapāla (?) ,,	Do.
300	Tiruveṅgavāśal (Pudukkōṭṭai).	Stone image of Dakshiṇāmūrti, in a niche on the south wall of the central shrine of the Śiva temple.	Do.
301	Tiruchchengōḍ	Metallic image of Bhikshāṭanamūrti, in the Kailāsanātha temple.	Full plate.

Appendix D.—List of photographs taken during 1914-15—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
302	Tiruchchengōḍ	Stone image of Bhadrakāḷī, in the Bhadrakāḷi-Ammaṉ temple.	Full plate.
303	Do.	,, Rati, on a pillar of the Śiva temple on the hill.	Do.
304	Do.	,, Manmatha, on another pillar in the same temple.	Do.
305	Do.	,, the dancing Kāḷī ,,	Do.
306	Nāmakkal ..	Metallic images (from left to right) of Garuḍa, Vēdānta-Dēśika, Vishvaksēna, Rāmānujāchārya and Tirumaṅgai-Āḻvār in the Narasiṁhasvāmin cave temple.	Do.
307	Do. ..	Stone image of Lakshmī-Nārāyaṇa, in a shrine of the same temple.	Do.
308	Tāramaṅgalam	,, Vishṇu (Hayagrīva), on a pillar in the verandah round the central shrine of the Śiva temple.	Do.
309	Do.	,, Śiva (Gaṅgādhara), on another pillar in the same verandah.	Do.
310	Do.	,, Śiva (Chandraśēkhara) ,,	Do.
311	Do.	,, Śiva (Vṛishabhārūḍha) ,,	Do.
312	Do.	,, Rati ,,	Do.
313	Conjeeveram ..	,, Sudarśana (back view), in the Chakrattāḻvār shrine of the Varadarāja-Perumāḷ temple.	Do.
314	Do. ..	,, the five-faced Āñjanēya, on a pillar of the *maṇḍapa* in front of the Āṇḍāḷ shrine in the same temple.	Do.
315	Do. ..	,, Madana-Gōpāla, on a pillar in the 108-pillared *maṇḍapa* of the same temple.	Do.
316	Do. ..	,, Vishṇu (Ashṭabhuja), on another pillar of the same *maṇḍapa*.	Half plate.
317	Do. ..	,, Kṛishṇa on the tree ,,	Do.
318	Do. ..	,, Vishṇu with twelve hands ,,	Do.
319	Do. ..	,, Lakshmī-Narasiṁha ,,	Do.
320	Do. ..	,, Dakshiṇāmūrti (Jñānamūrti), on a pillar in the courtyard of the Ekāmrēśvara temple.	Full plate.
321	Do. ..	,, the burning of Manmatha by Śiva, on another pillar in the same place.	Half plate.
322	Do. ..	,, Bhṛiṅgī, on a pillar in a *maṇḍapa* in front of the main *gōpura* of the same temple.	Do.
323	Do. ..	,, Pratāparāma, on another pillar in the same *maṇḍapa*.	Do.
324		,, Śiva (Ardhanārīśvara), in a niche on the west wall of the central shrine in the Nāgēśvarasvāmin temple.	Full plate.
325	Do. ..	,, Brahmā, in a niche on the north wall of the same shrine.	Do.
326	Do. ..	,, Sūrya, in a shrine in the courtyard of the same temple.	Do.
327	Do. ..	,, Śiva (Kaṅkāḷamūrti), in another shrine of the same temple.	Do.
328	Dārāśuram ..	,, a Dvārapālaka placed at the entrance into the *gōpura* of the Airāvatēśvara temple.	Do.
329	Do. ..	,, Śiva (Ardhanārīśvara), in a niche on the east wall of the *maṇḍapa* in front of the central shrine of the same temple.	Do.

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Secretariat Library, Fort St. George.
University Library, Madras.
St. Aloysius College, Mangalore.
Noble College, Masulipatam.
The Sanskrit College, Mylapore.
The Government College, Rajahmundry.
The Teachers' College, Saidapet, Chingleput district.
St. Joseph's College, Trichinopoly.
S.P.G. College, Trichinopoly.
Maharaja's College, Trivandrum.
The Sanskrit College, Tiruvadi.
Maharaja's College, Vizianagram.

Bombay.

Gujarat College, Ahmedabad.
Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
Elphinstone College, Bombay.
Prince of Wales Museum, Bombay.
St. Xavier's College, Bombay.
Secretariat Library, Bombay.
School of Art, Bombay.
University Library, Bombay.
Wilson College, Bombay.
The College of Science, Poona.
Deccan College, Poona.
Ferguson College, Poona.

Bengal.

Wesleyan Mission College, Bankura.
Barisal Public Library, Barisal.
Burdwan Raj Public Library, Burdwan.
Asiatic Society of Bengal, 57, Park Street, Calcutta.
Bangabasi College, Calcutta.
Bengal Chamber of Commerce, Calcutta.
Bangiya Sahitya Parishad Sabha, Calcutta.
Bethune College, Calcutta.
Calcutta Historical Society, Calcutta.
Calcutta University Institute, College Square, Calcutta.
Chaitanya Library, 4--1, Beadon Street, Calcutta.
Church Mission Society, Calcutta.
Economic Museum, Calcutta.
Editor, Bengal Past and Present, Kidderpore Vicarage, Calcutta.
Goethals' Indian Library, 30, Park Street, Calcutta.
Government School of Art, Calcutta.
Library of the United Service Club, Calcutta.
L.M.S. College, Bhowanipur, Calcutta.
Mahabodhi Society, Baniapooker Lane, Calcutta.
Metropolitan Institution, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College Library, 1, College Square, Calcutta.
Scottish Churches College, Calcutta.
Secretariat Library, Writers' Buildings, Calcutta.
University Library, The Senate House, Calcutta.
Hoogly College, Chinsura.
Chittagong College.
Beer Chandra Public Library at Comilla.
Dacca College.
Northbrook Hall Library, Dacca.
Provincial Library, Dacca.
Krishnagar College, Krishnagar.
Daulatpur Hindu Academy, Khulna.
Midnapur College, Midnapur.
Narail Victoria College, Narail.
Rajshahi College, Rajshahi.
Varendra Research Society, Rajshahi.
Serampore College, Serampore.
Civil Engineering College, Sibpur.

Bihar and Orissa.

Bihar National College, Bankipore.
Bihar and Orissa Secretariat Library.
Bihar School of Engineering, Bankipore.
Patna College, Bankipore.
Ravenshaw College, Cuttack.
St. Columba's College, Hazaribagh.

II—INDIA—*cont.*

United Provinces.

Agra College, Agra.
Palace Library of the Most Rev. the Archbishop at Agra.
St. John's College, Agra.
Lyall Library, Aligarh.
M.A.O. College Library, Aligarh.
Christian College, Allahabad.
Muir Central College, Allahabad.
Panini Office, Allahabad.
Public Library, Allahabad.
Secretariat Library, Public Works Department, Allahabad.
University Library, Allahabad.
Carmichael Library, Benares.
Central Hindu College, Benares.
Queen's College, Benares.
Sanskrit College, Benares.
Christ's Church College, Cawnpore.
Canning College, Lucknow.
Provincial Museum Library, Lucknow.
Public Library, Lucknow.
Lyall Library, Meerut.
Archæological Museum, Muttra.
Thomason College, Roorkee.

Punjab.

Khalsa College, Amritsar.
Aitchison College, Lahore.
Central Training College, Lahore.
Dyal Singh College, Lahore.
Dayanand Anglo-Vedic College, Lahore.
Forman Christian College, Lahore.
Government College Library, Lahore.
Islamia College, Lahore.
Museum Library, Lahore.
Punjab Historical Society, Lahore.
Punjab Public Library, Lahore.
Secretariat Library, Public Works Department, Lahore.
University Library, Lahore.

Delhi.

Museum, Delhi.
Public Library, Delhi.
St. Stephen's College, Delhi.

North-west Frontier Province.

Peshawar Museum, Peshawar.
Secretariat Library, Peshawar.

Burma.

Victoria Memorial Library, Bassein.
Myanma Awba Club, Kyaiklat, Pyapon District.
Mandalay Public Library, Mandalay.
Buddhist Library, Nathingyaung, Bassein District.
Buddhist Propaganda Society, Pegu.
Young Men's Buddhist Association, Pegu.
Baptist College, Rangoon.
Bernard Free Library, Rangoon.
Burma Research Society, Rangoon.
Cedi Yeingana Association Library, Shwe Dagon Pagoda, Rangoon.
Phayre Museum, Rangoon.
Rangoon College, Rangoon.
Rangoon Literary Society, Rangoon.
Secretariat Library, Rangoon.
Soolay Pagoda Library, Rangoon.
Teachers' Institute, Rangoon.
Trustees of the Shwe Dagon Pagoda, Rangoon.
Young Men's Buddhist Association, Rangoon.

Assam.

Cotton Library, Dhubri.
Cotton College, Gauhati.
Curzon Hall Library, Gauhati.
Government Library, Shillong.
Secretariat Library, Shillong.
Victoria Jubilee Library, Tezpur.

Central Provinces.

Public Library of Amraoti Town.
High School Committee, Balaghat.
Gove nment College, Jubbulpore.
Training College, Jubbulpore.
Jagannath High School, Mandla.
Hislop College, Nagpur.
Morris College, Nagpur.
Museum Library, Nagpur.
Secretariat Library, Nagpur.
Victoria Technical Institute Library, Nagpur.
Public Library, Saugor.
Victoria Library, Seoni.

Coorg.

The Chief Commissioner of Coorg's Library, Bangalore.

III.—NATIVE STATES.

Mysore.

Central College, Bangalore.
His Highness the Maharaja of Mysore.
Indian Institute of Science, Bangalore.
Maharaja's College, Mysore.

Hyderabad.

Nizam's State Library, Hyderabad.
The Resident's Library, Hyderabad.

Central India.

Dhar Museum Library, Dhar.
Library of the Agent to the Governor-General, Indore.
Rajkumar College, Indore.

Rajputana.

College Library, Ajmer.
Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
Rajputana Museum, Ajmer.

Baroda.

Library of the Resident at Baroda.
Baroda Museum, Baroda.

Kathiawar.

Sir Bbagwatsingji Library, Gondal (Kathiawar).
Watson Museum of Antiquities, Rajkot.

Travancore.

Travancore Darbar.

Gwalior.

Gwalior Darbar.

Chamba.

Bhuri Singh Museum, Chamba.

Appendix D.—List of photographs taken during 1914–15—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
330	Dārāśuram ..	Stone image of Śiva (Śarabhamūrti), killing Narasiṁha, in a niche on the south wall of the same *maṇḍapa.*	Full plate.
331	Do. ..	,, Brahmā (?), in a niche on the north wall of the same *maṇḍapa.*	Do.
332	Do. ..	,, Pārvatī (Annapūrṇādēvī), in a niche on the east wall of the same *maṇḍapa.*	Do.
333	Do. ..	Stone images of Śaivāchāryas, placed on the north wall of the verandah in the first *prākāra* of the same temple.	Do.
334	Tanjore ..	Stone image of Liṅgōdbhava, in a niche at the south entrance into the central shrine of the Bṛihadīśvara temple.	Do.
335	Do. ..	,, Śiva (Kālaharamūrti), in a niche on the south wall of the same shrine.	Half plate.
336	Do. ..	,, Śaṅkaranārāyaṇa, in a niche on the west wall of the same shrine.	Do.
337	Do. ..	,, Śiva (Chandraśēkhara), in a niche on the north wall of the same shrine.	Do.
338	Do. ..	,, Garuḍa, in the first *prākāra* of the same temple.	Do.
339	Madura ..	,, Viśvanātha-Nāyaka, on a pillar of the Pudu-*maṇḍapa.*	Full plate
340	Do ..	,, Kṛishṇappa-Nāyaka, on another pillar of the same *maṇḍapa.*	Do.
341	Do. ..	,, Periya-Vīrappa-Nāyaka ,,	Do.
342	Do. ..	,, another Nāyaka (name not legible on the stone) ,,	Do.
343	Do. ..	,, Liṅga-Nāyaka ,,	Do.
344	Do. ..	,, Vīra-Śūḍappa-Nāyaka ,,	Do.
345	Do. ..	,, Kastūri-Nāyaka ,,	Do.
346	Do. ..	,, Muttu Kṛishṇappa-Nāyaka ,,	Do.
347	Do. ..	,, Muttu Vīrappa-Nāyaka ,,	Do.
348	Do. ..	,, Tirumala-Nāyaka ,,	Do.
349	Do. ..	,, Śiva (Kālaharamūrti), on a pillar near the thousand-pillared *maṇḍapa* of the Suudarēśvara temple.	Do.
350	Do. ..	,, Śiva (Chakradānamūrti), on a pillar in the Kambattaḍi-*maṇḍapa* of the same temple.	Do.
351	Do. ..	,, Vīrabhadra, on another pillar of the same *maṇḍapa.*	Do.
352	Rāmēśvaram ..	,, Rājarājēśvarī, on a pillar in the *maṇḍapa* in front of the Parvatavardhanī-Ammaṇ shrine in the Rāmanāthasvāmin temple.	Half plate
353	Do. ..	,, king Vijaya Raghunātha Sētupati, on a pillar in the Kalyāṇa-*maṇḍapa* of the same temple.	Do.
354	Āṇaimalai ..	,, Subrahmaṇya (?) and his consort in the rock-out shrine called Samaṇarkōyil.	Full plate.
355	Do. ..	Jaina images on a boulder near the same shrine ..	Do.
356	Śrīśailam hill..	Stone image of Śiva (Siddhēśvara), in the Mallikārjuna temple.	Do.
357	Do. ..	,, Bhṛingī, in the same temple	Do.
358	Do. ..	,, Saptamāṭris ,, ...	Do.
359	Do. ..	,, a man fighting with a tiger, in the same temple.	Do.
360	Do. ..	Metallic image of a bull ,, ...	Do.

Appendix D.—List of photographs taken during 1914–15—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives.
361	Śrīśailam hill..	A *bali-pīṭha* in north-east corner of the courtyard of the same temple.	Full plate.
362	Do. ..	Sculpture in relief of a Nāga and Nāginī, on the east wall of the high *prākāra* of the same temple.	Do.
363	Do. ..	,, of a Gaṇḍabhēruṇḍa and other figures, on the south wall of the same *prākāra*.	Do.
364	Do. ..	,, of a Gaṇḍabhēruṇḍēśvara (?), on the north wall of the same *prākāra*.	Do.
365	Do. ..	South-east view of the central shrine of the same temple.	Do.
366	Lower Ahōbalam.	Front view of the *gōpura* called *Kañchu-gumbham* of the Narasiṁhasvāmin temple.	Do.
367	Do.	View of the *Jayastambha*, in front of the same temple	Do.
368	Do..	Stone image of Āñjanēya in a shrine outside the *prākāra* wall of the same temple.	Do.
369	Do.	,, Narasiṁha fighting with Hiraṇya-kaśipu, on a pillar in the unfinished Raṅga-*maṇḍapa* of the same temple.	Half plate.
370	Do.	,, Narasiṁha coming out of a pillar of the same *maṇḍapa*.	Do.
371	Do.	,, crawling Kṛishṇa, in a shrine of the same temple.	Do.
372	Do	Sculpture in relief of Vāyu, on the west side of the *Kañchu-gumbha-gōpura* of the same temple.	Do
373	Do.	,, of Nairṛuti, on the south side of the same *gōpura*.	Do.
374	Do.	Stone image of Kṛishṇa (Viṭhōbā), in a shrine of the same temple.	Full plate
375	....	Copy of a drawing of (Abu Hassan) Tānīsha from *Havart*.	Do.
376	....	,, of Akkanna ,,	Do.
377	....	,, of Mādanna ,,	Do.
378	....	,, of torturing the ministers, Akkanna and Mādanna.	Do.

Appendix E.- List of drawings prepared during 1914–15.

Number (continued from the report for 1912–13).	Locality.	Description.
46 to 138	Chidambaram ..	Dancing figures, sculptured in the inner walls of the east *gōpura* of the Naṭarāja temple and published in the last year's report (plates I to IV).
139	Do. ..	Stone image of Śiva (Kālaharamūrti), in a niche on the south side of the same *gōpura*.
140	Do. ..	„ Vīṇādhara—Dakshiṇāmūrti, in another niche on the same side.
141	Do. ..	„ Śiva (Pāsupatamūrti) „
142	Do. ..	„ Śiva (Vṛishabhārūḍhamūrti), in a niche on the west side of the same *gōpura*.
143	Do. ..	„ Śiva (Tripurāntaka), in a niche on the east side of the same *gōpura*.
144	Nāmakkal ..	Bas-relief of Vaikuṇṭha-Nārāyaṇa, in the Narasiṁhasvāmin cave temple.
145	Do. ..	„ Vishṇu (Vāmana), in the same cave.
146	Do. ..	„ Śaṅkaranārāyaṇa, in the Raṅganāthasvāmin cave temple.
147	Tiruviḍaimarudūr	Stone image of Jvaradēva, in the Śiva temple.
148	Tanjore ..	„ Sadyōjātamūrti, in a niche on the west wall immediately behind the shrine, in the Bṛihadīśvara temple.
149	Madura .	„ Śiva (Ēkapādamūrti), on a pillar of the Kambattaḍi-*maṇḍapa* in the Sundarēśvara temple.

APPENDIX F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

NOTE.—The following abbreviations have been employed in these calculations :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 ; Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.* 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.* 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris* A.D. 1800—2000" by the same author.

When only a *tithi* is quoted, its ending moment is shown by decimal figures next to the day of month, thus, "A.D. 1289, Monday, Nov. 28,70" is a convenient way of indicating the fact that the *tithi* under examination ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra*, which is quoted in a record only *commenced* on the week-day quoted in the same record, the fact is indicated by the symbols *f.d.t.* or *f.d.n.* (= following day's *tithi*, or following day's *nakshatra*). Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday. The ordinary usage is to quote a *tithi* and *nakshatra* against the day on which they end.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś, 1235 *) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		CHŌḶA.
		Rājakēsarivarman.
1914	74	5th year, Makara, Friday, "Punarvasu"—nearer A.D. 947 than A.D. 985. This is, so far, a solitary date in a reign of which no other dates are now forthcoming. Equivalents of this date are to be found in A.D. 950, 953, 961, 964, 977, 980 and 983.
„	101	7th year, Makara, Tuesday, "Ārdrā"—earlier than 907 A.D.
„	104	7th „ „ Thursday, "Mūla"— do.
„	105	7th „ Simha, Saturday, "Rōhiṇī"— do.
„	127	6th „ Makara, Tuesday, "Svāti"— do.
„	130	6th „ „ „ "Ārdrā"— do.
„	133	5th „ Mithuna, Wednesday, "Svāti"— do.
		These six dates 101 to 133 are supposed to belong to the same reign; and "No. 101, 7th year, Makara, Tuesday, Ārdrā" is presumably identical with "No. 130, 6th year, Makara, Tuesday, Ārdrā", the correct regnal year being the 6th. So there are five dates each of which has five equivalents between the years A.D. 850 and A.D. 907. The equivalents are given below :—

—	First possibility.	Second possibility.	Third possibility.	Fourth possibility.	Fifth possibility.
No. 133 ; 5th year ..	29th May 866 ; ·18.	25th May 869 ; ·09.	15th June 886 ; ·84.	30th May 893 ; ·17.	26th May 896 ; ·11 (commencement).
„ 130 ; 6th year (beginning.)	24th Dec. 866 ; ·55	17th Jan. 870 ; ·25 (commencement).	10th June 887 ; ·27 (commencement).	25th Dec. 893 ; ·78·	8th Jan. 897 ; ·32 (commencement).
„ 127 ; 6th year (end).	23rd Dec. 867 ; ·62.	16th Jan. 871 ; ·35 (commencement).	9th Jan. 888 ; ·20 (commencement).	24th Dec. 894 ; ·74.	17th Jan. 898 ; ·58 (commencement).
„ 105 ; 7th year ..	14th Aug. 868 ; ·12 (commencement).	11th Aug. 871 ; ·37 (commencement).	3rd Aug. 889 ; ·69 (commencement).	16th Aug. 895 ; ·25 (commencement).	12th Aug. 898 ; ·48 (commencement.)
„ 104 ; 7th „ ..	13th Jan. 869 ; ·20.	10th Jan. 872 ; ·51 (commencement).	2nd Jan. 889 ; ·36 (commencement).	15th Jan. 896 ; ·29.	11th Jan. 899 ; ·74 (commencement).

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		Chōḷa—*cont.*
		Parakēsarivarman.
1914	78	9th year, Dhanus, Thursday, "Kṛittikā"—nearer A.D. 985 than A.D. 947. This also, like No. 74 of 1914, is a solitary date belonging to a reign not represented by other dates. All that can be stated at present is that the date has equivalents in A.D. years, 948, 955, 962, 965, 972, 975, 979 and 982.
		Rājarāja I.
„	62	20th year, Kanyā, Wednesday, "Kṛittikā" = Wednesday, 20th September A.D. 1004; ·64.
„	69	22nd year, Dhanus. *śu. di.* 9, Monday, "Rēvatī" = A.D. 1006, Monday, December 2; ·10; ·40.
		Rājēndra-Chōḷadēva I.
„	65	29th year, Ṛishaba, Wednesday, "Ārdrā" = A.D. 1041; Wednesday, May 6; ·23. This date shows that the reign began between 6th May and 7th July 1012.
„	72	8th year, Tulā, Friday, 9, "Śravaṇa" = A.D. 1019; Friday, Oct. 9; f.d.t. ·20; ·51. Śukla 9 commenced on Friday at ·14 and ended at ·20 on Saturday.
		Rājādhirāja I
„	3	[2]7th year, Ṛishabha, *ba. di.* 6, Thursday, "Śravaṇa," = A.D. 1045; Thursday, May 9; f.d.t. ·18; ·80. *Ba.* 6 commenced at ·11 on Thursday and ended at ·18 on Friday. [*N.B.*—This date shows that the reign began between May 9, A.D. 1018, and 3rd December 1018, thus reducing Kielhorn's limits by 2 months.]
		Kulōttuṅga-Chōḷa I.
„	66	27th year, Tulā, *śu. di.* 10, Sunday, "Śatabhishaj" = A.D. 1097; Sunday, Oct. 18; ·80; ·62. This date shows that 18th Oct. 1071 was regarded as being within 1st year, whereas, according to *Ep. Ind.* Vol. IV, page 71—as shown by Kielhorn,—8th Oct. A.D. 1070 was also in 1st year. Reign must have commenced about 10th Oct. 1070.
„	73	26th year, Makara, *śu. di.* 13, Thursday, "Ārdrā" = A.D. 1096; Thursday, January 10; ·56; ·32.
„	169	4th year, Mithuna [Monday], "Pūrvāshāḍhā." May be A.D. 1073, Monday, May 27, when Nak. "Uttara-Āshāḍha" in Mithuna ended at ·01 of day: if so, the *nakshatra* was *Uttara* not *Pūrva*-Āshāḍhā.
„	177	[3]6th year, Ṛishabha, *śu. di.* 3, [Saturday], "Rōhiṇī." May be A.D. 1106, Saturday, May 5, when Nak. "Rōhiṇī" commenced at ·21, ending next day at ·14; but Saturday was Amāvāsyā, not *śu.* 3. A suitable day may be found in other regnal years, [3]6 being doubtful; but the matter does not seem to be worth more detailed investigation, as the limits of the reign are now established beyond doubt.
„	178	47th year, Makara, *śu. di.* 13, Thursday, ["Hasta"].—Nak. "Hasta" and *śu.* 13 cannot combine in solar Makara, but may do so in lunar Chaitra or Vaiśākha. The reading of the *nakshatra* being doubtful, it is useless to offer a conjecture.
„	179	40th year, Dhanus, *ba. di.* [10] "Punarvasu," Friday = A.D. 1109, Friday, December 10, when "Punarvasu" ended at ·84 and bahuḷa 1 at ·39. Reading "*ba.* [10]" should be "*ba.* [1]."
„	180	39th year, Kumbha, *ba. di.* 14, Sunday, "Śravaṇa" = A.D. 1109, Sunday, January 31; ·76; ·46.
„	181	38th year, Karkaṭaka, *śu. di.* Pūrva-Phalgunī, Monday = A.D. 1108, Monday, July 13, when Nak. "Pūrva-Phalgunī" ended at ·53 of day.
„	335	13th year, Kanyā, 7th day, Monday, "Uttara-Bhadrapadā" Probably A.D. 1084, Monday, September 2, which was the 7th day of Kanyā, when Nak. "Utt.-Phalgunī" began at ·18 of day and was current for greater part of day ending at ·22 of day. Reading "*Uttara-Bhadrapadā*" (உத்தரட்டாதி) should be "Uttara-Phalgunī" (உத்தரம்).

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		CHŌḶA—*cont.*
		Vikrama-Chōḷa.
1914	4	5th year, Makara, *śu. di.* 10 [Wednesday, "Mṛigaśira"]. Perhaps A.D. 1123, Wednesday, February 7, when *śu.* 10 ended at ·52 of day; but Nak. "Mṛigaśira" had ended at ·90 on previous day.
		Kulōttuṅga-Chōḷa II.
,,	87	3rd year, Siṁha, *śu. di.* 12, Thursday, "Śravaṇa." = A.D., 1135, Thursday, August 22; ·27; ·66.
,,	334	20th year, Kanyā, *śu. di.* 11, Thursday, "Śravaṇa" = A.D. 1152, Thursday, September 11; ·36; ·09. But the next reign commenced in A.D. 1146. *N.B.*—In *Ep. Ind.* Vol. XI, page 291, the writer of these notes has shown that the reign of Kulōttuṅga-Chōḷa II commenced between 9th May and 17th August A.D. 1133. The present dates are in agreement with those limits.
		Rājādhirāja II.
,,	337	[2]nd year, Makara, 7th day, Monday, "Svāti." The regnal year would appear to be something else than the 2nd, since there is no suitable date in or near the 2nd year.
		Kulōttuṅga-Chōḷa III.
,,	40	8th year, Makara, *śu. di.* 2, Wednesday, "Śravaṇa" = A.D. 1185, Wednesday, December 25; ·89; ·79.
,,	41	9th year, Ṛishabha, *ba. di.* 10, Monday, "Pūrva-Bhadrapadā" = A.D. 1187; Monday, May 4; Nak. "Pūrv.-Bhad." was current all day and ended at ·03 next day.
,,	57	33rd year, Mithuna, *ba. di.* 9, Monday, "Rēvatī" = A.D. 1211, Monday, June 6, when bahuḷa 9 and "Rēvatī" were current all day, ending respectively at ·00 and ·09 next day.
,,	58	
,,	60	
,,	152	34th year, Makara, *ba. di.* Monday, "Uttara-Phalgunī" = A.D. 1211; Monday, December 26, when bahuḷa 5 and Nak. "Uttara-Phalgunī" ended respectively at ·23 and ·97 of day. The *tithi* not stated in the inscription was the 5th.
,,	185	[2]0th year, Vṛiśchika, *ba. di.* 8, Monday, "Pūrva-Phalgunī" = A.D. 1198; Monday, November 23; ·93; ·41. The month was solar Vṛiśchika (243rd day of the year) and lunar Mārgaśira.
		Rājarāja III.
,,	91	19th year, Vṛiśchika, *śu. di.* 11, Wednesday; "Śatabhishaj" = A.D. 1234; Wednesday, October 4; ·84; ·94; but solar month was Tulā, not Vṛiśchika, it being the 193rd day of the year.
,,	136	3rd year, Kumbha, *ba. di.* 12, Wednesday, "Uttarāshāḍhā" = A.D. 1219; Wednesday, February 13; ·66; ·81.
,,	142	29th year . . . . *śu. di.* 14, Monday, "Maghā" = A.D. 1245, Sunday, February 12; ·32; ·80. Week-day, was Sunday not Monday.
		Rājēndra-Chōḷa III.
,,	56	5th year, Mēsha [*śu. di.*], 4, Monday, "Rōhiṇī" = A.D. 1251, Monday, 27th March; f.d.t. ·07; f.d.n. ·32. This date shows that the reign began between 28th March and 20th April 1246, which reduces Kielhorn's limits by 8 days (*Ep. Ind.* Vol. IX. p. 222).
,,	93	14th year, Vṛiśchika, *ba. di.* 5, Thursday, "Punarvasu." = A.D. 1259, Thursday, Nov. 6; f.d.t. ·01; ·53. The 5th *tithi* was current throughout Thursday and came to end shortly after sunrise on Friday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḌYA.
		Māṟavarman Sundara-Pāṇḍya I.
1914	332	13th year, Mēsha, 14th day, *śu. di.* 7, Saturday, "Uttara-Phalgun ī" = A.D 1229, Saturday, 7th April; when "Utt. Phalgunī" ended at ·32 of day. It was the 14th day of Mēsha. It would be worth while investigating the meaning of the figure "7" before Saturday, *i.e.*, whether it means the "7th" day of the week; for the *tithi* was Śukla 12.
„	408	[1]3 + 1st year, Dhanus, *śu. di.* 3, Wednesday, "Śravaṇa." There is no date suiting the week-day in 14th year but there is a regular date in 4th year = A.D. 1219, December 11; ·78; ·92.
„	412	14th year, Mithuna, *ba. di.* 13, Monday, "Rōhiṇī" = A.D. 1230; Monday, 10th June; ·63; ·85.
		Jaṭāvarman Sundara-Pāṇḍya.
„	25	11th year Ṛishabha, *ba. di.* 14, Sunday, "Rōhiṇī" (*samasta-jagad, etc.*), = A.D. 1261; Sunday; May 29; ·46; ·69. It was, however, the third day of Mithuna, not a day of the Śolar month Ṛishabha. The *tithi* was *ba.* 14.
„	172	13th year, Tulā, *ba. di.* 13, Monday, "Śravaṇa". Bahuḷa 13 and "Śravaṇa" *nakshatra* cannot join in Tulā: they may join in Kumbha. Perhaps the intended day was A.D. 1264, Monday, January 28, when bahuḷa 13 ended at ·70 and Nak. "Śravaṇa" commenced almost at the same moment ending at ·70 next day. The month in this case was Kumbha.
„	173	[6]th year, Mīna, *śu. di.* 13, "Maghā," Sunday. The only date in the reign that is suitable is one in the 11th regnal year, = A.D. 1262; March 5; ·56; ·33.
„	175	10th year, Makara, *śu. di.* 6, Friday, "Uttara-Bhadrapadā". The only date that is suitable is one in the 17th year, A.D. 1267, December 23; ·48; f.d.n., ·12.
	342	17th year, Mithuna, *śu. di.* 10, Friday; "Svāti" = A.D. 1267, Friday, July 1; Nak. "Svāti" ended at ·77 of the day and the *tithi śu.* 10 commenced at ·88 of day ending at ·82 next day. The citation of a *tithi* on a day when it commenced after midnight is very unusual.
„	323	[9]th year, Vṛiśchika, 22, Wednesday, "Svāti". The only date that can be found to suit the details is Wednesday, November 19, A.D. 1337, which fell in the 19th year, properly speaking the 20th year, of Jaṭāvarman Sundara-Pāṇḍya whose reign commenced in A.D. 1318—*vide* the present writer's articles on the Pāṇḍyas in *Ind. Ant.* for June-August 1913. On the day in question *ba.* 14 ended at ·23 and "Svāti" commenced, ending next day at ·40. It was the 22nd day of Vṛiśchika.
		Jaṭāvarman Rājarājaṇ Sundara-Pāṇḍya.
1902	660	13th year, Siṁha, *ba. di.* 8, Friday, "Rōhiṇī". The date intended is probably A.D. 1288, Friday, August 20, on which day Siṁha *ba.* 8 commenced at ·02 (ending moment ·06 on Saturday); while *Nakshatra* "Rōhiṇī" came to end at ·64 of day. It was the 13th year of the reign of Jaṭāvarman Sundara-Pāṇḍya who began to reign on 24th June 1276 (*vide Ind. Ant.* for 1913 loc. cit.).
„	663	[2]3rd year, Tulā, *śu. di.* 3, Friday, "Mūla." On the assumption that it was the 23rd year of a Jaṭāvarman Sundara-Pāṇḍya, no date can be found which suits the reign of any of the Jaṭāvarman Sundara-Pāṇḍyas at present known. Dates in 1274 A.D.(24th year of Jaṭāvarman Sundara-Pāṇḍya, *samasta-jagad, etc.*,) and 1298 (23rd year of Jaṭāvarman Sundara-Pāṇḍya whose reign began in A.D. 1276) satisfy all the details except *Tulā*. The dates in question are Friday, 2nd November A.D. 1274 which was a day in Vṛiśchika month, and Friday, 7th November A.D. 1298 which was also in Vṛiśchika month. If we wish to find a day in Tulā month, we must read 13th year for the conjectural "23rd"; and then we have a day in the 13th (strictly speaking the 14th) year of reign of Jaṭāvarman Sundara-Pāṇḍya, who is known by the introduction *samasta-jagad*, etc. The date in question is Friday, October 24 (a day in Tulā), A.D. 1264. The *tithi śu.* 3 ended at ·93 of day while *nakshatra* "Mūla" commenced at ·67 on Friday and came to end at ·76 on Saturday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks
		Pāṇḍya—*cont.*
		Māṟavarman Vīra-Pāṇḍya.
1914	38	[2]5th year, Vṛiśchika, *śu. di.* 14, [Sunday, "Pushya"]. = A.D. 1278; Sunday, January 9; ·62; f.d.n. 70. "Pushya" Nakshatra commenced at ·66 on Sunday and ended at ·70 on Monday. This, if correct, shows that the reign commenced between January 9 and 13 July 1253: and it affords one more proof that Kielhorn's E. in *Ep. Ind.* Vol. IX, page 227, was a Māṟavarman. For another proof, see the writer's article in *Ind. Ant.* June—August, 1913. Month was not Vṛiśchika, but Makara (291st day of solar year).
		Jaṭāvarman Vīra-Pāṇḍya.
„	237	23rd year, Karkaṭaka, *śu. di.*, Thursday. In the absence of *tithi* and *nakshatra*, the details given are not sufficient for verification of date.
„	278	17th year, Karkaṭaka, 25th day, *ba. di.* 7, Sunday, "Aśvini." Sunday, 21st July A.D. 1269; ·99; ·65. It was the 25th day of Karkaṭaka. If this was the conqueror of Īḻam and Koṅgu, whose reign began, according to the writer's article in *Ind. Ant.* for 1913 between 15th May and 19th June A.D. 1254, then regnal year "17" should be "16". The writer thinks this is the more probable view: in his opinion also a like remark applies to the regnal year "1[7]" in No. 131 of 1907 the date of which was investigated by Mr. R. Sewell, I.C.S. (Retired) in *Ep. Ind.* X, p. 139, and identified by him as 8th August A.D. 1269. Mr. Sewell at the same time identified the king as Kielhorn's "E" (*Ep. Ind.* IX, p. 227) but the king was almost certainly Jaṭ. Vīra-Pāṇḍya who began to reign in A.D. 1254 and took Īḻam and Koṅgu, since the king's conquest of Koṅgaṇam, his taking the Kāvērī and performing the anointment of heroes at Puliyūr, *i.e.*, Chidambaram are all referred to in the inscription. [The statement made in paragraph 45 of the Report for 1907-08 that the inscription does not refer to the conquests of the king, was duly corrected in para. 39, p. 72, A.R. 1911–12, where the conquests are referred to.] The Vīra-Pāṇḍya in inscription No. 395 of 1909 (See *Ind. Ant.* June—August 1913) is called a Māṟavarman in the inscription itself, while it is equally clear that the Vīra-Pāṇḍya in inscription No. 131 of 1907 investigated by Mr. Sewell in *Ep. Ind.* Vol. X, page 139, was a Jaṭāvarman. We may conclude that there was (1) a Māṟavarman Vīra-Pāṇḍya whose reign began between Nov. 1252 A.D. and July 1253 A.D. (2) a Jaṭāvarman Vīra-Pāṇḍya of whose reign we have ample evidence to show that he began to reign in May—June 1254 A.D. and was the conqueror of Īḻam and Koṅgu; and (3) that the 17th regnal year in No. 131 of 1907 and No. 278 of 1914 must be a mistake for "16th".
		Kōṉēriṉmaikoṇḍāṉ Vīra-Pāṇḍya.
„	224	14th year, Ṛishabha, *śu. di.* 5, Monday, "Śravaṇa". If this is the 14th year of the king, whose 12th year is represented by No. 363 of 1914 (Kōṉēriṉmaikoṇḍāṉ, Mithuna, *śu.* 1, "Pushya" see page 85 below), then on the basis of the conclusions arrived at in that date the 14th year should be located in A.D. 1215, A.D. 1242 or A.D. 1269. There happen to be suitable dates in A.D. 1215 and 1242 but not in 1269. The dates are A.D. 1215 Monday, May 18; *f.d.t.* ·53; *f.d.n.* ·56; A.D. 1242, Monday 19th May, *f.d.t.* ·75; *f.d.n.* ·69. The suggestion thrown out under No. 363 of 1914 (page 85 below) is that there may have been a Pāṇḍya whose 12th year fell in 1213 or 1242. Putting the two inscriptions together we may conclude that there was a Pāṇḍya called *Kōṉēriṉmaikoṇḍāṉ Vīra-Pāṇḍya* whose reign began in or about 1202 or in or about 1231.
		Perumāḷ Kulaśēkhara.
„	36	2nd year, Makara, *śu. di.* 3, Monday, "Śravaṇa". Perhaps Monday, 21st December A.D. 1237, which however was the 1st not the 2nd year of Jaṭāvarman Kulaśēkhara whose reign began in 1237. (Vide *Ind. Ant.* 1913 June—August). The *tithi* ended at ·11 next day and Nak. "Śravaṇa" at ·46 on Monday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		PĀṆḌYA—*cont.*
		Śrīvallabha.
1914	227	17+2nd year, Siṁha, *śu. di.* 12, Monday, "Uttarāshāḍhā." Probably Monday, 5th August A.D. 1275. The reign began (according to the present writer's article in *Ind. Ant.* June—August 1913) between 4th and 10th September 1257: so that the present date was practically in the 19th year. On the day in question, Nak. "Utt.-Āshāḍhā" ended at ·76 of day and *śu.* 13 was current all day, having begun at ·95 on Sunday and coming to end at ·04 on Tuesday. As however Tuesday was trayōdaśi, dvādaśi may have been kept on the previous day, Monday.
		Jaṭāvarman Parākrama-Pāṇḍya.
„	352	9th year, Āvaṇi, Kanyā, *ba. di.*, 11, Saturday, "Punarvasu." Reign began, according to the present writer, between 15th April and 10th August A.D. 1315—(vide Art. in *Ind. Ant.* June—August 1913). The date intended was apparently A.D. 1323, Saturday, 27th August; f.d.t. ·16; ·55. The 11th *tithi* commenced on Saturday at ·07 of day.
		EASTERN CHALUKYA.
		Ammarāja II.
1914–15.	No. 11 of app. A.	Śaka 880, Mārgāśīrsha *ba. di.* 13 Friday, "Maitra" (="Anurādhā") *nakashatra*, the Sun in Dhanus, ghaṭa (Kumbha) *lagna*, Uttarāyaṇa. A.D. 958; Friday December 10; f.d.t. ·47; ·98. Nak. "Anurādhā," ended on Friday at ·98, while *tithi ba.* 13 commenced on Friday at ·56 and ended on Sat. at ·47; it was the 262rd day of the year and the Sun was in Dhanus; of course it could not be Uttarāyaṇa in the sense of the Sun entering Makara. It would appear, however, from the text of this Report, p. 92 *infra*, that the date of coronation, S. 867 presents the same astronomi cal details.
		WESTERN CHALUKYA.
		Jagadēkamalla (Jayasiṁha II).
1914	454	Details not enough for verification.
„	489	Krōdhāna, Mārgaśira, Tuesday, solar eclipse=A.D. 1025 (=Śaka 947, Krōdhana); Tuesday, November 23; ·14; this was new-moon, at the beginning of Mārgaśira and end of Kārttika month, when there was a solar eclipse.
„	490	Details not enough for calculation.
„	501	Do. do.
„	518	Śaka 953, Śukla, Pushya, *śu. di.* pañchamī, Sunday, Uttarāyaṇa-Saṁkrānti. A.D. 1030, Sunday, January 11; ·83. The day was not Uttarāyaṇa-Saṁkrānti. Pusbya is here the name of a month not of a *nakshatra.*
		Trailōkyamalladēva, (Sōmēśvara I).
„	441	Śaka 967, [Pārthiva], Kārttika, Puṇṇami (full-moon), lunar eclipse = A.D. 1045–46 = Pārthiva. On Monday, October 28. A.D. 1045 there was a lunar eclipse at ·60 of day.
„	443	Śaka 967, Pārthiva, Kārttika, Puṇṇami (full-moon), Thursday, lunar eclipse, Saṁkrānti Vyatīpāta. See last date which is the same: the week-day in the present date ought to be Monday, not Thursday.
„	484	Śaka 968, Vyaya, Phālguṇa, *śu. di.* tṛitīyā, Sunday, "Uttara-Bhadrapadā," Saddhya-Yōga. A.D. 1047; Sunday, Feb. 1; ·01; ·12. The Yōga was more probably *Śubha* than *Siddha.*
„	475	Śaka 996, Ānanda, *śu. di.* dvitīyā, Wednesday, Uttarāyaṇa-Saṁkrānti. A.D. 1075; Wednesday, Jan. 21; ·30. This was the ending moment of *śu.* ? The day was the 304th of solar year and therefore past Uttarāyaṇa-Saṁkrānti which occurs on or about the 275th solar day of the solar year.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukya—*cont.*
		Vishṇuvardhana Vijayāditya.
1914	442	Śaka [9] 8 [7], Krōdhi, Pushya, Puṇṇami (full-moon), Sunday, Uttarāyaṇa Saṁkrānti. A.D. 1064; Sunday, December 26; ·52. This was the ending moment of the Paurṇamī *tithi*. It was the 278th day of solar year, whereas Uttarāyaṇa-Saṁkrānti fell on 23rd or 24th December in this year.
		Tribhuvanamalladēva (Vikramāditya VI).
,,	450	Chālukya Vikrama year 46, Plava, Pushya *su. di.* 5, Sunday, Uttarāyaṇa-Saṁkrānti Vyatīpāta. In A.D. 1121 (= Plava and the 46th year of Chālukya Vikrama era) Pushya *śu.* 5 fell on Friday, not Sunday and ended at ·45 of day. The English date was December 16, A.D. 1121.
,,	451	See next date.
,,	459	Ch. Vik. 35, Vikṛita, Pushya śukla trayōdaśī, Sunday, Uttarāyaṇa-Saṁkrānti, Vayatīpāta. A.D 1110; Sunday, December 25; ·94. This was the ending moment of *śu.* 13.
,,	494	Hēmalambi, Vaiśākha, Puṇṇami (full-moon), Sunday, lunar eclipse. The year Hēmalambi is presumably wrong; as in Hēmalambi = A.D. 1117, there was no lunar eclipse on Vaiśākha Pūrṇimā which fell, moreover, on a Wednesday.
,,	497	Śaka 772, Prajāpati, Pushya, Amāvāsya, Monday, Vyatīpāta, Uttarāyaṇa-Saṁkrānti. In Śaka 772 = A.D. 850–51, Pushya Amāvāsya commenced at ·23 on Monday, 5th January A.D. 851, and ended at ·31 on Tuesday, 6th January 851. The exact connection of the year A.D. 850–51 with the present reign has not been furnished to the calculator.
,,	527	Ch. Vik. [7] Durmati, Bhādrapada, Amāvāsya, Thursday, solar eclipse, Saṁkrānti Vyatīpāta. Chālukya Vikrama year 7 would be Śaka 1004 = A.D. 1082–83 = *Dundubhi*, not Durmati. In A.D. 1082 the Amāvāsya which began the month of *Adhika Bhādrapada* ended on Thursday, July 28·19, and the Amāvāsya which began the month of *Nija Bhādrapada* began on Thursday, August 25·63 and ended on Friday, August 26·54. But there was no solar eclipse in either month.
		Jagadēkamalla II (Began A.D. 1138–39).
,	476	Details not enough for calculation.
,,	445	11th year, Vibhava, Pushya, *śu. di.* 13, Friday, Uttarāyaṇa-Saṁkrānti, Vyatīpāta. A.D. 1148, Friday December 24: f.d.t. ·06. The *tithi* commenced on Friday at ·14, and ended on Saturday at ·06.
,,	479	12th year, Śukla, Vaiśākha, śukla Puṇṇami (full-moon) Monday = A.D. 1149, Sunday, April 24, ·67. The week-day was Sunday, not Monday.
,,	530	Śaka 107 [8], Pramāthin (wrong), Akshaya-tṛitīyā, Amāvāsya, solar eclipse, Vyatīpāta. In Śaka 1078 = A.D. 1156, which was *Dhātu*, not Pramāthin, there was a solar eclipse at Vaiśākha Amāvāsya. Akshaya—tṛitīyā being a third *tithi*, must refer to a different date.
		Hoysaḷa Dynasty.
		Vīra-Narasimhadēva I (Between A.D. 1159 and 1169).
,,	447 }	6th year, Vyaya, Chaitra *śu. di.* 10, Monday.
,,	449 }	Probably, A.D. 1166; Sunday, March 13; ·25. This was Chaitra at the beginning of Vyaya (= A.D. 1166–67). Week-day was, however, Sunday, not Monday. In Chaitra at the end of Vyaya (= A.D. 1166–67), *śu.* 10 fell on Saturday.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		HOYSAḶA DYNASTY—*cont.*
		Vīra-Ballāḷa II.
1914	472	Details not enough for calculation.
„	495	Śaka 1133, Prajāpati, Māgha ; śukla tṛitīyā, Sunday. In A.D. 1271–72 (= Ś. 1133 = Prajāpati), Māgha *śu.* 3 ended on Tuesday, 5 January, A.D. 1272 at ·26 of day. *Śu.* 1 of the same month ended at ·43 on Sunday, 3 January and *śu.* 2 at ·35 on Monday 4 January. *Śu.* 3 in the inscription is probably an error for *śu.* 2 which began on Sunday at ·43.
		Vīra-Sōmēśvara. (The initial date is 1234 A.D.).
„	176	21st Mēsha, *śu. di.* 13, Sunday, [Hasta]. Sunday 13th April, A.D. 1253, which was *śu.* 13 and a day of "Hasta", is probably meant : the *tithi* ended at ·58 and the *nakshatra* ended at ·27 of Sunday. It was the 20th year of the king's reign. The solar date was, however, 20th Mēsha, not 21st as stated in the inscription.
		SĀḶUVA DYNASTY.
		Rāmadēva-Mahārāja.
„	221	Details not enough for calculation
		Peda-Malleparāju.
1915	26	Śaka 1407, Viśvāvasu, Bhādrapada, *śu. di.* 15, Thursday, lunar eclipse. = A.D. 1485, Thursday August 25 ; ·86. There was a lunar eclipse on this date.
		Parvatayyadēva-Mahārāja.
„	33	Śaka 1389, Sarvajit, Māgha, *ba. di.* 14, Monday, Śivarātri. = A.D. 1468, Monday February 22 ; ·91. *Nakshatra* Śravaṇa was current at midnight between Saturday and Sunday, 20 and 21 February.
		VIJAYANAGARA DYNASTY, I
		Virūpāksha I. (A.D. 1384).
1914	170	Śukla, Mīna, *śu. di.* 8, Thursday, "Punarvasu". = A.D. 1390 ; Thursday, March 24 ; ·95 ; ·87. The solar month was Mīna. The first *Sukla* is the cyclic year which bears that name, in this case, A.D. 1389–90.
		Harihara II.
1915	11	Kali 4505 and Śaka 1326, Tāraṇa, Māgha, *ba. di.* 14, Monday, Śivarātri. In A.D. 1404–05, Māgha, *ba.* 14 fell on Thursday, January 29, A.D. 1405. The *tithi* ended at ·93 and Nak. "Śravaṇa" at ·98 on Thursday. The week day was not Monday, but Thursday.
		Dēvarāya II.
1914	59	Śaka 1351, Saumya, Vṛiśchika, *ba. di.* 10, Monday, "Hasta." = A.D. 1429 ; = Monday, October 21 ; ·80 ; ·77. The Solar month was Vṛiśchika.
		Praudhadēva-Mahārāya.
1915	22	Śaka 1379, Iśvara, Māgha, *ba. di.* 5, Thursday. In A.D. 1457-58 = Iśvara. Ś. 1379, Māgha *ba.* 5 came to end at ·04 on Saturday, 4 February, A.D. 1458. Week day was Saturday, not Thursday.
		Vīra-Narasimha Bhujabalarāya.
1914	147	Śaka 1428, Kshaya, Karkaṭaka *ba. di.* 12, Friday = A.D. 1506 ; Friday, July 17 ; ·71.
1915	54	Śaka 1428*, Krōdhana, Kārttika, *ba. di.* 3, Thursday, Kanyā-Bṛihaspati. Śaka 1428 current (= A.D. 1505–06 which was Krōdhana), is apparently meant. The date is Thursday 16th October A D. 1505 ; on which day *ba.* 3 ended at sunrise. Jupiter or Bṛihaspati was then in *Kanyā-rāśi.*

Appendix F.—Dates from appendices A, B and C to he *Annual Report* for 1914-15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY, I—*cont.*
		Son of (?) *Mallikārjunarāya.*
1914	312	Śaka 1436, Bhāva, Uttarāyaṇa, Makara, *śu. di.* 11 Friday, "Ārdrā". = A.D. 1515, Friday, January 26; ·39; f.d.n. ·00. *Nakshatra* "Ārdrā" commenced at ·03 on Friday and was current the whole of that day.
,,	313	Śaka 14[44]. Chitra[bhānu], Vṛiśchika, *śu. di.* 11, [Saturday], "Rēvati." In A.D. 1522 (= Śaka 1444, Chitrabhānu), *śu.* 11 in Vṛiśchika month joined with "Rēvatī" *Nakshatra* on Friday Oct. 31, on which day *śu.* 11 ended at ·11 while *Nakshatra* "Rēvatī" commenced at ·43, ending at. 45 next day. The conjectural reading of week-day, *Saturday* should be *Friday.*
,,	349	Details not enough for verification.
		VIJAYANAGARA DYNASTY, II.
		Kṛishṇadēvarāya.
,,	271	Śaka 1445, Svabhānu, Uttarāyaṇa, *ba. di.* 11, Friday, "Mūla." In A.D. 1523–24 (= Śaka 1445, Svabhānu), *ba.* 11 and Nak. "Mūla" combined on Sunday, 31 January A.D. 1524. If this was the intended date, week-day should be Sunday not Friday.
,,	272	Śaka 1442*, Pramādi, "Siṁha, *śu. di.* 10. Siddha-Yōga, Friday, "Ārdrā." The day intended was *presumably* Friday, 19 August A.D. 1519 (= Pramādi, Śaka 1442 current) on which day Śrāvaṇa *ba.* 10 and Nak. "Ārdrā" ended respectively at ·86 and ·95. The week-day is not mentioned in the inscription.
,,	314	Śaka 14[47] Pārthiva, Dakshiṇāyana Tulā [*śu. di.*], 5, Friday, "Mṛigaśīrsha." = A.D. 1525, Friday, October 6; ·88; ·91. *N.B.*—Conjectural reading "*śu.* 5" should be "*ba.* 5"; "Mārgaśīrsha" here means the Nak. "Mārgaśira" and not the lunar month Mārgaśīrsha.
,,	457	Can be calculated but cannot be verified.
1915	14	Śaka 1452, Vikṛita, Chaitra, *ba. di.* 30, Monday. The day intended is presumably Chaitra *ba.* 3 which fell on Monday, 6th March A.D. 1530, ending at ·18 of the same day. As it was not the 30th day of the solar month, the figure "30" must be an error for "3".
,,	15	Śaka 145[1] Virōdhin, Kārttika, *śu. di.* 15, Sunday. = A.D. 1529, Sunday, October 17; ·25.
,,	18 }	Śaka 1438*, Yuva, Śrāvaṇa *śu. di.* 15, Wednesday, lunar eclipse.
,,	19 }	= A.D. 1515, Wednesday, July 25; ·61. It was a day of lunar eclipse.
,,	64	Śaka 1438*, Yuva, Pushya, *śu. di.* 15, Friday, = A.D. 1515 (= Śaka 1438, current, Yuva); Friday Dec. 21; ·11.
1914–1915	No. 7 of App. A.	Śaka 1450, Virōdhi, Vaiśākha, Pūrṇimā, "Viśākhā." Tuesday ? The day intended was presumably Friday, 23rd April, A.D. 1529 (= Śaka 1451, Virōdhi), on which day Vaiśākha Pūrṇimā ended at ·57, while Nak. "Viśākhā" commenced at ·07 of the day. If this is the date, conjectural reading *Tuesday* should be *Friday.*
,,	No. 8 of App. A.	Can be calculated but cannot be verified.
		Achyutadēva-Mahārāya.
1914	295	Śaka 1461, Plava, Dakshiṇāyana, *śu. di.* 5, "Rēvatī," Thursday. There is some radical error in the text of the inscription. Neither Plava (=A.D. 1541-42) nor Ś. 1461 (= A.D. 1539–40) yields a week-day to suit the text.
,,	317	Śaka 1453, Nandana, Dakshiṇāyana, Dhanus, *su. di.* 11, Friday "Rēvatī." Śaka 1453 was either A.D. 1530 (Vikṛita) or A.D. 1531 (Khara), whereas *Nandana* was A.D. 1532-33. The date intended was perhaps Friday, 8th November A.D. 1532 (= Nandana), when *śu.* 11 ended at ·75 of day, while Nak. "Rēvatī" commenced at ·33, ending at ·43 next day. The solar month, however, was *Vṛiśchika,* and not *Dhanus.*

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY, II—*cont.*
		Achyutadēva-Mahārāya.
1915	1	Śaka, 1460, Vilambi, Paṅguṇī 14th day, Monday, Paurṇimā, "Uttara-Phalgunī." Both week day and day of solar month seem to be wrong. In A.D. 1538—39 (= Śaka 1460, Vilambi) Pūrṇimā and Nak. "Uttara-Phalgunī" combined on Tuesday, 4th March, A.D. 1539, on which day Paurṇimā ended at ·75 of day, and Nak. "Uttara-Phalgunī" at ·99 of day. The day was the 7th of Paṅguṇī, not 14th.
"	23	Śaka 1452, Vikṛiti, Pushya, *ba. di.* 11, Tuesday (?). In A.D. 1530–31 (= Śaka 1452, Vikṛiti) "Pushya" Nak. and *ba.* 11 joined on Friday, 19th August A.D. 1530, on which day Śrāvaṇa *ba.* 11 ended at ·13 and Nak. "Pushya" commenced at ·37 of day. The Nak. came to end at ·32 next day. The conjectural reading of week-day should be *Friday*, not *Tuesday*.
		Sadāśiva.
1914	191	Can be calculated but cannot be verified.
"	146	Details not enough for calculation.
"	468	Can be calculated but cannot be verified.
"	507	Do do.
"	510	Do. do.
1915	58	Do. do.
"	59	Śaka 1478 * Rākshasa, Śrāvaṇa. *ba. di.* 7 [Monday]. In A.D. 1555–56 (= Rākshasa, Śaka 1478 * current), Śrāvaṇa *ba.* 7, ended at ·14 of day on Friday, 9th August. Week day was not Monday, but Friday.
"	61	Śaka 1474*, Virōdhikṛit, Pushya *śu. di.* 7, Sunday = A.D. 1552, Sunday, January 3; ·32.
"	63	Can be calculated but cannot be verified.
"	65	Do. do.
"	69	Śaka 1479 Dundubhi (wrong), Māgha *ba. di.* 5, Wednesday. In (Dundubhi = A.D. 1562–63, Śaka 1484) Māgha *ba. di.* 5 fell on Saturday, not on Wednesday. Perhaps the year intended is Śaka 1477 (= A.D. 1555–56), since Māgha *ba.* 5 in that year was Wednesday, January 1; f.d.t. ·07, A.D. 1556.
"	72	Śaka 1486* Rudhirōdgārin, Śrāvaṇa *ba. di.* 3, Friday. In A.D. 1563–64 (=Śaka 1486, current, Rudhirōdgārin) Śrāvaṇa *ba.* 3 commenced at ·81 on Friday, 6th August, and ended at ·72 on Saturday 7th August. The Friday was properly *ba.* 2 and not *ba* 3.
"	73	Can be calculated but cannot be verified.
"	75	Do. do.
"	78	Do. do.
"	79	Do. do.
"	80	Śaka 1476*, Pramādīcha, Śrāvaṇa, *ba. di.* 10, Thursday. = A.D. 1553 (=Śaka 1476 current, Framādīcha), Thursday August 26; ·96.
"	81	Can be calculated but cannot be verified.
1914–15.	No. 9 of App. A.	Śaka 1473, Virōdhikṛit, Āshāḍha, *śu. di.* 11. The date can be calculated, but cannot be verified, for want of week-day. In A.D. 1551–2 (= Virōdhikṛit), Āshāḍha *śu.* 11 fell on Sunday, June 14.
"	No. 9 of App A.	Śaka 1470, Kīlaka, Āshāḍha, Śuklapaksha, Prathama Dvādaśi, Sunday. =A.D. 1548, Sunday, June 17; ·90.
		Mallikārjunarāya.
1914	226	Can be calculated but cannot be verified.
		VIJAYANAGARA, DYNASTY III.
		Rāmarājayyadēva-Mahārāya.
1915	43	Śaka 1499, Bhāva, Vaiśākha, *ba. di.* 30, Friday. Śaka 1499 is either A.D. 1576, or A.D. 1577, neither of which was Bhāva. A.D. 1574–75 was Bhāva, but in that year neither *ba.* 3 nor the 30th *tithi* in Vaiśākha fell on a Friday or near it. To call any *tithi* 30th, whether *bahula*-paksha is mentioned or not, is so unusal that an error in recording the *tihti* may be suspected.
"	70	Can be calculated but cannot be verified.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY III—*cont.*
		Rāmadēva—Mahārāya.
1915	53	Can be calculated but cannot be verified.
		Veṅkaṭa I.
,,	32	Can be calculated but cannot be verified.
,,	67	Śaka 1531, Saumya, Jyēshṭha *ba. di.* 10, Friday. = A.D. 1609 (= Saumya, Ś. 1531), Friday, June 16 : ·88.
,,	68	Can be calculated but cannot be verified.
,,	71	Do. do.
		Veṅkaṭadēva-Mahārāya.
,,	No. 4 of App. A.	Śaka 1630, Vikṛiti, Kārttika, *śu. di.* 15 Monday, "Rōhiṇī." Vikṛiti = A.D. 1710 : but in that year Kārttika *śu.* 15 did not fall on Monday. In A.D. 1708 (= Ś. 1630, Sarvadhāri) the given *tithi* and *nakshatra* met in Mārgaśira month, not in Kārttika month, and not on a Monday, but on Tuesday, 16th November A.D. 1708.
,,	No. 5 of App. A.	Can be calculated but cannot be verified.
		MISCELLANEOUS.
		Yādavas.
		Sēvaṇa-Mahādēvarāya.
1914	446	Śaka 1185, Dundubhi, Kārttika *śu. di.* 15, Monday, Vyatīpāta Saṁkrānti, [lunar] eclipse. N.B.—The reign began presumably in A.D. 1260, see No. 519 below. Week-day wrong. In A.D. 1262 (= Śaka 1185 current, Dundubhi) Monday was not the week day of Kārttika *śu.* 15 which fell on Sunday October 29 ; ·90 ; there was no lunar eclipse on this date.
,,	488	Śaka 1184, Dundubhi, Chaitra, *ba.* Amāvāse, Monday, solar eclipse. = A.D. 1263 Monday, April 9 ; ·75. There was no solar eclipse on this date. This was Amāvāsya belonging to Chaitra at the end of the year.
,,	519	6th year, Krōdhana, Āshāḍha bahuḷa Amāvāsya, Monday = A.D. 1265 (= Krōdhana), Monday, July 13 ; f.d.t. ·33. The *tithi* commenced on Monday at 42 and ended next day at ·33.
		Sēvaṇarāya Kandhāradēva.
,,	478	Śaka 1100, Vilamba, Mārgaśira pañchamī, Thursday, Uttarāyaṇa Saṁkrānti, Vyatīpāta. = A.D. 1178, Thursday, November 16 ; ·51. It was the 237th day of the Solar year, and therefore long before Uttarāyaṇa Saṁkrānti.
,,	525	Śaka * 1181, Kālayukti, the 13th year, Pushya, Amāvāse, Monday, Uttarāyaṇa Saṁkrānti, Vyatīpāta-Yōga, solar eclipse. Also 12th year Piṅgaḷa. There is a curious error in this date. In Kālayukti, (= A.D. 1258-59, Śaka 1181, current), the month Pausha was *kshaya*, *i.e.* suppressed, (see *Indian Chronology*, Tables, page 93), and there could have been no Pushya Amāvāsya in that year, nor did any Amāvāsya that could possibly correspond to ordinary Pushya Amāvāsya, fall in that year on Monday ; nor was the year 1258 A.D. the 13th of the reign of Kandhāradēva which began, according to Kielhorn (*Ep. Ind.* Vol. VIII, App. II, page 13), in A.D. 1249. In A.D. 1262-63, which was near the 13th year of the reign, but corresponded to Dundubhi-Saṁvat, not to Kālayukti, Pushya Amāvāsya commenced on Monday 31st December at ·08 of day ; it ended on Tuesday at ·07. There was no solar eclipse on this day.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914-15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Vīra-Pāṇḍya.
1914	496	Śaka [1]081, Bahudhānya, Vaiśākha Paurṇamāsē, Lunar eclipse = Tuesday, April 15, A.D. 1158, which was a day of lunar eclipse.
		Kākatīya.
		Pratāparudradēva-Mahārāja.
1915	27	Śaka 1234, Paridhāvi, Phālguṇa *śu. di.* 5, Thursday = A.D. 1313, Thursday, February 1 ; ·61.
,,	36	Śaka 1235, * Pramādīcha, Chaitra *śu. di.* 1, Monday = A.D. 1313 (= Ś. 1235, current, Pramādīcha), Monday, February 26 ; f.d.t. ·06. The *tithi* (prathamā) commenced on Monday at ·02 of day.
		Reḍḍi.
		Anna-Vēma.
,,	20	Śaka 1299, * Piṅgala, Māgha *śu. di.*—[7], Wednesday = A.D. 1378, Wednesday, January 7 ; ·43.
,,	,,	Śaka 1298, Piṅgala, Māgha *śu. di.* 7, Wednesday. Same date as the last, A.D. 1378, Wednesday, January 7 ; ·43. The Śaka year cited in this inscription is "expired", whereas in the last one it was cited as "current."
		Madura Nāyakas.
		Vijaya Raṅga Śokkanātha-Nāyaka.
,,	6	Śaka 1632, Khara, Paṅguṇī, 10th day, *śu. di.* 11, "Āślēsha". Sukarma-yōga, Bhadravākaraṇa, Saturday = A.D. 1712, Saturday, March 8 ; ·01 ; ·70. It was Phālguṇa *śu.* 11 and the 10th day of Paṅguṇī solar month. The yōga and karaṇa cited are correct ; so is the cyclic year Khara (= A.D. 1711-12), but the Śaka year 1632 should be "Śaka 1633."
		Kōṇēriṇmaikoṇḍāṇ, (see further remarks under Kōṇēriṇmaikoṇḍāṇ Vira-Pāṇḍya No. 224 of 1914, p. 76 ante).
1914	363	12th year, Mithuna *śu. di.* Friday 1, "Pushya". The writer tried ever possible 12th year of every Pāṇḍya in his list of Pāṇḍyas from A.D. 1189 to A.D. 1318 (*Ind. Ant.* XLII, June-August 1913) and found only one date to suit the 12th year of any of the known Pāṇḍyas, and that is A.D. 1294, Friday, June 25, the 30th day of Mithuna, on which day *śu.* 1 ended at ·94, and "Pushya" *nakshatra* commenced at ·44 : the latter ended at ·41 on Saturday. 25th June, A.D. 1294, would fall in the 12th year of Māṟavarman Vikrama-Pāṇḍya whose reign began, according to the present writer between January and August 1283. But in the first place, it is possible that paleographic indications are against so late a date as A.D. 1294, since the Epigraphist advised that search should be made somewhere about A.D. 1250 ; secondly, if we search for a 12th year belonging to some Pāṇḍya, at present unknown, the details in the inscription would be satisfied by several dates occurring once in 27 years, *i.e.* (so far as 13th century A.D. is concerned) in A.D. 1213 (Friday, June 21 ; ·02 ; ·73) ; A.D. 1240 (Friday, June 22 ; ·33 ; ·97) ; A.D. 1267) (Friday, June 24 ; ·64 ; f.d.n. ·20) ; and A.D. 1294 (Friday, June 25 ; ·94 ; f.d.n ·41). Out of these dates A.D. 1267 would be the 13th or 14th year of Jaṭ. Vīra-Pāṇḍya who took Īḻam and Koṅgu. No 12th year of any known Pāṇḍya falls in A.D. 1213 or A.D. 1240, but of course the existence of such a Pāṇḍya is quite possible. It happens that the details of inscription No. 224 of 1914, belonging to the 14th year of Kōṇēriṇmaikoṇḍāṇ Vīra-Pāṇḍya (p. 78 *ante*), suit the years A.D. 1215 and A.D. 1242, and it may be that a Pāṇḍya, with this name began to rule in A.D. 1202 or A.D. 1230. The date is worth investigating from the epigraphic and palæographic points of view.

Appendix F.—Dates from appendices A, B and C to the *Annual Report* for 1914–15—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		Anonymous.
1914	148	Śaka 1362, Plavaṅga, (wrong), Tai, 13th solar day, "Rēvatī". Perhaps Saturday, 9th January A.D. 1440. In Ś. 1362 (= A.D. 1440–41), the 13th of Tai was Sunday, 8th January A.D. 1441, which was a day of "Āślēsha", not of "Rēvatī". In A.D. 1439–40 (= Ś 1362 current), which was Siddhārthi-Saṁvat (not Plavaṅga), the 13th day of Tai month was Saturday, 9th January A.D. 1440, on which day "Rēvatī" commenced at ·84 of the day: "Rēvatī" ended at ·78 next day. In Plavaṅga = A.D. 1487–88, the *Nakshatra* on 13 Tai was "Punarvasu". In Plavaṅga = A.D. 1427–28, the *nakshatra* on 13 Tai (= Friday 9th January A.D. 1428) was "Chitrā", not "Pushya".
,,	325	Śaka 1789, Kali 4[9]68, Prabhava, Mithuna, Āṇi 2nd solar day, "Uttara-Bhadrapadā", Monday. It will be seen from the writer's recently published *Indian Ephemeris, A.D.* 1800—2000, page 136 that the day meant was probably Monday 24 June 1867 A.D, which, however, was 12th Āṇi not 2nd Āṇi. On this day *nakshatra* "Uttara-Bhadrapadā" commenced at ·38 of the day.
,,	392	Śaka 1489, Prabhava, Kanyā 12. Monday, "Maghā", Śubhrayōga, Varāha-karaṇa = A.D. 1567, Monday, September 29; ·75; ·12. The *tithi* was bahuḷa 12 and the day the 29th of Kaṇṇi month.
,,	433	Śaka 1557, Yuva, Tai, 14 *śu. di.* Paurṇamī, "Pushya." = A.D. 1636, Tuesday, January 12; ·26; ·48. It was the 14th of Tai.
,,	524	Ch. Vik. 37, Durmukhi (wrong), Pushya, *śu.* prathamā, Sunday, Uttarāyaṇa Saṁkrānti, Vyatīpāta. The date intended was perhaps A.D. 1111 (= 36 or 37, Chalukya Vikrama Era), Sunday, December 3, on which day Pausha *śu.* 1 ended at ·75 of the day. Durmukhi-Saṁvat was A.D. 1116–17.
1915.	5	Śaka 1469, Kīlaka Dakshiṇāyana, ... 12, Friday, "Pūrva-Phalgunī" = A.D. 1548, Friday, September 28; ·78; f.d.n. ·13. The *tithi* was bahuḷa 12, and the word *bahuḷa* should be read in the gap before "12". Kīlaka-Saṁvat = A.D. 1548–49, while Ś. 1469 = A.D. 1546–47, or A.D. 1547–48.
,,	8	Details not enough for calculation.
,,	12	Śaka 1440* Īśvara, Chaitra *śu. di.* 15 Monday. = A.D. 1517 (= Īśvara, Ś. 1440 current), Monday, April 6; ·59.
,,	13	Dates can be calculated but cannot be verified.
,,	16	Kali 4611, Śaka 1433, Prajāpati, Māgha *ba. di.* 14, Monday = A.D. 1512, Monday, February 16; ·53. Māgha is the name of the lunar month; not of a *nakshatra.*
,,	21	Can be calculated but cannot be verified.
,,	24	Śaka 1381, Pramāthin, Phālguṇa, *śu. di.* 3, Monday = A.D. 1460; Monday, February 25; ·34.
,,	30	Śaka 1382, Vikrama, Āshāḍha *śu. di.* 15; Thursday, lunar eclipse = A.D. 1460, Thursday, July 3; ·77. It was a day of lunar eclipse.
,,	34	Śaka 1426, Raktākshin, Māgha *ba. di.* 14; Monday = A.D. 1505; Monday, February 3, ·14.
,,	35	Śaka 14[5]2*, Virōdhin, Śrāvaṇa *śu. di.* 15, Monday. In A.D. 1529 = Virōdhi = Ś. 1452 current, Śrāvaṇa *śu.* 15 fell on Wednesday 21 July at ·15. The week-day Monday is wrong.
,,	39	Śaka 1384, Svabhānu, Bhādrapada *śu. di.* 15, Monday. Ś. 1384 was Chitra-bhānu. Svabhānu was A.D. 1463–64 in which year Bhādrapada *śu.* 15 fell on Sunday at ·86. The weekday, Monday, seems to be wrong. Neither in Ś. 1384 current (= A.D. 1461–62) nor in Ś. 1384 expired (= A.D. 1462–63) did Bhādrapada *śu.* 15 fall on a Monday.
,,	40	Śaka 1370, Vibhava, Āshāḍha *śu. di.* 15, Monday. In A.D. 1448 (= Vibhava Ś. 1370), Āshāḍha *śu.* 15 fell on Sunday, 16th June, not on a Monday.
,,	41	Śaka 1237, Rākshasa, Śrāvaṇa *ba. di.* 10 Tuesday (?). In A.D. 1315 (= Rākshasa, Ś. 1237), Śrāvaṇa *ba.* 10 fell on Sunday at ·72, not on Tuesday.

Appendix F.—Dates from appendices A, B and to the *Annual Report* for 1914-15—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Anonymous—cont.
1915	44	Śaka 1507, Pārthiva, Āśvīja *ba. di.* 2, Thursday = A.D. 1585, Thursday, September 30 ; ·74.
,,	52	Śaka 1344, Śubhakṛit, Kārttika *śu. di.* 5, Thursday. In A.D. 1422 (=Śubhakṛit), Kārttika *śu.* 5 ended on Tuesday, October 20 at ·86 of the day. The weekday *Thursday* should be *Tuesday*.
,,	84	Śaka 133 [2] Vikṛiti, Mārgaśira *śu. di.* 15, Thursday = A.D. 1410, Thursday, December 11 ; ·66.
1914-15	No. 6 of Appendix A.	Ś. 1608, Prabhava, Vaiśākha, *śu. di.* 15 Saturday, lunar eclipse Ś. 1608 = A.D. 1686-87 : but Prabhava was A.D. 1687-88. The day intended was Saturday, 16th April, A.D. 1687. The *tithi* commenced at ·58 of the day and ended at ·55 of the following day. There was no lunar eclipse on the day in question.

PART II.

Mr. Radhakrishna Aiyar of the Pudukkōṭṭai educational service was kind enough to bring to my notice a natural cavern with a Brāhmī inscription on the hill at Śittaṇṇavāśal. It was examined by my Senior Assistant, Mr. G. Venkoba Rao, who was asked to take five inked estampages of the Brāhmī record and prepare duplicate estampages of the other early Tamil inscriptions found in the same cavern.

Cavern with stone-beds at Śittaṇṇavāśal.

2. The cavern is at an almost inaccessible height of the hill half a mile east of the village of Śittaṇṇavāśal. It is formed of a cleft which divides the overhanging top portion from the rocky floor below and is known locally as *ēḻadippāṭṭam* on account of the 7 (*ēḻu*) square holes which are used as steps in reaching the cavern. Some of the stone-beds are damaged but all are provided with a raised portion at one end which is evidently meant to serve as a pillow. Like the beds discovered in other parts of the southern districts, these allow sufficient space for a man to lie down comfortably on them. An ancient record in Brāhmī characters (*a*, on plate I.) runs round the top and the left side of one of the 17 beds in the cavern. The syllables have been tentatively read as follows :—

A Brâhmī inscription.

Top.

e ō mi nā ṭ[u] ku mu ṭh[ū] [ū] ra(?) pi jū na tā kā v[u] ṭ[i] ī tē nā ku chi ṭū pō [chi] la ī l[ā]

Continuation on left side.

gha(?) ra che [gha](?) t[ō] a [su](?) ṭa a nā ma.

I am not able to suggest any possible interpretation of the inscription. Other epigraphs found on the adjoining beds in the cavern are engraved in early Tamil characters of about the 8th century A.D. Proper names of six individuals are mentioned. It is difficult to surmise the object with which these names were cut in such a remote period, on beds chiselled at the inaccessible top of the Śittaṇṇavāśal hill. Perhaps as suggested in one of my previous reports (G.O. No. 919, Public, dated 29th July 1912, p. 57) they commemorate the names of mendicants who had resolved to spend the last days of their lives in retired seclusion.

Rock-cut cave temples at Kuṇṇāṇḍārkōyil and Śevilippaṭṭi.

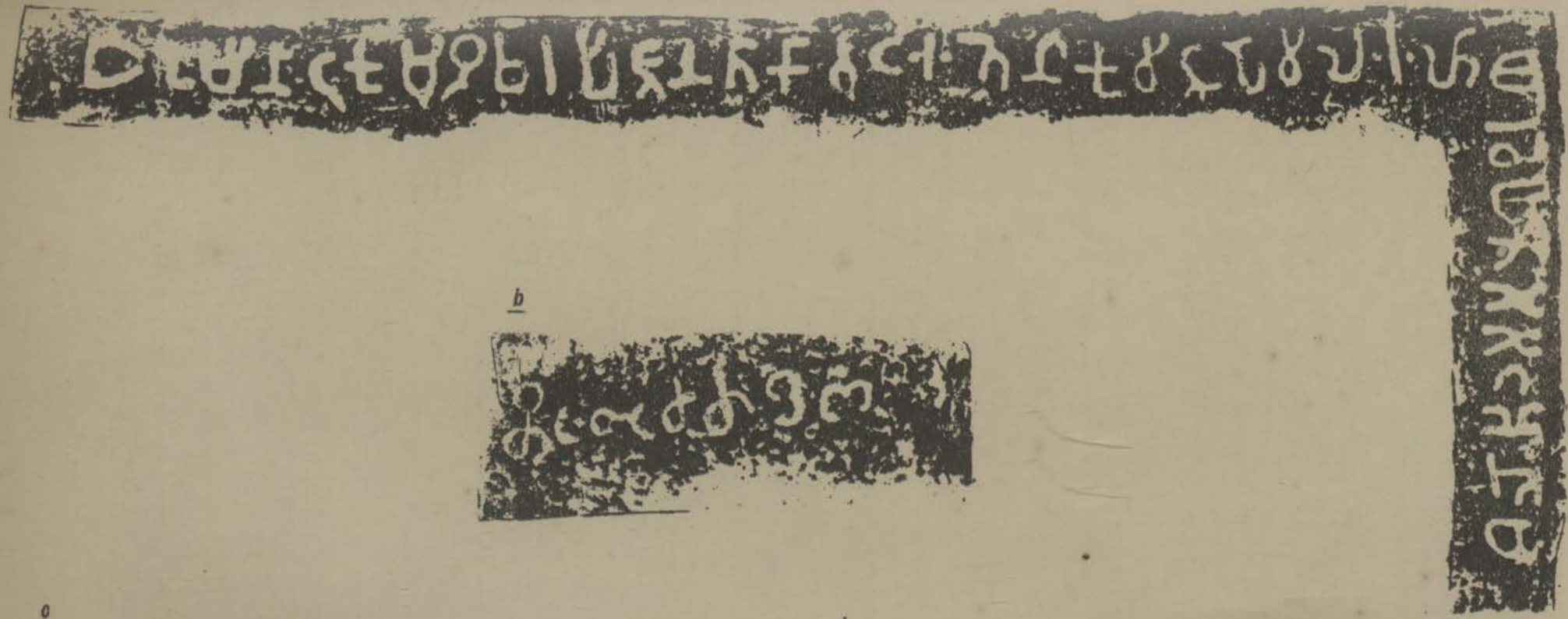
3. The cave temples at Kuṇṇāṇḍārkōyil of the Puddukkōṭṭai State and at Śevilippaṭṭi in Satur taluk of the Ramnad district, come next in order. The central shrine of the Śiva temple at the former place consists of a rock-cut cell and a verandah. Of the four front pillars of this verandah the two at either end are, as usual in temples of that kind, contiguous with the rock itself while the two others are free. The cell which is cut in the back wall of the verandah in its centre, contains a *liṅga* of Śiva. Tho entrance into the cell which is on a higher level than the floor of the cave is provided with 3 steps both on its inner and outer sides. To the right of entrance into the cell is a graceful life-size representation of an evidently royal personage standing in a suppliant attitude. On one of the pillars of the verandah and on the rocky side-walls adjoining it are three inscriptions the earliest of which (No. 346 of appendix B) of about the 8th Centuary A.D. palæographically, records a gift of rice for feeding 110 Brahmans, by a certain Kōdai Mayindaṉ. This individual is not known from other records. But it may be noted that the first portion of the name denotes his Chēra crigin. The two other epigraphs (Nos. 347 and 348 of appendix B) which are dated in the 3rd and 5th years of the Pallava kings Nandippōttaraiyār and Kō-Vijaya-Dantippōttaraiyar respectively, carry the limits of the Pallava empire further south.

Two Pallava inscriptions at Kuṇṇāṇḍārkōyil.

The cave temple at Śevilippaṭṭi consists of a shrine and a verandah with the usual four pillars in front of it. Besides the image of Vishṇu which is sculptured in one of the niches on the back wall of the verandah, there is a remarkably interesting figure opposite the shrine representing a dancing posture of Śiva which is rather rare The shrine itself has no images in it. But the existence of two square pits cr its

INSCRIPTIONS AT SITTANNAVASAL

a



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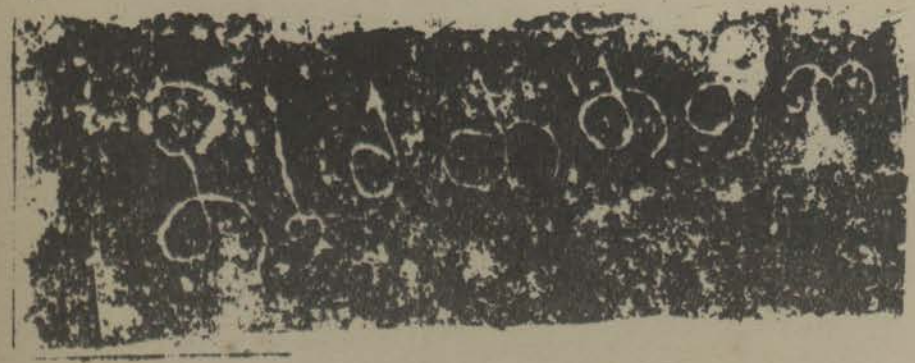

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rocky floor suggests, however, that the shrine must have contained some objects of worship. On either side of the entrance into the shrine are found images of *dvārapālas* cut in relief.

A record of Nandivarmarāja.

No. 48 of appendix B which comes from Tiruvaigāvūr is dated in the 22nd year of a certain Nandivarmarāja. It furnishes no details by which we can identify him with any known king of the Pallava or the Gaṅga-Pallava dynasty. The record is stated to be a copy of an old inscription and the mention in it of the name Tribhuvaṇamādēvi-chaturvēdimaṅgalam, a surname of Tiruvaigāvūr found only in later inscriptions, argues against its historical value.

Vaidumba-Mahārāja.

4. Two hero-stones of about the 9th century of the Christian era (Nos. 437 and 439 of appendix B) were copied at the villages Mallela and Ālēṭipalle of the Madanapalle tāluka. The former refers to a cattle-feud and mentions Mallela as a village included in the district, Pulvēri-nāḍu, which was ruled over by a certain Bīra-Mahārāja. The latter is a record of the time of king Vaidumba-Mahārāja and registers the death of a certain Śrī-Kaṅki son of Vīra-satti on the battle-field of Tiruvaḷa. The hero receives a long list of titles some of which, *e.g.*, "the mother's husband of those who steal their way into the palace of the king, [the hero] who thrusts a dagger into the mouths of good and bad men, who without admiring him, try to excel him; and [the warrior] who splits the backs of those that rebel against his master," are somewhat queer.

Western Chalukyas.

5. Inscriptions copied in the Bellary tāluka of the Bellary district were noticed in my account of the Western Chāḷukyas in Part II, paragraphs 11 and 12 of the Epigraphical report for 1913–14. Another tāluka of the same district, *viz.*, Haḍagalli was completely surveyed during the year under review. It has yielded 94 inscriptions which are entered in appendix B (Nos. 441–534). The dynasties represented are Western Chāḷukya, Yādava, Hoysaḷa and Vijayanagara. To the first of these belongs a good number of inscriptions which, as was expected, throw further light on the feudatory family of the Noḷamba governors who ruled over the Noḷambavāḍi 32,000 country comprising the modern Bellary district.

Jayasiṁha II.

The earliest records belong to the time of Jagadēkamalla-Jayasiṁha II (Nos. 454, 489, 490, 501 and 518 of appendix B) and mention his subordinates *Raṇadhīra Māvanagandhavāraṇa* Madhumarmadēva ruling Beṇṇevura twelve, and the Noḷamba-Pallava chief Jagadēkamalla Noḷamba-Pallava-Permānaḍi (wrongly spelt Kumānaḷi in inscription No. 518) ruling over Kaḍambaḷige 1000, Kōgaḷi 500, Ballakunde 300, Kuḍi-Haṛavi 70, Karaviḍi 30 and five villages of Māsavāḍi-nāḍu. This chief is apparently identical with Udayādityadēva who was mentioned in my last report as a subordinate of Jayasiṁha II and as holding the title Jagadēkamalla Noḷamba-Pallava-Permānaḍi. Again, in an inscription of Sōmēśvara I coming from Mōrigeri in the Haḍagalli tāluka (No. 443 of 1914) which gives a genealogical account of the Noḷamba chiefs that served under the Chāḷukyas, it is stated that the two brothers Jagadēkamalla-Noḷamba [*alias*] Irmaḍi-Noḷamba and Trailōkyamalla Nanni-Noḷamba-Pallava-Permānaḍi, were sons of Jagadēkamalla Noḷamba [*alias*] Udayāditya who was himself the son of Iṟivabeḍaṅga Noḷamba Ghaṭeyaṅkakāṟa. This last chief must have been a feudatory of Vikramāditya V, the predecessor of Jayasiṁha II. We learn from an inscription at Ālūr in the Gadag tāluka that Iṟiva-Noḷambādhirāja Ghaṭeyaṅkakāṟa of the Pallava family who had married a daughter of Iṟivabeḍaṅga-Satyāśraya, was a subordinate of Vikramāditya V. It is not impossible that Iṟivabeḍaṅga-Noḷamba Ghaṭeyaṅkakāṟa of the Mōrigeri inscription was the son of Iṟiva-Noḷambādhirāja of the Ālūr record. The Mōrigeri inscription is dated in Śaka 967 (=A.D. 1045–46) and refers to a gift made for the *parōkshavinaya* of Udayādityadēva. The term *parōkshavinaya* is commonly found in Jaina records as applied to the spiritual welfare of a jaina lay man of that creed. It is perhaps here applied in the general sense of religious merit.

6. Four records (Nos. 441, 443, 484 and 523 of appendix B) of Sōmēśvara I. surnamed Trailōkyamalla Āhavamalla, have been secured. The Noḷamba subordinate Trailōkyamalla Nanni-Noḷamba-Pallava-Permānaḍi also called Noḷambādhirāja, has been mentioned in the above paragraph as a son of Udayādityadēva *alias* Jagadēkamalla Noḷamba. The chief was ruling over all the provinces held by his father, also as the Noḷambavāḍi 32,000. He had as his devoted servants (*leṅka*) a thousand people headed by *Daṇḍanāyaka* Tikaṇṇa who constructed the temples of Noḷambēśvara and Leṅkēśvara at Mōriṅgēri in memory of Udayāditya and presented to them a village for offerings and services and for the advancement of learning in the monastery (*maṭha*) attached (to those temples). The sanction of the king for making the grant was received on the occasion 'when the latter was staying at Pūvinapaḍaṅgile which was a camping place on his way (*payaṇa-vīḍu*), while returning from his capture of Śivāpa after raiding (his country).' Śivāpa whom Sōmēśvara I captured must have been a rebellious subordinate who is not known from other inscriptions. Pūvinapaḍaṅgile is identical with the modern Hūvinahaḍagalli. The title Noḷambādhirāja mentioned in the Mōrigeri record as held by the chief Trailōkyamalla Nanni-Noḷamba-Pallava-Permānaḍi makes the interpretation of No. 232 of 1913 in my last *Annual Report* (page 87), which I then gave very unlikely. The installation therein referred to must be that of the chief and not of king Trailōkyamalla Sōmēśvara I though it is strange that the dates coincide in all details. According to No. 523 a subordinate chief of Trailōkyamalla Nanni-Noḷamba was Barmadēva of the Nāga race (*phaṇīndra-kula*) who in Śaka 974 (= A.D. 1052–53) sanctioned a grant of land for the repair of a tank at Toṇakalu (*i.e.* the modern Taḷakallu).

Sōmēśvara I.

It is interesting to learn from the Mōrigeri epigraph (No. 441 of appendix B) that the donation was made to certain Śaiva priests of the Kōgaḷi pontificate who are stated to have belonged to the Lakuḷīśa-[Pāśupata] sect and to the school of Siṁha-Parshe (*parshad*). The Lakuḷīśa-Pāśupatas were also called Kāḷāmukhas and these together with the school Siṁha-Parshad are mentioned in an Eastern Chāḷukya grant of Amma II noticed in the sequel. Another school of the same sect, perhaps of later origin, was Śakti-Parshe (*parshad*) to which belonged Mūvarakōṇeya-santati of the Parvat-āmnāya, whose teachers had a strong seat at Baḷagāmi (*Ep. Ind.* Vol. V. pp. 221 ff.) In my last year's report (p. 87, paragraph 12) I have referred to other teachers of this same sect who were highly learned. An inscription of Vikramāditya VI (No. 527 of appendix B) refers to the teachers Maleyāḷa-Paṇḍita, Jñānēśvara-Paṇḍita and Sōmēśvara-Paṇḍita and [Ban]tarāsi-Paṇḍita of this same lineage. Another (No. 524 of 1914) mentions Vāmadēva-Paṇḍita the pupil of Kaḷēśvara-Paṇḍita. The imprecations at the end of No. 443 show the strict religious rigour which the teachers of this early Śaiva sect observed in the matter of discipline. It is stated that 'of those who enjoy the fruits of this charity given both to gods and ascetics, the latter must punish the wicked, if there be any, in their congregation and drive them out of the monastery. This monastery will always be a place for ascetics who follow strict discipline (*nishṭhā*); such ascetics as go astray giving up their *brahmacharya* (celibacy) must be expelled by the ruling king, the chief officer and the twelve great men of Mōriṅgēri and replaced by better teachers of the same school.'

Lakuḷīśa-Pāśupata or Kāḷāmukha Śaiva teachers of the Siṁha-Parshad and Śakti-Parshad schools.

Records Nos. 441 and 443 of Mōrigeri supply us with the names of two feudatory chiefs of Sōmēśvara I, *viz.*, *Patihita-Garuḍa* Sōvimayya and Sāmanta-Garuḍa the latter having as his dependents Chaṭṭarasa of Ujjani and the Kaḍamba chief Ghaṭṭiyarasa of Banavāsi (see also No. 456 of appendix B). Sōvimayya is perhaps identical with the *Mahāmaṇḍalēśvara* Sōyimarasa of the Kādambas of Hāṅgal mentioned on page 439 of Dr. Fleet's *Kanarese Dynasties*.

Feudatory chiefs of Sōmēśvara I.

Two damaged records (Nos. 475 and 442 of appendix B) of Bhuvanaikamalla Sōmēśvara II dated in Śaka 996 (= A.D. 1074–75), and of Vishṇuvardhana-Vijayāditya dated in Śaka 987 (= A.D. 1064–65), the first and the last sons of Sōmēśvara I, have also been found. The latter of these, *viz.*, No. 442 says that at the time of the donation recorded in the inscription the prince was on his way to the southern region.

Bhuvanaikamalla Sōmēśvara II and Vishṇuvardhana Vijayāditya.

7. Eight inscriptions of Tribhuvanamalla Vikramāditya VI are included in appendix B. One of these No. 494 of 1914, whose date is lost, mentions him as governing the provinces Gaṅgavāḍi 96,000, Banavāse 12,000 and Noḷambavāḍi 32,000 while yet he was a prince ruling under his father Traiḷōkyamalla-Āhavamalla (Sōmēśvara I), who was 'a lion to the mad elephant *viz.*, the Chōḷa king.' Vikramāditya himself surnamed Gaṅga-Permāḍi (also in No. 501) is described as the younger brother of Sōma (*i.e.* Sōmēśvara II), a Rāma on the battle-field and a terror to the Chōḷas, Gauḷas, Barbaras, Andhras, Māḷavas and Gūrjaras. Consequently Gaṅga-Permāḍi mentioned in an Aṇṇigere record and referred to by Dr. Fleet on page 441 of his *Kanarese Dynasties* must evidently be prince Vikramāditya VI.

Vikramāditya VI.

One of the feudatory chiefs of Vikramāditya VI appears from No. 527 to be the *Mahāmaṇḍalēśvara* Gaṅgarasa, son of the *Mahāsāmanta* Chāvuṇḍarasa, who was ruling the districts Māsavāḍi 140 and Poḷalgunde, collecting the tax called (*aṅka-gadyāṇa*) from the whole of the seven and a half lakh country and the *daśavanda* (tax) on the estate of the chiefs (?) (*aṅka*) attached to the emperor's palace. Another well-known subordinate was Tribhuvanamalla-Pāṇḍya of the Yādava family, who held the same titles as Tribhuvanamalla Rāya-Pāṇḍya mentioned on page 87 of the *Annual Report* for 1913–14. No. 497 of appendix B which bears the date Śaka 772 but refers to the much later reign of Vikramāditya VI mentions the *Mahāmaṇḍalēśvara* Māhēndra who like Tribhuvanamalla-Pāṇḍya was also 'the chief of Kāñchīpura and a member of the Yadu race.' As a crown prince Tribhuvanamalla Vikramāditya VI seems to have had another subordinate called Dēmarasa who was entitled *Jayadaṅkakāra*. From the much mutilated inscription No. 501 (from Śivapāda), which is dated during the reign of Jagadēkamalla Jayasiṁha II, we learn that a son of Rāya-Pāṇḍya was a subordinate of prince Chāḷukya Vikramāditya Gaṅga-Permāḍidēva (*i.e.* Vikramāditya VI). Perhaps this unnamed son of Rāya-Pāṇḍya of the Śivapāda inscription, was Tribhuvanamalla-Pāṇḍya, mentioned above.

His subordinates.

8. Three records belong to the reign of Perma-Jagadēkamalla II and mention his Pāṇḍya feudatories Vīra-Pāṇḍya and Vijaya-Pāṇḍya who were the sons of Rāya-Pāṇḍya. These appear to have ruled as independent chiefs subsequent to the reign of Perma-Jagadēkamalla II. No. 496 of 1914 which is dated in Śaka 1081 [= A.D. 1158–59) *i.e.* ten years after the latest date given for Jagadēkamalla II by Dr. Fleet (*Kanarese Dynasties*, p. 459) registers that a certain Vikramāditya, the maternal uncle of Vīra-Pāṇḍya, made a grant. The genealogy of the Chāḷukyas with which this record begins stops with the mention of Perma-[Jagadēkamalla II] and does not mention the Western Chāḷukya king Taila III into whose reign the date of the record falls. Consequently Vīra-Pāṇḍya, it may be presumed, must have had some independent status already during the reign of Taila III. His brother Vijaya-Pāṇḍya to whom belongs the inscription No. 478 of 1914 from Holal was for some time the subordinate of the Kalachurya usurper Bijjaṇa and of the Western Chāḷukya king Taila III (*Kanarese Dynasties*, pp. 460 and 463). Subsequently, however, he also appears to have become quite independent of Chāḷukyan suzerainty ; for, in the record quoted above it is stated that he, in the year Śaka 1100 (= A.D. 1177–78), the period between the close of the reign of Taila III and the beginning of that of Sōmēśvara IV, made a grant of a portion of the *hejjuṅka* (tax) on areca-nuts to the temple of Gaurīśvara at Gaṇḍarāditya-Holal (called Gaṇḍarāditya-chaturvēdimaṅgalam in No. 475), at the request of the chief minister Śaṁkara-Daṇḍanāyaka. It is interesting to learn from the record that Vijaya-Pāṇḍya conquered the seven Koṅkaṇas with ease, placed his fish-banner on the Golden mountain and held other titles usually found mentioned in connection with the Pāṇḍya kings of the Tamil country.

Perma-Jagadēkamalla II and his subordinates Vīra-Pāṇḍya and Vijaya-Pāṇḍya.

9. No. 458 of appendix B from Sōgi which is stated to belong to the reign of Tribhuvanamalladēva has apparently to be assigned to Tribhuvanamalla Sōmēśvara IV, the last king mentioned in Dr. Fleet's genealogical table of the Western Chāḷukyas of Kalyāṇi. The record mentions the *Mahāmaṇḍalēśvara* Barmadēvarasa who was 'a venomous serpent to the strong hill

Sōmēśvara IV and his subordinate Barmadēvarasa.

fortresses of the Hoysaḷas, a thunder-bolt to the chiefs of Toṇḍa and the right arm of king Tribhuvanamalla'. This chief may be identified with Brahma who played a very prominent part in restoring the Chāḷukya sovereignty to Sōmēśvara IV. It is difficult, however, to explain how the chiefs of Toṇḍa came into contact with him.

An interesting record from Hoḷal which deserves to be noticed is the label cut on the capital of a finely carved pillar in the Amṛitēśvara temple. It is called in the inscription a *Śrīkāra*-pillar. Speaking of the sculptor who made it, the record says that he, Bammōja, the pupil of Paḍōja of Sōge was a 'Viśvakarma, *i.e.* the architect of the gods, in this Kali-age; the master of the sixty-four arts and sciences; the clever builder of the sixty-four varieties of mansions and the architect who had invented(?) the four types of buildings, *viz.*, *Nāgara*, *Kaḷiṅga*, *Drāviḍa*, and *Vēsara*.' An earlier sculptor of about the 9th century A.D., of whom we hear from an inscription on a pedestal at Kōgaḷi, was a grand-son of Śivananni. It is stated that he made the imgage of the Sun (*divasakara*) of which the stone in question was evidently the pedestal. An image of Vīrabhadra now stands on the pedestal; and it is not possible to explain how this came to be there, except on the supposition that the original figure of the Sun-god has been removed and the pedestal used for Vīrabhadra. An apparent act of vandalism, recorded in No. 491 of 1914, registers the building of a *maṇḍapa* in front of the Hanumān temple, by using the stones of a *Jaina-basti* which was in ruins.

Two sculptors mentioned in the Bellary inscriptions.

Eastern Chalukyas.

10. The two eastern Chāḷukya copper-plate grants (Nos. 2 and 3 of appendix A) sent to me for examination and remarks by the Collector of Guntur were unearthed while digging for *paṭṭi* earth on private sites in the village of Peravali. They have been obtained with the kind consent of the finders for being deposited in the Madras Museum as soon as the inscriptions on them are published. One of these (No. 3) is a rare record of the time of Vishṇuvardhana III, the son of Maṅgi-Mahārāja and the grandson of Vishṇuvardhana II. It is, however, written in the most corrupt style, and records the grant of the village of Māviṇṭhipaḷḷi in Vēṅgi-nāḍu (*vishaya*), to a Brāhmaṇa resident of the village Peruvali. This latter place is undoubtedly identical with Peravali where the plates were unearthed.

Vishṇuvardhana III.

The other grant (No. 2) which is not dated, belongs to the time of a certain *Sarvalōkāśraya* Vishṇuvardhana, son of Vijayāditya-Mahārāja and grandson of *Sarvalōkāśraya* Vishṇuvardhana-Mahārāja. The eulogistic phrases introducing these three kings have not been traced elsewhere, though occasionally a few words may be found to correspond in allied copper-plates. The characters are akin more to the 'Ahadanakaram' plates published on p. 185 ff, of *Ind. Ant.* Vol. XIII, than to the characters of No. 6 of appendix A in my last year's report, which I tentatively attributed to Vishṇuvardhana V. The title *Sarvalōkāśraya* and the *biruda* Vishamasiddhi which occur in line 17 of our inscription point, however, to the king being Vishṇuvardhana, V who ascended the throne in A.D. 843 (*Ind. Ant.* Vol. XX, p. 102).

Vishṇuvardhana V.

11. Another Eastern Chāḷukya inscription examined during the year is one of Amma II. (A.D. 945–970). It was secured for me by the Rev. Isaac Cannady of Sattenapalle, Guntur district. The record is written on four plates. From the incomplete text it looks as if the writing must have been continued on a fifth plate which is now missing. The ring with seal which held the plates together has not been traced. The genealogy of the Chāḷukya kings given in this record corresponds to what we find elsewhere in the Paḍaṅkalūru, Maliyapūṇḍi and the Vaṇḍram plates. A curious mistake, however, has been committed in giving the date of the accession of Amma II, by the numerical words *nabha-vasu-vasu* (*i.e.* 880) instead of the usual *giri-rasa-vasu* (*i.e.* 867) found in all the other grants of Ammarāja. Perhaps the actual date of our grant was Śaka 880. It registers a gift made to a Śiva temple at

Amma II.

Vijayavāṭa (Bezwada) known by the name Samastabhuvanāśraya which had been built by Vijayāditya Narēndramṛigarāja (A.D. 799 to 843), the famous victor of 108 battles and the builder of 108 Śiva temples. Of greater interest is the mention of a number of Śaiva teachers of the Kāḷāmukha sect and the Siṁha-*parshad* who are stated to have had their important seats in old temples like Amaravaṭēśvara (*i.e.* Amarāvatī?) and others. It is stated that the original founders of the sect such as Lakuḷīśa were incarnations of Rudra (Śiva) himself and were born out of their own free will in each millennium. The first teacher mentioned in the lineage of Lakuḷīśa is Lakaśipu-Paśupati. Other following names are distinguished by the ending *rāśi* or *paṇḍita* which as Dr. Bhandarkar notices, was a characteristic name-ending of the teachers who belonged to the Pāśupata or Kāḷāmukha school; (*Vaishnavism*, p. 120). The Kāḷāmukha teacher contemporaneous with Amma II was Vidyēśvara who was also the author of the grant under review. Kulōttuṅga III (below, paragraph 27) is known to have constructed the Airāvatēśvara temple at Dārāśuram. Sculptured scenes from the lines of Śaiva devotees and images of a large number of Śaivite gods and goddesses form some of its special features (*Annual Report* for 1907–08, Part II, paragraph 66). A frieze consisting of miniature figures of 108 Śaiva-Āchāryas with labels cut above them, was discovered during this year on the north wall of the verandah running round the central shrine of the Airāvatēśvara temple. The labels supply the proper names of these teachers and their clerical titles. All the titles end in Śiva and indicate their intimate connection with the Pāśupata sect. It may be noted that the Liṅgāyatas are other wise called *Śaivāchāraṇavara* in the Mysore country.

Śaiva teachers of the Kāḷāmukha sect.

THE CHOLAS.

12. Of the Śaiva sacred places mentioned in the Tamil scripture *Dēvāram* the following were examined during the year under review:—(1) Tiruveṟumbūr (Tiruveṟumbiyūr), (2) Ratnagiri (Tiruvāṭpōkki), (3) Tiruvaigāvūr, (4) Tiruchchuḷi (Tiruchchuḷiyal), (5) Tiruvāḍāṉai, (6) Tiruppanandāḷ, (7) Tirumaṇañjēri and (8) Śrīśailam (Parvatam). And of the Vaishṇava places likewise mentioned in the Tamil Vaishṇava scripture *Nālāyiraprabandham*, Ahōbalam (Śiṅgavēḷkuṉṟam) has been visited. Before giving an account of the Chōḷa, Pāṇḍya and Vijayanagara records copied at these places it may be interesting to say something about Śrīśailam and Ahōbalam in the Kurnool district which are not so often frequented as the other Śaiva and Vaishṇava places of the South but are, nevertheless, considered highly important.

13. The antiquities of Śrīśailam, which is embedded in the inaccessible forests of the Nallamalai hills, been attractive both to the earnest archæologist and the pious pilgrim equally. From very early times Śrīśailam has been supposed to be a place of great sanctity and importance for the Śaivas. The temple with its picturesque shrines surmounted by turrets which remind us of later Pallava architecture, its array of sacred nandi-bulls, massive pillars, carved door-ways and the sculptured *prākāra* wall, is surrounded by a wild tract of country in which traces may still be seen of subordinate minor temples, *maṭhas* and residential houses for several miles around. The sanctity of the place has been referred to a remote puranic period, its name being mentioned even in the *Mahābhārata*. The æsthetic sense of religious fervour peculiar to Hindu mind, carries the history further back even to bygone millenniums (*yugas*). In the Kaliyuga, however, the age in which we live, the story, as related in the *sthalamāhātmya* of the place, says that the princess Chandravatī, a daughter of the Gupta king Chandragupta conceived a passion for the god on the Śrīśaila hill and began offering everyday a garland of jasamine (*mallikā*) flowers to him and eventually married him. It is not difficult to see that even the myth, as it goes, has its historical significance in the mention of Chandragupta, the Maurya king of Magadha. Evidently it looks as if the origin of the place therefore has to be traced back to a few centuries before the Christian era, relying of course on the myths embodied in the *sthalamāhātmya*, which, it may be noted incidentally, is also partly repeated in detail in one of the stone records of the 16th century A.D (No. 16 of appendix C). Again, it is worth mentioning

Śrīśailam.

that on the occasion of each religious observance, while repeating the astronomical advance of time and the specification of the position of the observer in what is known as the *saṅkalpa*, every *Smārta* Hindu of the Telugu districts generally specifies his place with reference to the mountain Śrīśaila This may be purely due to the geographical situation of the hill almost in the centre of the Telugu country; but still the custom clearly indicates the importance and religious sanctity which people attach to Śrīśailam. Dr. Burgess writing on the identity of a *Saṅghārāma* mentioned by Hiuen Tsiang as established on the top of the Po-lo-mo-lo-ki-li by king So-to-pho-ho, for the Buddhist ascetic Nāgārjuna says that this "Nāgārjuna summoned Bhikshus or devotees to reside in it and stored it with copies of all the canonical books and their commentaries." He adds: "As the Tibetan books say that he Nāgārjuna died at the monastery of Dpyal-gyi-ri or Śrī-Parvata mountain they doubtless refer to the same place." Nāgārjuna flourished about the first century of the Christian era and his connection with Śrīśaila as stated in Tibetan books must, therefore, be presumed, to establish for it, already, at that early period, a reputation as a place suited for monasteries and ascetics. The early Kadamba king Mayūravarman of about the 6th century A.D. is stated to have 'occupied the inaccessible forest stretching to the gates of Śrī-Parvata (Śrīśailam).' The place is also commemorated in the *Dēvāram* which is attributed to about the 7th and 8th centuries of our era. In the 12th century, a subordinate of the then ruling Hoysaḷa king sent for *liṅga*-stones from the bed of the Pātāḷagaṅgā river at Śrīśailam, in order to establish them in shrines built for the memory of his parents. Even to-day the Liṅgāyata Śaivas wear on their body *liṅga-stones* secured from the Pātāḷagaṅgā, preserving them in cloth or in a casket made of wood or some precious metal. Thus the early history of Śrīśaila may apparently have to be traced to a period earlier than that even of the Mahāyāna School of Buddhism known to have been founded by Nāgārjuna. The Brahmanical faiths of the Hindus soon succeeded in securing a hold on the place and to have counted it among one of the *Siddhakshētras* with an important seat for Śakti under the name Mādhavī (later on called Bhramarāmbā). From the epigraphs of the temple examined, it appears as if the Brāhmaṇas and the orthodox Saiva priests called *Jaṅgams*, venerated equally the self-born *liṅga* of Mallikārjuna calling it *liṅga-chakravarti i.e.* the emperor among *liṅgas*. The *Jaṅgams* had five of their important monasteries and pontifical seats on the hill, the most prominent of which was apparently the Vīraśaiva-Siddha-Bhikshāvṛitti-*maṭha* often mentioned in inscriptions.

Its connection with the Buddhist ascetic Nāgārjuna.

14. This exceedingly interesting place, during the period of the festivities in the temple, celebrated separately for the god and goddess and lasting from February to almost the end of May in each year, is under the management of the Brahman pontiff Śaṁkarāchāryasvāmin of the Pushpagiri-*maṭha* in the Cuddapah district. On other days of the year the management is left to a Śaiva mendicant who permanently resides on the hill in the Ghaṇṭā-*maṭha* monastery which is about two or three furlongs on the north side of the temple. The worship of the *liṅga* is performed throughout the year by a *Jaṅgam* appointed by the Pushpagiri-*maṭha*. The aboriginal Cheñchus of the Nallamalai forests, have a free permit to go into the holy of the holies, to drag the car of the god and to do all other minor services within the temple. Their devotion to the diety has been so characteristic that in popular language the god Mallikārjuna is known as Cheñchu-Mallayya. On Śivarātri and such other days of great religious sanctity when thousands of people meet to bathe in the Pātāḷagaṅgā (Kṛishṇā) river at the foot of the hill and to worship the good Mallikārjuna at its top, they do so independently of the *Jaṅgam* priest, by directly entering the *sanctum sanctorum*. Caste, creed and sex do not prohibit any one, provided he or she is a Hindu, to pour the water of the Pātāḷagaṅgā over Mallikārjuna, place flowers on him and sing his glory. Such catholic form of worship is known only in Benares and other sacred places of the north. The festivities of the god are quite mild when compared with those of the fear some goddess Bhramarāmbikā. It is stated that on this occasion thousands of goats and buffaloes are sacrificed to appease the blood-thirsty goddess.

Management and festivals.

15. The epigraphs secured in the temple number 43 and range in date from the time of the Kākatīya king Pratāparudradēva of the 14th century A.D. to the time of the Vijayanagara king Rāmadēva IV of the Karṇāṭa dynasty (17th century A.D.).

Epigraphs.

The earliest (Nos. 36 and 41 of appendix C) refer to an enquiry into the temple management which at this period, *i.e.* the beginning of the 14th century, was evidently vested in Īśvara-Śivāchārya, the Śaiva pontiff of Arasi-*maṭha* and a few other executive officers. Incidentally, a list is given of nó less than 70 villages which had been granted to the temple by kings, chiefs and devotees, in different parts of the Telugu country. The only Reḍḍi record (No. 20 of appendix C) which comes next in chronological order belongs to the time of *Jaganobbaganḍa* Anna-Vēma Reḍḍi and registers that he constructed a *maṇḍapa* for the temple in which the inscribed pillar now stands and called it Vīrā(?) (Vīra) śirō-*maṇḍapa*. The inscription states: "How wonderful it is that here, in this *maṇḍapa*, hosts of Koṅga-vīras, highly excited under religious fervour, cut off their heads and tongues as (votive) offerings (to god) and attain instantaneously a brilliant body of blessed limbs. The next moment they shine with three eyes, ten arms, five faces and five tongues and become (in this way) the eight-bodied (Śiva) himself." This is a clear reference to human sacrifices of the 14th century A.D. (*vide* Epigraphical Report for 1909, p. 120).

Three inscribed pillars on the way to Pātāḷagaṅgā which are engraved in Nāgarī, Grantha and Telugu, record that a Kadamba princess named Viṭṭhalāmbā, under orders given to her by god Mallikārjuna in a dream, constructed steps to that river at about the end of the 14th century A.D. This meritorious act which is always claimed by the Reḍḍi king Vēma-Reḍḍi who lived in the first quarter of that century, has perhaps to be understood as an improvement made by Viṭṭhalāmbā to the original gift of Vēma-Reḍḍi.

16. The Mukha-*maṇḍapa* of the temple with its three fine porches, door-ways and massive pillars, was constructed by king Harihara II of the Vijayanagara dynasty in Śaka 1326 (= A.D. 1404 — 05) (No. 11 of appendix C). King Prauḍhadēva-Mahārāya of the same dynasty accompanied by his sister and some maid servants, also appears from Nos. 22 and 25, to have visited the temple. Two chiefs of the Sāḷuva race—a family which for a time usurped the Vijayanagara throne at the end of the 15th century A.D.—built tanks on the Śrīśaila mountain and presented them to the temple. Other Vijayanagara kings were not less devoted to Mallikārjuna. The homage paid by Vīra-Narasiṅgarāya-Mahārāya, the elder brother of the famous king Kṛishṇarāya is commemorated by an epigraph cut close to the *liṅga* of Mallikārjuna in the central shrine. Kṛishṇarāya himself after his victorious compaign in the east, visited Śrī-Parvata, had rows of *maṇḍapas* constructed on either side of the Car Street, presented villages to the temple and remitted tolls on horses, pack bullocks, asses and head-loads. His subordinate Chandraśēkharayya who was appointed to rule over the Śrīśaila-rājya which was evidently an administrative circle in the time of Kṛishṇarāya, presented golden images of Nandi and Bhṛiṅgī, a golden bugle and a silver pedestal to the *liṅga* which he had set up on the north side of the Mallikārjuna shrine. About this same time a certain chief Sānta-Liṅga, evidently of the Vīra-Śaiva creed, whose father had covered with gold-plate the figures of Nandi and Bhṛiṅgī on the roof of the mukha-*maṇḍapa*, got a car made for the car festival in the temple and had a channel of water dug for the use of 'the people from different countries who came to see Srīśaila' (No. 16 of appendix C). He is reputed as having cut off the heads of the Śvētāmbara (*Jainas*) and bestowed *agrahāra* villages on *Jaṅgama*-Brāhmaṇas and is stated to have covered with brilliant gold the eaves of the mukha-*maṇḍapa*, to have renovated the high *gōpuras* on the east and south sides of the *prākāra* wall and to have granted many ornaments and vessels to the god and villages to the *mahājanas* who resided on the Śrīśaila hill. The beautiful stone images of Bhṛiṅgi-nātha and Vīrabhadra in the court-yard of the temple and the picturesque *bali-pīṭha* on the north side of the same (*vide* Nos. 357 and 361 of appendix D) were the gifts of a merchant (*Śeṭṭi*) of Rājamahēndrāvaram (*i.e.* Rajahmundry). The community of merchants too that usually gathered on the hill during festive occasions agreed among themselves to make a communal gift to the temple of certain fixed tolls on the goods in which they traded. Gifts of tanks, lands

and flower-gardens made to the Mallikārjuna temple, were mostly situated in Siddāpura which is identical with the ruined village of that name near Nāgalūṭi at the foot of the Śrīśaila hill (Sewell's *Lists of Antiquities*, Vol. I., p. 90).

17. Unlike Śrīśailam, the Vaishṇavite place Ahōbalam which is of equally great sanctity to all Hindus, is not situated in the inaccessible interior of the Nallamalai hills. The lower or Diguva-(sometimes also called Chinna-) Ahōbalam is at the foot of the hills and one has only to walk six to seven miles of almost plain ground in thick jungle, to reach the upper, Eguva- or Pedda-Ahōbalam. The latter which appears to be the more important and the earlier of the two is situated in the rocky bed of a stream and is surrounded by a number of shrines (now only dilapidated *maṇḍapas*) dispersed at inaccessible heights of the peak.

Ahōbalam.

The name Ahōbalam appears to be one of very late origin. Śiṅgavēḷkuṉṟam commemorated by the songs of Tirumaṅgai-Āḻvār, who lived about the 8th century A.D., is believed to be identical with Ahōbalam. How the identity has to be established it is not possible to say. The fanciful explanation of the *Sthalamāhātmya* derives it from the exclamatory Sanskṛit phrase *ahō balam* 'lo! the strength' said in connection with the extraordinary energy of the man-lion incarnation of the god displayed in killing the giant Hiraṇyakaśipu. The name must have been invented and come much into use in or about the 15th century A.D. Some of the Reḍḍi chiefs of that period were called after the temple at Ahōbalam to which they became devoted. It was very popular in the 16th century A.D. being often seen in the names of kings and queens of the second Vijayanagara dynasty and their successors. The forms Ōbaḷa, Vōbuḷa and Aubhaḷa are the vernacular corruptions of Ahōbala.

The temple at Diguva-Ahōbalam is the bigger of the two and certainly also the more interesting from the architectural point of view. Fergusson has spoken in highly appreciative terms of the bold plan and design of the unfinished Raṅga-*maṇḍapa* in front of the temple. The *Kañchu-gumbham* which is the interior *gōpura* of the temple so called, the *Jayastambha* and the huge monolithic pillar in the outer courtyard near the first entrance into the temple are other objects that cannot miss the observer's eye. As in the upper Ahōbalam so in the lower are found, embedded in the surrounding forest-reserves, a large number of four-pillared, eight-pillared, and sixteen-pillared *maṇḍapas*, square tanks and subordinate shrines—all in a more or less advanced state of decay—dedicated to some form or other of the Man-lion incarnation (Narasiṁha) of Vishṇu. A curious story in connection with Ahōbalam which bears comparison with the Cheñchu influence already referred to in the Mallikārjuna temple on Śrīśailam, is the supposed marriage of god Narasiṁha with a Cheñchu woman of the Nallamalai forest. The event is quite seriously taken by the pious devotees of the temple and it is the theme of the Sanskrit drama *Vāsantikāpariṇaya* written by Vaṁ Śaṭhagōpa Jiyyamgar, a pupil of Parāṅkuśa and the seventh teacher on the *gādi* of the Ahōbala-maṭha, mentioned in the next paragraph. Images of Lakshmī, the divine consort of Narasiṁha and his Cheñchu wife Cheñchu-Lakshmī or Cheñchu-Tāyār are not only simultaneously figured on the pillars of the Raṅga-*maṇḍapa* of the temple but also metallic idols of them are worshipped in the central shrine.

18. The thirty stone inscriptions copied at the two Ahōbalams belong to the Vijayanagara period following that of Kṛishṇadēvarāya and deal entirely with provision made for offerings to the god when he used to be carried out in processions and be installed in special pavilions (*maṇḍapa*) to receive due honours there, in the name and for the merit of the particular donor. Construction of tanks and feeding-houses and the planting of groves and gardens are also sometimes referred to. Prominence is given in all these recorded donations to Saṭhāri or Parāṅkuśa Vaṁ-Śaṭhagōpa Jiyyaṅgāru, to the trustees (*sthānikas*) of the Ahōbalam temple and to the representative of the ruling king, as members perhaps of a managing committee who received the charities made in favour of the temple and bound themselves to have the stipulations of the donors completely carried out. Śaṭhāri Vam-Śaṭhagōpa Jiyyangar of the managing members was evidently the namesake of another Vaṁ-Śaṭhagōpa Jiyyaṅgār, who was the seventh in descent from still another teacher of the same name and the direct pupil of Parāṅkuśamuni respected by king Mukundadēva (of

Kaliṅga) for having set up (in his kingdom) the image of Purushōttama-Āḻvār and for having thereby established the Rāmānuja creed (in the Telugu country). The earliest Vaṁ-Śaṭhagōpa, to whom the Śrī-Vaishṇavas even today pay high homage was the founder of the Ahōbala-*maṭha*—one of the influential pontificates of the Śrī-Vaishṇava community. He is believed to have received his initiation direct from the god Narasiṁha himself. In the list of the Jiyyangars of the Ahōbala-maṭha kindly sent to me by Mr. T. Rājagopalacharya, occur many teachers of the name or of the surname Śaṭhagōpa. The first was distinguished as Ādi-Vaṇ Saṭhagōpa. Seventh from him was a Śaṭhagōpa who was the direct disciple of Parāṅkuśa. The fourth from this Śaṭhagōpa was still another of the same name who might possibly correspond to the Saṭhagōpa of our record. The lists, however, give a different date for him and say that he occupied the seat between A.D. 1542 and 1559, *i.e.*, about 30 years prior to the period indicated by the inscription which mentions him. The *maṭha* is no longer located in the temple of Ahōbalam where originally it must have been situated, nor are the charities specified in the inscriptions conducted, on a scale, commensurate with that of old traditions. The most interesting record of the temple is engraved on a slab standing outside the *Kañchu-gumbha* entrance. It is dated in Śaka 1506 during the reign of the Karṇāṭa king Raṅga II and registers certain stirring political events that happened at the time. In the cyclic year Bahudhānya preceding Śaka 1506, *i.e.*, in Śaka 1501 (= A.D. 1578–79) it is stated that a certain Vibhurāmu in alliance with Haṇḍēvāru devasted the surrounding country, reached Ahōbalam and completely ruined it. Mr. Gopalakrishnamah Chetty in his *Manual* of the Kurnool district (1886) says that a Haṇḍe chief whose seat was at Anantapur, plundered the Ahōbalam temple on his way to Nandyal which was his *jaghir*. The Haṇḍe chiefs were *Vīra-Śaivas* and it is easy to understand with what spirit they joined hands with Muhammadans in plundering the Vaishṇava shrine of Ahōbalam and reducing it to ruins. About 5 or 6 years after it fell into their possession Vaṁ-Śaṭhagōpa-Jiyyaṅgāru mentioned above, approached the king and appealed to him to expel the occupying Turushkas (Muhammadans), recover the country from them and reconsecrate the sacred place. Thus commanded by the teacher the king began making the necessary military preparations to meet the Muhammadans on the battle-field in person. At the interference of the teacher, however, he issued orders to his chief Koṇḍrāja-Veṅkaṭrāja-Tirumalrāja who proceeding with the teacher and a big army to Ahōbalam, defeated the Haṇḍe chiefs and others who were the allies of Vibhurāmu, acquired the surrounding country, repaired the temple, established the teacher (Vaṁ-Śaṭhagōpa) at Ahōbalam and made the place twice as flourishing as it used to be before the Muhammadan occupation. In gratitude for the great help rendered by the chief the teacher bestowed on him and the members of his family certain privileges of honour to be enjoyed by them on all festive occasions in the temple of Ahōbalam. The *Jayastambha* which people still believe to be the pillar of victory set up on this historic occasion by either Vaṁ-Saṭhagōpa Jiyyaṅgāru himself or by the victorious chief Tirumalrāja is the usual *Garuḍa-stambha*, erected, by the chief Sūrappa Ōbuḷayyadēva-Mahārāja. This fact is recorded in an inscription running round the base of its platform (No. 76 of appendix C.). The king Vibhurāmu mentioned in the inscription (No. 70 of appendix C.) must be Ibrahīm Qootb Shāh II of Gōlkoṇḍa; but the invasion by him of the country round Ahōbalam and the occupation of the temple are not recorded in the account of his reign given by Briggs in his translation of Ferishta (Vol. III, appendix, p. 339 ff.). The fact, nevertheless, is very interesting since it accounts for the ruined appearance that meets with the eye of the observer all round. The chief Veṅkaṭrāju-Tirumalrāju, who thus re-established the temple and the *maṭha* at Ahōbalam appears also to have been placed in charge of the villages belonging to the temple and permitted to collect a fee for their '*kāvali*' or 'protection.' This fee which amounted to 80 *varāhans* he is stated to have presented to the temple for maintaining certain services therein (No. 71 of 1915).

It has been stated in inscriptions that the rich donations of the Vijayanagara emperor Kṛishṇarāya extended also to Ahōbalam. We learn from No. 64 of appendix C that on the way to his victorious campaign against Kaliṅga the king visited Ahōbalam and presented to the god a necklace with a pendant set with diamonds and an emerald, wristlets set with rubies, a golden plate and 1,000 pieces of gold. The *Kañchugumbha* of the temple, of which only the lowermost storey now remains,

appears in its original state to have been mounted by seven pinnacles gilt with gold-plate, the gift of a body of merchants of Āravīḍu during the reign of the Karṇāṭa king Vīra-Veṅkaṭapatirāya. We are told in No. 73 of appendix C that Parāṅkuśa Vaṁ-Śaṭhagōpa Jiyyaṅgāru himself made a gift for providing offerings to the god during the garden festival held near the square tank constructed by him on the way to Bhārgavam. The only tank that answers to this description is the so-called Lañja-Kōnēru which lies on the way to Bhārgavam, a natural spring two miles north-east of Diguva-Ahōbalam.

19. Upper Ahōbalam is referred to in inscriptions as *Nidhi* or *Nagari*. The god there who is supposed to be self-born (*svayambhu*) is represented by a figure of the ten-armed Narasiṁha standing in a natural cleft or cavern of the rock and tearing open the bowels of the giant Hiraṇyakaśipu. This form of Narasiṁha might properly be designated Ugra-Narasiṁha as contrasted with Lakshmī-Narasiṁha (sometimes called Prahlāda-varada in inscriptions) of the lower Ahōbalam. During 16 specified days in the year the god on the hill (always referred to in inscriptions as Ahōbalēśvara) was brought in procession to Lower Ahōbalam and taken back. The earliest of the epigraphical records in the two Ahōbalams is No. 84 of appendix C which belongs to the time of the Reḍḍi king Kāṭama-Reḍḍi Vēmā-Reḍḍi of whom more will be found in the sequel. It belongs to the early part of the 15th century A.D. and registers the gift of the village Kaluvachēru to the god Ahōbalēśvara for the merit of the donor's master and brother-in-law Komaragiri-Reḍḍi. One peculiar aspect of Upper Ahōbalam, which may have been true also of Lower Ahōbalam, is the shrine of Śiva-*liṅga* consecrated in the walled-off portion of the natural cavern in which Narasiṁha is worshipped. The Śiva-*liṅga* is not generally cared for; but it is stated that on the *Śivarātri* day which is held sacred to Śiva, a Brahman of the Smārta sect is engaged to worship the *liṅga*. The liberal spirit that thus distinguished the sectarian Vaishṇavas in the early days of their career is now fast dying out and the ruinous factious spirit is gaining the upper hand. One word may be said about the underground cellars in the temple on Upper Ahōbalam and the many huge inscribed copper-plates that are kept there. The dark cellars, naturally, have been the necessary result of levelling up the deep bed of a river over which the temple is built. The copper-plates are of the same type as those found in the Tāḷḷapākamvāri-koṭṭu on the Tirupati hill (*Annual Report* for 1913, Part I, p. 5, para. 5) and actually also belong to that temple and *not* to Ahōbalam; for, the Telugu songs both erotic and philosophical which are recorded on them in the various *rāgas* and *tāḷas* are all addressed to Veṅkaṭēśa or Tiruveṅgaḷanātha by their authors Annamāchārya and his son Tirumalāchārya of Tāḷḷapākam.

20. Thirty inscriptions have been secured of Parakēsarivarman and Rājakēsarivarman whose identity with any of the early Chōḷa kings so far known could not definitely be established in the absence of distinguishing epithets and events. Palæographical evidence shows that some of these may be assigned to a period earlier than that of Parāntaka I. Six of the inscriptions of the time of Rājakēsarivarman mention a chief of Śirudavūr (in Kiḷiyūr-nāḍu), named Vēḷāṉ-Vīranārāyaṇaṉ *alias* Śembiyaṉ Vēdivēḷāṉ, as the builder of the *śrī-vimāna* of the temple of Tiruveṟumbiyūr-Āḻvār on the hill at Tiruveṟumbūr. The *Dēvāram* hymns also refer to this Śiva temple as being situated on the hill at Eṟumbiyūr. In the records of Parāntaka I, found on the central shrine, the temple receives the name Teṉ-Kayilāyam. The shrine must have come into existence earlier than the time of Parāntaka I. Accordingly, some at least of the Rājakēsarivarman records of the Tiruveṟumbūr temple mentioned above, have been presumed to belong to Āditya I the predecessor of Parāntaka I. The astronomical calculations supplied by Mr. Swamikannu Pillai with regard to six of them (Nos. 101, 104, 105, 127, 130 and 133 of appendix B) point also to the same conclusion—a result whose importance for the chronology of the early Chōḷa kings cannot be overrated. Nos. 114 and 119 which mention the name of the temple as Teṉ-Kayilāyam must refer to a different Rājakēsarivarman who came to the throne subsequent to Parāntaka I.

Rājakēsarivarman and Parakēsarivarman.

Temple at Tiruveṟumbūr built during the time of Rājakēsarivarman (Āditya I).

No. 133 of appendix B records the settlement made by the great assembly of Śrīkaṇṭha-chaturvēdimaṅgalam (*i.e.*, Tiruveṟumbūr) by which it was declared that as Tiruveṟumbiyūr-Āḻvār was exempt from the payment of all taxes the assembly shall not henceforth appropriate any belongings of the god. It was further decreed that the company of the person, who insisted upon annexing such belongings or suggested the collection (of taxes), or actually collected them, shall be avoided; and the persons themselves will be classed as village pests (*grāmakaṇṭaka*). The Māhēśvaras of the temple too shall levy fines from those who directed the god's property to be taken away or those who actually took them. This deed of settlement was engraved on the central shrine (*śrī-vimāna*) of the temple by the committee appointed to supervise the affairs of the temple, for the current year.

The village assembly of Tiruveṟumbūr and the temple property which was exempt from taxation.

21. In paragraph 41 of my *Annual Report* for 1908–09 I mentioned that Uḍaiyapirāṭṭiyār Śembiyaṉ-Mādēviyār, mother of Uttama-Chōḷa was particularly fond of building temples. This year's collection contains three records (Nos. 9, 10 and 21 of appendix B) attesting to her munificence. No. 21 of 1914 which comes from Tirumaṇañjēri is dated in the 2nd year of Rājakēsarivarman (Rājarāja I) and records a gift of 14 *vēlis* of land to the Mahādēva of the stone temple at that village. No. 9 which is dated in his 6th year makes mention of Uḍaiyapirāṭṭiyār who stated that under her orders Ārūraṉ Kambaṉ *alias* Tirumaṇañjēri Tirukkaṟṟaḷippichchaṉ, an officer of the temple (*pīḍiliyai-vāri*?), assigned sixteen *kaḻañju* of gold towards certain additional items of expenditure in the temple. The other inscription (No. 10) though it does not mention any king has to be taken along with the above since it registers that Uḍaiyapirāṭṭiyār in company with the administrative officers Kandāḍai-Nambi and Pichchaṉ-Ārūraṉ Kambaṉ who built the stone temple at Tirumaṇañjēri, fixed in grain the fees which every servant of the temple was to receive for the services rendered.

Rājarāja I.

gave birth to Uttama-Chōḷadēva. It is

Endowments of Śembiyaṉ-Mahādēviyār, mother of Uttama-Chōḷadēva, to the temple at Tirumaṇañjēri.

Pichchaṉ-Ārūraṉ Kambaṉ, builder of the temple at Tirumaṇañjēri.

Viḍēlviḍugudēvi-chaturvēdi[maṅgalam] mentioned as situated in Kuṟukkaināḍu and adjoining Tirumaṇañjēri (No. 6 of appendix B) must have been a town named after a queen of Viḍēlviḍugu. Like Mārapiḍigu, Pagāpiḍugu and similar names, Viḍēlviḍugu is a title found mostly in connection with the Pallava kings and their subordinates (*Ep. Ind.*, Vol. XI, p. 156, foot-note 2).

Viḍēlviḍugudēvi-chaturvēdimaṅgalam.

Another record (No. 76 of 1914), dated in the 13th year of Rājarāja I comes from Kāmarasavalli. It relates to the recitation of Taḷavakāra-Sāmavēda during the night preceding the day of the Tiruvādirai festival in the month of Mārgaḻi, before the god started for the sacred bath. The details of recitation specified in the record are very obscure. Each reciter was fed and paid $1\frac{1}{4}$ *kaḻañju* of gold. No. 109 is a very interesting record as it evidently refers to the occasion of a royal tour of inspection in the 27th year of the king. On this occasion Śiṟukuḍaiyār Kāḷi Āditṭaṉ audited the receipts and expenses of the temple at Tiruveṟumbūr.

Recitation of Taḷavakāra-Sāmavēda in the temple at Kāmarasavalli in the time of Rājarāja I.

Royal tour of inspection by Rājarāja I.

In No. 116 of appendix B Ilāḍarāyar Pugaḻvipparagaṇḍaṉ Vīraśōḻaṉ appears as the donor of money to feed a fixed number of Brahmans in the temple on the hill at Tiruveṟumbiyūr. The gift of the same chief to the Jaina temple at Tiruppāṉmalai (Pañchapāṇḍavamalai) in the North Arcot district has been recorded in the Pañchapāṇḍavamalai inscription published in the *Epigraphia Indica*, Volume IV, pp. 136 ff.

Ilāḍarāyaṉ Pugaḻvipparagaṇḍaṉ Vīraśōḻaṉ, a subordinate of Rājarāja I.

22. Of the inscriptions of Rājēndra-Chōḷa I, only two deserve notice. No. 189 of appendix B refers to an instance in which the village assembly of Ratnagiri *alias* Aṟiñjigai-chaturvēdimaṅgalam sold a piece of land which they had acquired, by public auction. This was done after having paid the taxes on it for 15 years on behalf of the original holders who left the place to live elsewhere without arranging to pay the accumulated dues on the land. No. 65 of 1914 copied at Kāmarasavalli registers a gift of land to Śākkaimārāyaṉ Vikrama-Chōḷa for giving three performances of a dance (*śākkai-kūttu*) on the day of the festival Mārgaḻi-Tiruvādirai and three on the day of Vaiyāśi-Tiruvādirai, in the presence of the god Tirukkārkōṭīśvaram-Uḍaiyār. No. 253 of appendix B which is dated in the 14th year of Vikrama-Chōḷa records a similar gift of land to a lady Ēḻunāṭṭu-naṅgai for giving nine performances of dancing (*kūttu*) before the god at Tiruveṅgavāśal. In *South-Indian Inscriptions*, Vol. II, page 306, it has been pointed out that Rājarāja I instituted the representation on the stage of a drama entitled Rājarājēśvarī-*nāṭaka*. It is not impossible that the dances above referred to may have also been stage representations.

Rājēndra-Chōḷadēva I.

Gift of land for performing dances (*kūttu*).

23. In paragraph 19 of my last *Annual Report* reference was made to the misappropriation of temple jewels and the punishment of the culprits by compulsory sale of their hereditary rights in the temple. A similar event is recorded in an inscription (No. 46 of appendix B) of Kulōttuṅga-Chōḷa I, copied in Tiruppaṇandāḷ and dated in his 29th year. It is recorded that the priests of the temple of Tiruppaṇandāḷ misappropriated the jewels and utensils of the temple on three different occasions and had been found out; *viz.*, (1) in the 3rd year of Adhirājēndradēva when the temple treasury was examined by Rājarāja-Mūvēndavēḷār; (2) in the 8th year of Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva when the temple treasury was inspected by *Sēnāpati* Pallavarāja and (3) in the 21st year (of the same king) when it was examined by *Sēnāpati* Nandiyarāja. The king being approached with an appeal for pardon ordered that the value of the property misappropriated which amounted to 540 *kāśu* might be recovered from the offenders. One of the priests named Pāṇḍaṉ Kumārasvāmi who was unable to pay his portion of the amount prayed to the Māhēśvaras to receive as a set off against the property misappropriated by him, his right of worship for 4½ days in every month, in the temple of Tāṭakēśvara. We learn incidentally also from the above record that the cost of one *kaḻañju* of gold was 2 *kāśu*; that bronze sold at 35 *palam* per *kāśu*, copper at 30 *palam*, silver at 20 *palam* for ¾ *kāśu* and *tarā* (metallic alloy) at 70 *palam* for one *kāśu*. No. 47 of 1914 refers to a similar misappropriation by three priests of the temple in the 2[9]th year of a king whose name is not mentioned in the inscription.

Sale of hereditary rights for misappropriation of temple property during the time of Kulōttuṅga I.

Audit of temple accounts by the officers of the king.

Misappropriation of temple property.

No. 51 of 1914, dated in the 40th year of Kulōttuṅga I, here entitled Parakēsarivarman (instead of the usual Rājakēsarivarman) refers to the fact that in the 32nd year of the king the temple of Tiruvaigā-ṛḍaiya-Mahādēva which was constructed of bricks was rebuilt of stone and records a grant of land to supplement the existing *dēvadāna* which was not found adequate to meet the expenses of the temple. In the 26th year of the king *i.e.*, in 1096 A.D. the Śiva temple at Kāmarasavalli being found neglected, neither the *bali* ceremony nor the processions being conducted, the assembly of Kāmaravalli-chaturvēdimaṅgalam decided to revive these items of service in the temple by collecting one *kuṟuṇi* of paddy from each harvested field of 1 *mā* in extent growing paddy, millet or gingili; one nut from every areca tree; and one *uḻakku* of oil from each Veḷḷān's house in the village and its hamlets (No. 73 of appendix B). It was also decided that these collections were to be made by the officers collecting revenue (*vāriyam*).

Rebuilding of the temple at Tiruvaigāvūr with stone in the 32nd year of Kulōttuṅga I.

Revival of *bali* and processions in the temple at Kāmarasavalli.

24. One inscription from Kōvilaṅgulam (No. 397 of 1914) of this period deserves to be noted on account of its contents and its literary style not generally found in inscriptions. It belongs to the Jaina temple called Ambalappasvāmin of which the basement alone now remains and two Jaina images placed over it. We learn that about 25 individuals of whom some were evidently well versed in the Tamil language built for the god of the three umbrellas (*i.e.* Jina) a temple and a golden shrine and presented stone and metallic images of the god and his Yakshī. They also provided for processions, established a water-shed and a well for the use of Jaina devotees and gave lands for the up-keep of the above mentioned charities.

The Jaina temple of Ambalappasvāmin at Kōvilaṅgulam.

25. Of the five inscriptions of Kulōttuṅga II copied during the year four begin with the historical introduction *pū mēvu vaḷar*. In all of these the king is called Rājakēsarivarman except in No. 49 of appendix B where, however, he receives the epithet Parakēsarivarman. The introduction *pū mēvu vaḷar* &c. and *pū maṇṇu padumam* &c. have been shown to belong to the time of this Chōḷa king, in my report for 1913, p. 106, paragraph 35. No. 43 of 1914 which begins with *pū mēvu vaḷar* quotes the 15th year of Vikrama-Chōḷa and by so doing makes it quite clear that the record must belong to the time of Kulōttuṅga-Chōḷa II. No. 334 from Nāṅgupaṭṭi in the Pudukkōṭṭai State belongs to the 20th year of a certain Parakēsarivarman Tribhuvanachakravartin Kulōttuṅga Chōḷadēva. The earliest inscriptions on the Śiva temple of this village being clearly those of Rājakēsarivarman Kulōttuṅga-Chōḷa I, it was presumed that this record which calls him a Parakēsarivarman might belong to the second king of that name. The astronomical details calculated by Dewan Bahadur Swamikannu Pillai also prove that the record is one of Kulōttuṅga-Chōḷa II. This would then be the latest date for Kulōttuṅga-Chōḷa II. known so far. It looks, therefore, as if the reign of Kulōttuṅga II continued long into the reign of his successor Rājarāja II whose initial date has been found to be A.D. 1146.

Kulōttuṅga II.

26. Elsewhere (*Annual Report* for 1913, paragraph 38), I have spoken about purchase of lands by private individuals for the purpose of laying out roads through which images of gods had to be carried in procession and about such lands being also made tax-free. A record (No. 45 of 1914) of Rājarāja II found at Tiruppaṇandāḷ refers to a similar grant of land by a large number of persons for laying out a road called Rājagambhīraṇ-*tiruvīdi* for the god to pass through, to the river Koḷḷiḍam for the sacred bath festival. The inscription adds that 750 cocoanut trees were to be planted and cherished on both sides of the new road and the income derived from them to be spent towards lights and sundry other expenses in the temple.

Rājarāja II.

27. A large number of epigraphs of Kulōttuṅga III otherwise known as Tribhuvanavīradēva have been secured during the year under report. Two of these (Nos. 273 and 339 of 1914) state that 'having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya' the king performed the anointment of heroes and victors at Madura. The latter statement is interesting as it proves beyond doubt that Kulōttuṅga III had actually overrun the Pāṇḍya country and was in Madura. In his historical introduction commencing with புவ வாய்த்த, Kulōttuṅga III is stated to have attacked his opponent Vīra-Pāṇḍya and compelled him to retreat (*Annual Report* for 1899, p. 14).

Kulōttuṅga-Chōḷa III, 'who performed the anointment of heroes and victors at Madura.

In No. 370 he is distinctly stated to have cut off the head of Vīra Paṇḍya. No. 273 bears evidence to the disturbed state of the Chōḷa dominions already during the reign of Kulōttuṅga III. The assembled people (*nāḍu*) of Valla-nāḍu declared that thenceforward they will afford protection to the cultivators (*kuḍimakkaḷ*) residing within the four boundaries of the sacred village of Tiruvaraṅguḷam and (its) *dēvadāna* villages. If in the course of this protection any one of the assembly was found to rob, capture the cows of or do other mischief to the cultivators, the assembly agreed to assign two *mā* of wet land to the temple by way of fine for the offence committed. Also the Śeṭṭis,

Disturbed state of the country—inscriptional evidence.

Kaikkōḷars, dancing girls (*dēvaraḍiyār*), smiths, shepherds and others inhabiting this sacred village who had acquired lands wet or dry from the assembly (*nāḍu*) were allowed to enjoy them on permanent lease and pay their dues direct to the temple.

Nishadharājā, 'who captured Poṉ-Amarāvati.'

The shrine of the goddess in the Śiva temple of Tiruvaraṅguḷam is stated to have been built by Pirāṭṭi-Āḷvār wife of Nishadharāja, the chief of Koḍuṅguṉṟam and daughter of another Nishadharāja 'who captured Poṉ-Amarāvati'. Nishadharāja may have been one of the many Chōḷa chiefs who took active part in the battle of Poṉ-Amarāvati mentioned on page 10 of the *Annual Report* for 1899.

The terms Ulaguyya-Nāyaṉār and Ulaguḍaiya-Nāyaṉār applied to Kulōttuṅga III.

No. 339 of 1914 copied from Nāṅgupaṭṭi of the Pudukkōṭṭai State is dated in the 35th year of Kulōttuṅga III and registers the grant of a village to the temple of Tirupperumāṇāṇḍa-Nāyaṉār by the chief Ūruḍaipperumāḷ *alias* Ēdiriliśōḷa Kaḍambarāyaṉ with the prayer that Ūlaguḍaiya-Nāyiṉār who was then going to Madura might keep good health. The same epithet is found in *South-Indian Inscriptions*, Vol. II, p. 497 applied to king Rājarāja III. In paragraph 40 of my *Annual Report* for 1913, Ulaguyya-Nāyaṉār has been referred to as applied to king Kulōttuṅga III. Consequently, it appears as if Ulaguyya-Nāyaṉār and Ulaguḍaiya-Nāyaṉār were used in one and the same sense and referred to the ruling sovereign 'the lord who held possession of the world,' His Majesty Kulōttuṅga III had also the surname Kōṉeriṉmaikoṇḍāṉ. Nos. 149 and 171 from Ratnagiri have to be attributed to him since they mention his chief officer Toṇḍaimāṉ and the secretaries Mīṉavaṉ-Mūvēndavēḷāṉ and Śōḷamūvēndavēḷāṉ. The first two of these who are mentioned in the former inscription were well known officers of Kulōttuṅga III (*Annual Report* for 1913, p. 110).

28. No. 142 of 1914 which begins with the introduction சிம்மன்னி இருநான்கு, etc., calls the king Parakēsarivarman Tribhuvanachakravartin Rājarājadēva. In paragraph 31 of the *Annual Report* for 1911–12, Part II I referred to an inscription beginning with the same historical introduction where, however, the king is called Rājakēsarivarman Rājarājadēva. There is no doubt that both these inscriptions are to be attributed to king Rājarāja III who was perhaps indifferently called both Rājakēsarivarman and Parakēsarivarman.

Rājarāja III; his records with the historical introduction சிம்மன்னி இருநான்கு, etc.

The identification of king Parakēsarivarman Tribhuvanachakravartin Ulaguyyavanda-Perumāḷ of No. 125 of 1912 (*Annual report* for 1913, page 110, paragraph 40) with Kulōttuṅga III, in spite of the introduction சிம்மன்னி, etc., was based on the supposition that Ulaguyyavanda-Perumāḷ like Ulaguyya-or Ulaguḍaiya-Nāyaṉār was a surname of Kulōttuṅga III. It is now evident that the words Ulaguyya or Ulaguḍaiya-Nāyaṉār or Ulaguyyavanda-Perumāḷ are only general terms of respect applied to a ruling sovereign. No. 28 of 1914 from Tirumaṇañjēri belongs to the 7th year of Rājarāja III, and states that a certain lady raising subscriptions from different places, set up an image of the goddess Tiruppaḷḷi-aṟai-Nāchchiyār in the temple of Tiruvedirkoḷpāḍi-Uḍaiyār.

The Pandyas.

Māṟañjaḍaiyaṉ.

29. Two early Pāṇḍya inscriptions in Vaṭṭeḻuttu characters are included in the current year's collection (Nos. 430 and 431 of 1914) and belong to the reign of a certain Māṟañjaḍaiyaṉ. They come from Paḷḷimaḍam a hamlet of Tiruchchuḷi in the Ramnad district and are dated in the 26th and 36th years of his reign. As the inscriptions are fragmentary and as Māṟañjaḍaiyaṉ by itself may not denote a proper name, it is not possible to say to which king they should be ascribed. Both the records mention Tirukkāṭṭāmpaḷḷi in Kuṟaṇḍi. The latter in ancient times appears to have been an important Jaina centre in the extreme south of India in which Tirukkāṭṭāmpaḷḷi was probably only a Jaina temple or an institution. It has been noted in previous reports that two of the Jaina images found on a boulder in the hill near Mēṭṭuppaṭṭi of the Madura district, one in the Śeṭṭippoḍavu cavern and another in the Pēchchipaḷḷam cave

Kuṟaṇḍi in Southern India, an ancient Jaina centre.

near Kīḷakkuḍi, were caused to be cut by the Jaina teachers of Kuṟaṇḍi (Nos. 61, 62, 63, and 68 of 1910). This famous Kuṟaṇḍi is stated to have been a village in Veṇbu-nāḍu (No. 428 of 1914).

Śaḍaiyamāṟaṉ.

30. No. 424 of appendix B which is also in Vaṭṭeḻuttu characters belongs to the reign of Śaḍaiyamāṟaṉ. It mentions the *brahmadēya* of Vāṉavaṉmahādēvi. This village was probably called after the queen of king Vīranārāyaṇa Śaḍaiyaṉ (No. 12 in the genealogical table of the Pāṇḍyas given on page 66 of the *Annual Report* on Epigraphy for 1908).

Vīra-Pāṇḍya, 'who took the head of the Chōḷa king.'

31. Six other Vaṭṭeḻuttu inscriptions of Paḷḷimaḍam (Nos. 420, 421, 423, 424, 426 and 429) belong to the early Pāṇḍya king Vīra-Pāṇḍya who claims to have taken the head of a Chōḷa sovereign. They range in date from the 4th to the 13th years of his reign. Almost all of them refer to the temple of Sundara-Pāṇḍya-Īśvaram-Uḍaiyār at Tiruchchuḻiyal Paḷḷimaḍai which was a *dēvadāna* in Paruttikkuḍi-nāḍu. It is not unlikely that these records belong to the reign of that Vīra-Pāṇḍya who is reported in the large Leyden grant to have been defeated by Sundara-Chōḷa Parāntaka II and in the inscriptions of Āditya-Karikāla II to have been be headed by that prince. The boast of Vīra-Pāṇḍya that he also took the head of the Chōḷa king may be explained by supposing that before he was beheaded by Āditya II he would probably have killed a Chōḷa. Sundara-Pāṇḍya after whom the Śiva temple at Paḷḷimaḍam was named or renamed must have been a close relation of Vīra-Pāṇḍya if not one of the surnames of Vīra-Pāṇḍya himself. No. 420

Sundara-Pāṇḍya and Śōḻāntaka, his surnames.

registers a grant made by a chief named Śōḻāntaka Pallavaraiyaṉ *alias* Māṟaṉ Ādichchaṉ of Pāḻiyūr and No. 423 mentions a *Maṭha* of *Mahāvratins* and the measure called Śōḻāntakaṉ-*nāḻi*. From these statements it may be gathered that Śōḻāntaka was probably another surname of Vīra-Pāṇḍya assumed by him after he had successfully fought with the Chōḷas. This confirms the surmise made already by me in one of my previous reports (*Annual Report* for 1910, page 96, paragraph 31). Śōḻāntaka, it may be noted, was also the title of the later Pāṇḍya king Jaṭāvarman-Śrīvallabha (*Annual Report* for 1909, page 80).

The reference in No. 423 to a *Maṭha* of the *Mahāvratins* is important. *Mahāvratins* according to Dr. Bhandarkar were the followers of the great *vrata* and denoted the ancient sect of the Śaivas called Kāpālikas or Kāḷāmukhas (*Vaishṇavism*, etc., p. 118). From the Sanskrit inscription at Mūvarkōvil in the Pudukkōṭṭai State noticed on page 87 of the *Annual Report* for 1908 we learn that the Kāḷāmukha ascetics were influential

A *maṭha* of the *Mahāvratins* or Kāḷāmukhas at Paḷḷimaḍam.

in the time of the chief Bhūti Vikramakēsarin who was a contemporary of Vīra-Pāṇḍya. We further learn that one of these Kāḷāmukha teachers was a resident of Madhurā (Madura). Consequently, the existence of a Kāḷāmukha monastery in the interior of the Madura district is not a matter for surprise. It may, however, be noted that according to Monier Williams *Mahāvratins* may also be applied to Jainas who have five fundamental duties (*vrata*) to perform.

Māṟavarman Sundara-Pāṇḍya I.

32. Among the inscriptions of Māṟavarman Sundara-Pāṇḍya I of this year's collection, one (No. 141 of appendix B) has the historical introduction commencing with the words மூவர்த்திருவும், etc. Eight (Nos. 207, 235, 249, 332, 378, 406, 407 and 412 of 1914) refer to his distribution of the Chōḷa country and seven (Nos. 204, 322, 377, 402, 408, 411 and 435 of 1914) either state that he took the Chōḷa country or allude to his performance of the anointment of heroes and victors at Muḍigoṇḍa-Chōḷapuram or to both. As such, there is no doubt that these records belong to Māṟavarman Sundara-Pāṇḍya I, who ascended the throne in A.D. 1216. The highest regnal year furnished is in No. 207 which is dated in the 23rd year corresponding to A.D. 1239 and this, it may be remarked is 4 years later than the latest date hitherto determined

His latest date.

for that king. No. 141 states that, at the instance of Maḻavarāyaṉ, the king while he was seated on his *pīṭha* (throne) called *Maḻavarāyaṉ* in his palace at Māḍakkuḷam

made a grant to the temple at Tiruveṟumbūr, in the name of Bhagavati-Āḻvār, one of the children (*piḷḷai*) of the king. This might be a Pāṇḍya prince or princess not known to us from other records. Another interesting inscription is No. 235 of appendix B which registers a grant made in the presence of Śēra-Pāṇḍyadēva 'the conqueror of the eastern country' by a certain Aḻagapperumāḷ who was evidently in charge of the district in which Tiruveṅgavāśal was situated. Śēra-Pāṇḍya here mentioned also figures in No. 322. The name must refer to some important officer of the king if not to the king himself. It may be noted in this connection that Nos. 33 and 34 of 1911 from Poonamalli refer to that village as Śēra-Pāṇḍya-chaturvēdimaṅgalam.

His officer Śēra-Pāṇḍyadēva "who took the eastern country".

The Śiva temple at Koḷattūr is called in its inscriptions Sundara-Chōḷiśvaram-uḍaiya-Nāyaṇār. Though the name thus suggests an early Chōḷa origin being evidently connected with the Chōḷa king Sundara-Chōḷa Parāntaka II (*circa* 10th century A.D.) we have not got in the temple any inscription earlier than the time of Māṟavarmaṇ Sundara-Pāṇḍya I. A disputed claim having arisen betwen Vikrama-Chōḷa Nāḍāḻvāṉ and the temple authorities as regards the ownership of a river it was decided that after irrigating a certain specified field, one-half of the income from fishing in the river should be made over to the temple authorities while the other half was to be retained by Vikrama-Chōḷa Nāḍāḻvāṉ (No. 380 of appendix B). Nos. 406 and 407 refer to the setting up of an image of the goddess Arundavañjeyda-Nāchchiyār and another of Liṅga-purāṇadēva commonly known as Liṅgōdbhava (Śiva) by a certain Iluppaiyūr Kiḻavaṉ. The latter it is stated was one of the Vaḷañjiyars of southern Laṅkā. In my *Annual Report* on epigraphy for 1913, page 101, I have noticed a Ceylon inscription of the time of the Singhalese king Vijayabāhu I *alias* Śrīsaṅgabōdhi, which among other matters stated that the Valañjiyar and the Nagarattār were the leaders of the Vēḷaikkāra community. The two inscriptions under review state that the Vaḷañjiyar chief of Iluppaiyūr was living in a street called Vikrama-Pāṇḍiyapperunderu which was evidently named after a predecessor or a co-regent of Māṟavarman Sundara-Pāṇḍya I. No inscriptions have yet been obtained which could be safely referred to this predecessor or contemporary of Māṟavarman Sundara-Pāṇḍya I. In this year's collection, however, there is a damaged record (No. 415 of 1914), dated in Śaka 1154 (= A.D. 1232) which mentions a Vikrama-Pāṇḍya: but the information supplied is very meagre. A reference to an earlier Pāṇḍya sovereign is contained in the name Śrivallavaṉperunderu *alias* Dēśiyāśiriya-paṭṭaṇam occurring in No. 412 of 1914 which is dated in the 14th year of the reign of Māṟavarman Sundara-Pāṇḍya I. This record registers a sale of land by the temple authorities of Aruppukkōṭṭai to a private individual who was thereby entitled to receive payments in paddy and *tiramam* (*dramma*) from the lands irrigated by this tank. The use of the coin *dramma* is worthy of note. I have already drawn attention to the use of this coin in my *Annual Report* for 1909, page 80 and the *Report* for 1910, page 97.

A disputed claim regarding the ownership of a river, and its settlement.

Vikrama-Pāṇḍya and Śrīvallabha, predecessors or co-regents of Māṟavarman Sundara-Pāṇḍya I.

The use of *dramma* coins.

33. Of the four inscriptions which belong to the reign of Jaṭāvarman Sundara-Pāṇḍya I, one (No. 25 of 1914) has the historical introduction commencing with the words *samasta-jagad-ādhāra*. This and another (No. 24 of 1914) refer incidentally, to the reign of king Peruñjiṅgadēva (A.D. 1243 to about 1274). The latter record states that a certain individual tried to conceal himself not having paid the due taxes, but was betrayed by another. As the inscription is damaged, it is not understood how the defaulter was dealt with. Nos. 145 and 342 give to the king the epithet 'who took every country.'

Jaṭāvarman Sundara-Pāṇḍya I.

34. Of the other inscriptions of Sundara-Pāṇḍya which could not be identified, Nos. 255 and 256 belong to a certain Rājarājaṉ Jaṭāvarman Sundara-Pāṇḍyadēva.

Nos. 660 and 663 of 1902 which furnish astronomical details—*vide* page 77 of this report—and No. 42 of 1909 probably also belong to this same sovereign. One inscription (No. 363 of appendix B) of Kōṉēriṉmaikoṇḍāṉ which comes from Kuṉṉāṇḍārkōyil in the Pudukkōṭṭai State is attributable to the same king. It is dated in his 12th year and refers to a service in the temple called Rājarājaṉ Sundara-Pāṇḍyaṉ-*śandi* established in the name of the king. After meeting the expenses of the temple it is stated that there remained every year a surplus in the income amounting to 101 gold pieces. This sum was ordered to be utilised for the *śandi* mentioned above and accordingly it was deducted from the village accounts as well as from the accounts of the State.

Rājarājaṉ Jaṭāvarman Sundara-Pāṇḍya and his records.

No. 359 of 1914 which is dated in the 12th year of an unidentified Jaṭāvarman Sundara-Pāṇḍya is of some interest. It states that the chiefs (*araiyar*) of Iraṇḍumalai-nāḍu gave assurance to the headman of Kuṉṉāṇḍārkōyil that when they take up arms and fight with one another they would desist from destroying the villages under their protection (*kāval*) and would cause no injury to the cultivators either resident or itinerant. If, however, any person is so injured they would pay a fine of 100 *paṇam* and if a village is destroyed they would pay a fine of 500 *paṇam*. Doing thus they still agreed to protect (the villages and cultivators) though there may be cutting, piercing and dying (in their communal fights).

Fights among chiefs and the safety of agricultural villages and cultivators.

No. 409 which is dated in the 11th year of a certain Sundara-Pāṇḍya registers an order of one of his officers named Śōḻagaṅgadēvaṉ and purports to be a grant of land irrigated by the tank called Bugalōkagaṇḍappērēri to meet the cost of worship, *etc.*, of certain images set up in the temple of Aruppukkōṭṭai. It is stated that while the right of cultivating these lands (*kārāṇmai*?) belonged to certain persons who were the donors, the taxes (*kaḍamai*) accruing on them were paid to the temple. The rate at which the taxes were paid was fixed at three *kalam* on each *mā* of land or one-half of what prevailed among the other *dēvadāna* lands. In doing this, crops of full yield alone were taken into consideration. Those that had suffered damage or had failed altogether were excluded from the assessment to tax.

Unidentified Sundara-Pāṇḍya.

35. Māṟavarman Vīra-Pāṇḍya is represented in this year's collection by two inscriptions, one of which comes from Tiruppaṇandāḷ in the Tanjore district and the other from Tiruvaraṅguḷam in the Pudukkōṭṭai State. The former (No. 38 of appendix B) mentions his 25th year and furnishes astronomical details for calculation. The latter (No. 300 of 1914) is dated in his 29th year and registers an internecine quarrel among the chiefs (*araiya-makkaḷ*) of Valla-nāḍu. A certain Śundaṉ Nāraśiṅgadēvaṉ stabbed the chief Aḍiyārkkunallāṉ Tuṇḍarāyaṉ. On this three chiefs joined together and stabbed not only Śundaṉ Nāraśiṅgadēvaṉ but also Ulagamāṇikka-Paraiyaṉ. In order to put an end to the feud that thus arose between the two parties, it was agreed in conference that they would no more speak of this enemity but would live amicably.

Māṟavarman Vīra-Pāṇḍya.

36. Jaṭāvarman Vīra-Pāṇḍya is represented by six inscriptions in our collection. These come from Kāmarasavalli in the Trichinopoly district, Kottaguḍi in the Madura district and Peruṅgaḷūr, Tiruvaraṅguḷam and Tiruveṅgavāśal in the Pudukkōṭṭai State. The Peruṅgaḷūr record (No. 192 of 1914) states that the king took possession of Koṅgu and Īḻam (Ceylon), destroyed a hill which belonged to the fierce *Vaḍugas* (*i.e.* the Kanarese?), brought under his sway (the country lying on both sides of) the Kāvērī, camped at Pulivūr (*i.e.* Chidambaram) which was sacred to the god with many matted locks (*i.e.* Śiva), was pleased to receive tribute at this place from the Kāḍava (*i.e.* Peruñjiṅga)

Jaṭāvarman Vīra-Pāṇḍya, the conqueror of Koṅgu and Īḻam.

and performed the anointment of heroes and victors. Of Vīra-Pāṇḍya's conquest of Koṅgu, Ceylon and the Chōḷa country and his performance of the anointment of heroes and victors at Chidambaram, we have already learnt from other records (*Annual Report* for 1912, p. 72). The fact of his having received tribute from the Kāḍava (*i.e.* Peruñjiṅga) is new and is of great historical importance as it establishes beyond doubt the subordinate position occupied at the time, by this rebellious chief of the 13th century A.D. The inscription is dated in the 14th year of the king and refers to the *dēvadāna* village of Ariyūr which the people of Maṅgalam had been enjoying wrongfully. The record states that the residents of Peruṅgaḷūr contending that it was a village of the temple asked for its restoration and eventually perhaps also secured it for the temple. A record from Tiruvaraṅguḷam (No. 290 of 1914), which incidentally refers to the 10th year of Sundara-Pāṇḍyadēva, might be assigned to Vīra-Pāṇḍya who took Īḻam and Koṅgu.

The Kāḍava (Peruñjiṅga) pays tribute to him.

No. 88 from Kāmarasavalli is dated in the 10th year of Jaṭāvarman Vīra-Pāṇḍya and registers that the residents (probably merchants) of the eighteen sub-divisions of the seventy-nine districts (*vaḷanāḍu*) assembled together and set apart the income derived by them from certain articles of merchandize such as are sold by measures, weights, folds, etc., to meet the cost of repairs to the temple. The income consisted of ¼ *paṇam* on each bundle of female cloths, ¼ *paṇam* on each *podi* of pepper, ¼ *paṇam* on each *podi* of areca-nuts, ¼ *paṇam* on each gold piece (*poṉ*) tested by rubbing, two *kāśu* on each *podi* of rice, one *kāśu* on each *podi* of paddy and one *kāśu* on each head-load.

Assessment on certain articles of merchandize.

37. About 20 inscriptions of the collection belong to Vīra-Pāṇḍya or Tribhuvanachakravartin Vīra-Pāṇḍya without any characteristic titles. These come from the Pudukkōṭṭai State. The Peruṅgaḷūr record (No. 194 of Appendix B.) which is dated in the 29th year of this king registers a document called *āśiriya-pramāṇam*—a term which occurs also in the later Vijayanagara records Nos. 200 and 201 of Appendix B.—given by two chiefs of Vattāṇḍārkōṭṭai to the residents of Peruṅgaḷūr. The inscription is damaged. It appears as if the chief agreed to pay a fixed quantity of paddy to the residents of Peruṅgaḷūr village for protecting him (against his enemies). Of the fifteen epigraphs of this king which come from Tiruvaraṅguḷam the majority refer to a chief named Śēmappiḷḷai also called Araśagaṇḍarāmaṉ (the destroyer of kings) and his dependants (*mudaligaḷ*) Vaḷittuṇai-Perumāḷ *alias* Vilāḍarāyar and Buvanaśiṅgadēvaṉ. Most of the munificient gifts registered in these inscriptions were made for the recovery of Śēmappiḷḷai who was evidently suffering from some sickness. It is said that new festivals were started in the temple under the name Araśagaṇḍarāmaṉ-*śandi* and Araśagaṇḍarāmaṉ-*tirunāḷ* on the day of Śatabhishaj which was the star of his nativity (Nos. 302 and 291 of 1914). Flower gardens and groves were granted bearing the names Araśagaṇḍarāmaṉ-*tirunandavaṉam* and Araśagaṇḍarāmaṉ-*tiruttōppu* (No. 268 of 1914) and lamps were presented with the name Araśagaṇḍarāmaṉ-*tiruviḷakku* (Nos. 264 and 270 of 1914). Provision was also made for the proper conduct of worship and offerings to the god. Kitchens and shrines were also built (Nos. 301 and 305 of 1914)—all for the welfare and prosperity of Śēmappiḷḷai who it may be gathered from Nos. 307 and 267 of 1914, was an influential chief of the king. No. 297 refers to a district called Perunatkiḷḷi-Chōḷa-nāḍu which must have been so named after the ancient Chōḷa king Perunatkiḷḷi who is mentioned both in the Tamil classical works where he gets the epithet 'Rājasūyamvēṭṭa' which means 'one who performed the *Rājasūya* sacrifice,' and in the Tiruvāḷaṅgāḍu plates. The same territorial division is again referred to in No. 302. It may be noted that the rule of the ancient Chōḷa kings Kiḷḷi, Nalaṅkiḷḷi, etc., is similarly preserved in such territorial names as Kiḷiyūr, Nalaṅkiḷḷinallūr, Kiḷi-nāḍu, etc. (Nos. 667 of 1909 and 67 of 1914).

Records of Vīra-Pāṇḍya or Tribhuvanachakravartin Vīra-Pāṇḍya.

Śēmappiḷḷai surnamed Araśagaṇḍarāmaṉ, a subordinate of the king.

Two other inscriptions of Tiruvaraṅgulam (Nos. 288 and 292 of 1914) which are much damaged refer to compacts among fighting chiefs binding themselves not to quarrel any more. The compromise thus entered into might show that the times required united efforts to protect their interests against an outside enemy.

Two compacts among chiefs.

38. Jaṭāvarman Parākrama-Pāṇḍya who, to judge from the characters of the inscription, appears to have belonged to the 14th century A.D., is represented by a single record (No. 352 of appendix B) from Kuṇṇāṇḍārkōyil in the Pudukkōṭṭai State. This inscription is a document registering the sale of a piece of land to Vyāpakaśiva, a disciple of the Mudaliyārs of the Naḍuvil-maḍam at Tiruvāṇaikkāval which belonged to the lineage of Lakshādhyāyar. The *maṭha* at Tiruvāṇaikkāval to which the Śaiva teacher Vyāpakaśiva belonged appears to be different from the Nāṛpatteṇṇāyiravaṇ-*maḍam* referred to in my *Annual Report* for 1909, page 104.

Jaṭāvarman Parākrama-Pāṇḍya.

A Śaiva *maṭha* at Tiruvāṇaikkāval.

39. Kōṇēriṇmaikoṇḍāṇ is a title applied both to Chōḷa and Pāṇḍya kings. Eight records in which the king is called by this name were copied. Two of these have already been ascribed to Rājarājaṇ Jaṭāvarman Sundara-Pāṇḍya and two others to the Chōḷa king Kulōttuṅga-Chōḷa III. No. 283 from Tiruvaraṅguḷam and Nos. 350 and 360 from Kuṇṇāṇḍārkōyil in the Pudukkōṭṭai State register grants made in connection with Sundara-Pāṇḍyaṇ-*śandi* established in the name of the king. As such they may have to be attributed to one or other of the kings of the name, Sundara-Pāṇḍya, known so far. An inscription from Madura (No. 4 of 1915) of the time of Kōṇēriṇmaikoṇḍāṇ mentions a rock called Pañchavaṇpāṛai on the Śirumalai hill. It is not at all unlikely that there is here a reference to one of the natural caverns and Pañchapāṇḍava beds of the 1st and 2nd century B.C. (see paragraph 2 above), in the Pāṇḍya country.

Some records of Kōṇēriṇmaikoṇḍāṇ attributed to Pāṇḍyas.

A rock called Pañchavaṇpāṛai.

Vijayanagara Kings.

40. As many as 85 records of this line of kings were secured during the year under review. From the earliest of them (No. 369 of appendix B) which belongs to the reign of Bukka I and is dated in the cyclic year Naḷa corresponding to Śaka 1298 (= A.D. 1376–77), we learn that a certain chief of Kō-nāḍu dedicated a fifth share of the profits accruing to him as *kāṇiyākshi* and *araśu* in the Iraṇḍumalai-nāḍu, to the temple at Kuṇṇāṇḍārkōyīl. He also registered his will that in case no issue was born to him, the remaining four shares would also be enjoyed by that same temple. Nos. 244 and 285 of 1914 belong to the reign of Kampa. The first of these which is dated in Ānanda (= A.D. 1374–75) apparently refers to the conferring of the *pāḍikkāval* right on the king (?) by the inhabitants of Tiruveṅgavāśal in consideration of his having granted a remission on lands under the breached tanks of that village.

Bukka I.

Conferring of the *pāḍikkāval* right on prince Kampa.

41. Harihara II is represented by one inscription (No. 11 of 1915) which comes from Śrīśailam. It records that in Śaka 1326 (the last year of his reign known so far) Harihara built the Mukha-*maṇḍapa* of the temple of Mallikārjuna and supplies a long *praśasti* of the king in Sanskrit, ornate prose. Harihara receives here the attributes *Rajavyāsa* and *Rājavālmīki* evidently in consideration either of his high intellectual attainments or of the impetus he gave to the advancement of learning and literature. He is also praised as the ear-ornament of the goddess, the Karṇāṭa empire and is stated to have caused the Vēda-Bhāshya, *i.e.*, the commentary on the Vēdas to be written, the institutions of the Vaidikas (Brāhmaṇas) to be established on firm basis and to have supported both the Śaiva and Vaishṇava creeds

Harihara II.

alike. The titles such as "the establisher of the Pāṇḍya race," "the friend of the Chēra family," "the protector of the Chōḷa kings," etc., cannot, however, indicate any historical facts. That he drove the Turushkas (*i.e.*, the Muhammadans) who were hated (?) by all people, may reasonably be attributed to him.

Virūpāksha I.

42. One of the records of Virūpāksha I from Kuṇṇāṇḍārkōyil (No. 368 of 1914) refers to an assembly composed of certain specified groups of people (*kūṭṭam*) such as those attached to Tiruvaraṅgam (Śrīraṅgam) and Tiruvāṉaikkāval (Jambukēśvaram), of the three recognised classes of *paḷḷis*, of the four or six sub-divisions of professionals, of artisans (*rathakāra*) (*Annual Report* for 1909, p. 95) and of other castes and caste-leaders living in the three districts. On this occasion the *Kaḷḷa-Vēḷaikkāṟars* sought refuge and were assigned the duty of guarding their lands and lives from injury. In return for this they were permitted to collect from each family of the 18 castes (*padineṇ-būmi śamayattār*) one *paṇam* annually and one ring on each marriage occasion.

Bukka II.

43. To Bukka II belong three inscriptions. One of these (No. 365 of 1914) registers the grant of a village to the temple at Kuṇṇāṇḍārkōyil by Naraśiṅgadēva the chief of Pērāmbūr. In addition to the usual terms of the grant it states that the donor agreed to pay all the taxes that would accure to the king; in return for this he expected the State to protect him from all evils except what may happen directly from the king.

A political compact in the time of Vīra-Rāyaṇa-Uḍaiyar, son of Bhūpati-Uḍaiyar.

In No. 344 of 1914 we are introduced to Vīra-Rāyaṇa-Uḍaiyar, 'the conqueror of every country.' From an inscription at Tiruneḍuṅgaḷam copied in 1909 (No. 676) he is known to have been the son of Bhūpati-Uḍaiyar. Our record (No. 344 of 1914) is dated in the cyclic year Vikārin which corresponds to Śaka 1341 and mentions that while Rāyaṇa-Uḍaiyar was ruling that part of the Vijayanagara empire in which Nāṅgupaṭṭi is included, a contract of peace was declared between Naraśiṅgadēvar of Pērāmbūr and his followers on the one hand and the residents of Kīḻaikurichchi on the other. The inscription states: "Whereas there existed great enmity between us from the time of Śēmar-Naraśiṅgadēva up to the time of Aḍaikkalamkātta Naraśiṅgadēva, hundreds of men on both sides have been killed and imprisoned; in the time of the last-mentioned chief we met together and settled that henceforward we ought not to act contrary to the interests of each other on account of this long existing enemity." The agreement thus made was now ratified in the presence of some villagers and district people and it was also agreed that as long as the sun and moon exist the enemies of the Pērāmbūr chief would also be the enemies of Kīḻaikurichchi and *vice versâ* and that no double-dealing would be permitted. Those who act otherwise would sin against the god of Nāṅgupaṭṭi. Another damaged inscription (No. 366 of 1914) refers perhaps to a different Rāyaṇa-Uḍaiyar who was the son of Ariyaṇa-Uḍaiyar.

Settlement of *rājagaram* payable by the inhabitants—during the time of Dēvarāya II.

44. Three inscriptions of Dēvarāya II (Nos. 59, 361 and 362 of 1914) have been copied. The first which comes from Tiruvaigāvūr is dated in Śaka 1351 (=A.D. 1429-30) and registers the decision arrived at by the assembled residents of Parāntakanāḍu, the *Valaṅgai* 98 sub-sects and the *Iḍaṅgai* 98 sub-sects, regarding the various items of taxation that had to be paid to Government (*rājagaram iṟaimuṟaimai*) or to the temple, as had been already settled by the inhabitants of the other *nāḍus* in Vaḷudalambaṭṭu-uśāvaḍi. The necessity for adopting this procedure is stated to have arisen thus: "Since the time of the Kannaḍiyas (Hoysaḷas?) the district had been declared to be the *jīvita-paṟṟu* of the (temple?) servants. Collections of taxes were not made by any one single person. The lands were leased out (*aḍavōlai*) to other persons and *puravari* taxes were collected. Thus the whole district came to be ruined." It was decided that some specified lands in the district of Parāntaka-nāḍu which were rent-free were not to be interfered with, by

by classifying them as *paṇḍāra-vāḍai*, *jīvita-parṟu*, *aḍaippu*, *otti*, *guttagai* or *śērvai*. The following rates of assessment on other lands were agreed upon :—

Class of land.	Assessment in paddy on one *vēli*, including *araśupēṟu*, *ilakkai*, *etc.*	Other taxes, such as *kāṇikkai*, *śammādam*, *paṭṭavaṭṭam*, *kāṇikūli*, *etc.*, on each *vēli*.
A[1]		
1 Paddyfields	50 *kalam* of paddy and ½ *paṇam*.	20 *paṇam*.
2 Uncultivated waste (brought under cultivation),	40 *kalam* of paddy.	18 ,,
3 Forest reclaimed	20 do.	2 ,,
4 கலஞ்சி lands and lands irrigated by baling water.	20 do.	10 ,,
B		
5 Plantain and sugarcane gardens in wet land.	....	60 *paṇam* (including *araśupēṟu*, *kāṇikkai*, etc.).
6 Do. in பயிகைதாக்கு.	....	50 *paṇam*.
7 Marshes in which red lotuses are grown	....	40 ,,
8 Lands producing turmeric, ginger, onions, garlic, etc.	....	25 ,,
9 Lands producing brinjals (வழுதிலை), pumpkins, etc.	....	30 ,,
10 Lands producing நெல்லு பருத்தி (?), castor seeds, வரகு பருத்தி (?), mustard, Bengal gram, wheat, and குசும்பை (*Carthamus tinctorius*), எரிவாய், தாங்கல்வாய் and புழுதி (lands producing) gram (காணம்), lands producing paddy and சாம்பலாடி.	....	20 *paṇam* (including *araśupēṟu*, *nērōlai*, *etc.*).
11 Lands producing gram, green pulse, தனிப் பருத்தி, தனி ஆமணக்கு, தினை, பனி வரகு, சாலை, etc.	....	1 * *paṇam*.
12 Lands producing sesamum (taxed for first crop).	....	¾ of the above ?
13 Lands yielding இலதிகொழுந்து (?) ..	....	200 *paṇam*.
14 Do. ஒளிமுடிகொழுந்து (taxed for first crop).	....	100 ,,
C		
Dry Crops (*vāṇpayīru*).		
Every five areca palms yielding about 1,500 nuts per tree.		1 *paṇam* (including *araśupēṟu*).
Every cocoanut palm yielding not less than 40 fruits per tree.	....	½ *paṇam*.
N.B.—Tender trees which have not borne fruit, barren trees and trees in the backyards of houses are exempted.		
Every jack tree yielding not less than 20 fruits per tree.	....	Lost.
The surrounding (*i.e.* other) trees are not taxed		
D		
House and professional taxes.		
Each house of a villager (தாட்சி)	....	3 *paṇam* (including *vilai-āśarudi*, *vāśal-paṇam*, *etc.*)
Each house of a follower of the *tantra* (தந்தரவாசி).	....	1½ *paṇam*.
Each house of . . . . மக்கள	....	1½ ,,
Verandahs with sloping roofs (*i.e.*, sheds ?)	....	¾ ,,
N.B.—Unoccupied houses are exempted.		

[1] Of the *kārpaśāṇa* (*i.e.* wet) lands, those that die in the planting (*naṭṭuppāḷ*), those that yield only blighted grain (*śāvi*) and those that are otherwise damaged (*aḻivu*), not being counted ; and of the *puṉpayir*, (*i.e.* dry lands), *pāḷ*, *śāvi* and *aḻivu* being likewise not counted, the remaining holdings are charged at the reduced rate of 8½ in 10, it being, however, provided that in the excluded lands where on inspection they are found to have yielded ½ crop, a third of the produce will be charged as *váram* from each holder.

Class of land.	Assessment in paddy on one *vēli*, including *araśupēṟu, ilakkai, etc.*	Other taxes, such as *kāṇikkai, śammādam, paṭṭavaṭṭam kāṇikūli, etc.*, on each *vēli*.
E		
Work-shop (பட்டறை) taxes, etc.		
Every Śeṭṭi-proprietor	....	3 *paṇam* (including *araśupēṟu, vaṭṭam, kāṇikkai*).
Every principal collector of tolls	....	4 *paṇam*.
Each (Kaikkōḷa) weaver with one working loom.	....	4 ,,
Each (Kaikkōḷa) weaver with one loom that does not ? work (அடைதறி).	....	2 ,,
Every shopkeeper who opens the shop in his house (மனைக்கடையார்).	....	3 ,,
Every (Śāliya) weaver for each loom	....	9 ,,
Every judge (நியாயத்தார்)	....	5 ,,
Each member on the village Council (மன்றடி).	.....	½ ,,
Each lace-loom in working order	....	3 ,,
Do. not ? in working order ..	....	1½ ,,
Each blacksmith, carpenter, gold and silver-smith.	....	5 *paṇam* (including *kottu, kīṟṟu, araśupēṟu, kāṇikkai*).
Each chief potter	....	5 *paṇam* (including இரிகை ஆயம்).
Each chief barber	....	4 *paṇam* (including களிவி ஆயம்).
Each chief washerman	....	4 *paṇam* (including கல்லாயம).
Each கன்னக்காணன் (brazier ?)	....	6 *paṇam*.
Each chief oilmonger	....	20 ,, (including கரு ஆயம்).
Each member of the Paraiya caste (exceptions being made in certain specified cases).	....	½ *paṇam*.

It was ruled that any body who collects the taxes otherwise than in the schedule given above, must do so with the consent of the assembled body (*maṇḍala*) of people.

45. An inscription (No. 42 of 1914) of Immaḍi-[Praudhadēva Mallikārjuna], son of Dēvarāya II, which is dated in Śaka 1369, mentions a place called Iḍavai *alias* Pāṇḍiyaṉai-veṇkaṇḍa-Śōḷa-chaturvēdi-maṅgalam. This surname of Iḍavai which means 'the Brahman village of the Chōḷa (king), who saw the back of the Pāṇḍya (king)', signifies Iḍavai to have been the place at which a battle must have been fought between the Chōḷa and the Pāṇḍya in which the latter showed his back to (*i.e.* was defeated by) the former. Rai Bahadur V. Venkayya in his article on the Ambāsamudram inscription of Varaguṇa (*Ep. Ind.*, Vol. IX, page 87) remarked: "The expedition against Iḍavai in the Chōḷa country and the attack of Vēmbil were apparently acts of agression on the part of the Pāṇḍya king which eventually led to the battle of Śrīpurambiya (Tiruppirambiyam)." It is evident from the surname under reference that the expedition of the Pāṇḍya king Varaguṇa against Iḍavai was abortive.

Mallikārjuna.

46. The last king of the first Vijayanagara dynasty was Virūpāksha III. From Kuṉṉāṇḍārkōyil in the Pudukkōṭṭai State comes an inscription (No. 349 of appendix B) which is dated in Śaka 1415 and calls the king "Mallikārjuna-Virūpāksharāya, the son of Dēvarāya II." We know that by this time the kingdom had been usurped by the Sāḷuvas and that Sāḷuva Immaḍi-Nṛisiṁharāya was ruling. We are perhaps to conclude that Virūpāksha, if he were alive till then, was assigned by the usurpers a quiet corner of his empire. Still another record (No. 312 of 1914) from Tiruvaraṅguḷam in the same State mentions a son of (?) Mallikārjuna and is dated in Śaka 1436 which takes us into the reign of king Kṛishṇadēvarāya. It is not possible to say whether Virūpāksha was living down to so late a period a Śaka 1436.

Sāḷuva Parvatayyadēva.

No. 33 of appendix C bears the date Śaka 1389 (= A.D.1467–68) and mentions the Sāḷuva chief Parvatayyadēva. It states that he established a feeding-house on Śrīśailam wherein thirty Jaṅgams and thirty Brahmans were fed regularly every day. No. 26 of 1915 mentions still another Sāḷuva chief, Peda-Malleparāja, son of Yara-Kampayadēva-Mahārāja and Maldēvamma who in Śaka 1407 (= A.D. 1485–86) granted a tank and lands for providing offerings in the temple of Mallikārjuna at Śrīśailam. The former is already known to us from an inscription at Tirupati where he is stated to have built in Śaka 1387 a *maṇḍapa* for the god of Tirupati (*Archæological Survey Report* for 1908–09, p. 167). The latter chief's father Yara-Kampayadēva-Mahārāja also figures in the Tirupati inscriptions (*loc. cit.*). Peda-Malleparāja whose record is dated in Śaka 1407 may have been an elder brother of Śiṟu-Mallaiyadēva referred to in the same place. These were not Sāḷuva kings of the direct line to which the usurper Sāḷuva Narasiṅga belonged.

Vīra-Narasiṁha Bhujabalarāya.

47. No. 147 of 1914 which is dated in Śaka 1428 (= A.D. 1506–7) belongs to Vīra-Narasiṁha Bhujabalarāya-Mahārāya the eldest son of Narasā-Nāyaka. The title Bhujabala-Mahārāya for this king has been referred to in my last year's *Annual Report*, p. 98, paragraph 29. No. 54 of 1915 which bears also the date Śaka 1428 (= A.D. 1505–6) refers to the reign of Immaḍi-Narasa-Nāyaniṅgāru, son of Narasā-Nāyaka and grandson of Īśvara-Nāyaka. The genealogical account given in Kṛishṇarāya's stone and copper-plate records makes it clear that this Immaḍi-Narasa must be identical with Vīra-Narasiṁharāya the elder brother and predecessor of Kṛishṇarāya. Another inscription (No. 319 of 1914) which is dated in Śaka 1439 (= A.D. 1517–18) records the gift of 20 *poṉ*, by a certain Moṇṇaiyappaṉ *alias* Vīra-Naraśiṅgarāya-Nāyaka Viḷupparaiyaṉ of Tiruvārūr to the temple of Tiruvaraṅguḷam, for the merit of Vīra-Naraśiṅgarāya-Nāyaka. This is probably a reference to Bhujabala Vīra-Nṛisiṁha who was dead by this time.

Kṛishṇarāya.

48. No. 64 of appendix C from Ahōbalam dated in Śaka 1438 (= A.D. 1515–16) refers to the usual conquests of Kṛishṇarāya in the east (*Archæological Survey Report* for 1908–09, pp. 175 ff). Some time after his first campaign in which the last event mentioned is the *tulāpurusha* ceremony performed at the temple of Amarēśvara in Dharaṇikōṭa (Amarāvatī), king Kṛishṇarāya is reported to have started again on his victorious campaign—now against Kaliṅga. No. 18 of appendix C from Śrīśailam is also dated in Śaka 1438 and mentions the same conquests of Kṛishṇarāya. It is, however, dated five months earlier than the Ahōbalam record and refers to the king as having gone from Dharaṇikōṭa after performing the *tulāpurusha* ceremony straight to Śrīparvata; to have here built the row of stone *maṇḍapas* which still exist, on either side of the car street; to have given two villages and remitted tolls on *kāvaḍis*, pack-ponies, pack-bullocks and donkeys which were evidently oppressing the pilgrims and the poorer classes of merchants. Thus the Ahōbalam and the Śrīśailam inscriptions of Kṛishṇarāya taken together supply the valuable information that Kṛishṇarāya on returning to his capital from his first campaign in the east—the one important event of which was the capture of Koṇḍavīḍu—stayed in his capital only for a very short period before starting again against Kaliṅga.

A record from Sōgi (No. 457 of appendix B) which bears the same date mentions Immaḍi Basavappa-Voḍeya who was the *bhujapratāpa* of the king and registers a gift made for his merit. Evidently Immaḍi Basavappa was a military officer of Kṛishṇarāya who accompanied the king in his victorious campaigns. The governor of Śrīśaila-*rājya* under king Kṛishṇarāya was a certain Chandraśēkharayya who had married a daughter of the chief Dēmarasa. His gifts to the temple of Mallikārjuna are recorded in Nos. 14 and 15 of appendix C. No. 14 states that stone statues of Kṛishṇarāya, Dēmarasa and Chandraśēkharayya were placed in a newly constructed *maṇḍapa* of the temple. I was not able to trace these historic statues at Śrīśailam. An interesting information is supplied by No. 272 of appendix B. The residents of the district of Valla-nāḍu who held the right of *pāḍikkāval* in three specified villages of that district, not being able to pay the due share of *kaḍamai* to Narasā-Nāyakkar who was evidently one of the chiefs owning that district, borrowed the required amount

from the temple of Tiruvaraṅgulam and in return for the same gave up their right of *pāḍikkāval* in favour of the temple. They did not, however, cease to hold the responsibility of discharging the taxes and other minor demands on these villages. In two of his copper-plate records which come from Kumbakonam the king receives the title *urukavi-vaibhava-nivaha-nidāna*, *i.e.*, "the cause for the highly prosperous condition of great poets." This significant epithet is almost literally applicable to Kṛishṇarāya as we know that during his reign literature and literary men flourished very largely (*Archæological Survey Report* for 1908–09, p. 185). The wording of these grants especially in the portion where the names of the composer and writer occur are strikingly similar to the same passages in the later Karṇāṭa records. The writer of the two grants was Sabhāpati and their engraver was Vīraṇāchārya, son of Mallaṇāchārya.

Influence of Vaishṇavism on the successors of Kṛishṇarāya.

The great influence of Vaishṇavism on the Vijayanagara kings who succeeded Kṛishṇarāya has been noted in my article on the kings of the second Vijayanagara dynasty in the *Archæological Survey Report* for 1908–09, p. 196 f. The large number of records of Sadāśiva found at Ahōbalam and the mention of the numerous gifts of *maṇḍapas*, lands, tanks, gardens and groves made himself or by the chiefs subordinate to him, fully indicate the influence of that religion on the members of the royal family and their relations.

Sadāśiva and his subordinates.

49. The chief minister and the *de-facto* ruler at this time was Aḷiya-Rāmarāja who is referred to in inscriptions Nos. 65 and 66 of 1915 and 468 of 1914—all dated prior to the year Śaka 1478 in which Rāmarāja is known to have died. In Śaka 1479 his brother Tirumalarājayyadēva appears as chief minister. No. 63 of appendix C mentions the gift of the Vasanta-*maṇḍapa* to the temple of Ahōbalēśvara by Narasamaṅgāru, wife of the *Māhamaṇḍalēśvara* Gōbūri Vōbayadēva-Mahārāja of the Kāśyapa-*gōtra* and the Yajus-śākhā. This chief is not known to us from other inscriptions. The *Mahāmaṇḍalēśvara* Koṇḍrāju-China-Timmayyadēva-Mahārāja appears in No. 75 of 1915. Koṇḍayadēva-Mahārāja, son of the *Mahāmaṇḍalēśvara* Rāmarāju Kōnēṭirāju, is stated to have handed over to the temple of Ahōbalēśvara the copper-plate *śāsana* of Sadāśiva which registered the grant of Gurijipalli for maintaining the Vaishṇava feeding-house (*Rāmānuja-kūṭa*) in the shrine of the Bhāshyakāra (*i.e.* Rāmānujāchārya). This same Koṇḍayadēva-Mahārāja (Koṇḍrāja) made the request for the grant recorded in the British Museum plates of Sadāśivarāya (*Ep. Ind.*, Vol. IV, p. 2). No. 65 records the gift of a *Dasavanda-mānya* to Aubaḷarāja (called Kōnēṭi-Vōbuḷrājugāru in No. 72 of 1915) the elder brother of Koṇḍayadēva-Mahārāja just referred to. He was also the purchaser of a temple-land mentioned in No. 66. *Mahāmaṇḍalēśvara* Gaṇapatidēva-Mahārāja a chief of the solar race and the Kāśyapa-*gōtra*, the grandson of Kṛishṇamarāja and the son of Nandirāja appears in No. 59 of appendix C as a subordinate of Sadāśiva. Another chief of the solar race but of the Viśvāmitra-*gōtra* was Vōḥuḷrāja son of Vōbuḷrāja and grandson of the *Mahāmaṇḍalēśvara* Pōchirāja Rāmarāja who gave six *kha* of land by purchase, for providing offerings in the shrine of Nammāḷvār within the temple of Ahōbalēśvara. A member of the Jūṭūri family which belonged to the lunar race, the Ātrēya-*gōtra* and the Āpastamba-sūtra, like the members of the main family of the Karṇāṭa kings, was Gōpināthарāja, son of Gōparāja and grandson of the *Mahāmaṇḍalēśvara* Jūṭūri Chaṭrāja, who built a *maṇḍapa* for Ahōbalēśvara and provided for offerings therein. Again, Udarsayyaṅgāru, son of Rāmarsayyaṅgāru and grandson of Udarsayyaṅgāru of the Kāśyapa-*gōtra* and Āpastamba-sūtra, who is mentioned in No. 58 of 1915 may have been a member of the solar race and a distant relation of the royal family. So was Timmarāja, son of Vōbuḷrāja and grandson of the *Mahāmaṇḍalēśvara* Kurichēṭi-Baichanadēva-Chōḍa-Mahārāja. He is stated to have been of the Kāśyapa-*gōtra*, the Āśvalāyana-sūtra and the Ṛik-śākhā (No. 79 of 1915). In the solar race of the Kāśyapa-*gōtra* were evidently members both of Ṛik-śākhā (Āśvalāyana-sūtra) and Yajus-śākhā (Apastamba-sūtra). To the latter belonged Veṅkaṭādridēva-Mahārāja, son of Timmarājadēva and grandson of the *Mahāmaṇḍalēśvara* Apratīkamalla Kuruchēṭi Timmarājadēva-Mahārāja (No. 80 of 1915). Timmarāja, the nephew of Aḷiya Rāmarāja and the author of the Telugu work

Paramayōgivilāsamu, must have been different from this Timmarāja of the Kurichēḍu family. To the main line of the Karṇāṭas again belonged China Avubhaḷayyadēva-Mahārāja, son of Narasiṅgayadēva and grandson of the *Mahāmaṇḍalēśvara* Nandyāla Śiṅgarayyadēva-Mahārāja (called Śiṅgarāja on the genealogical table in *Archæological Survey Report* for 1908–09, p. 201).

Conquests of Viṭṭhala and China Timma in the South.

50. An inscription from Ratnagiri (No. 146 of appendix B), dated in Śaka 1466 (= A.D. 1544–45), registers a gift of land to the temple by a certain Timmappa-Nāyaka, son of Śiṅgama-Nāyaka and grandson of Koṇḍama-Nāyaka. He receives a long list of *birudas* some of which like *Basavaśaṅkara*, *Seṅgūḷi Maṇṇaraganḍa* may be noted. The chief is stated to be the agent of the *Mahāmaṇḍalēśvara* Rāmarāja-China-T[i]mmadēva-Mahārāja. Another record from the same place, dated in Śaka 1467 (No. 191 of 1914), supplies a genealogical account of the Karṇāṭa chiefs of whom the *Mahāmaṇḍalēśvara* Rāmarāja-China-Timmadēva-Mahārāja was apparently one. The genealogy commences with Āravīṭi Bukka mentioning his son Rāma (Rāmarāja I), his three sons Timmarāja, Koṇḍaya (Peda-Koṇḍrāja) and Raṅgarāja (Raṅga I) and the four sons of Timmarāja, viz., Nalla-Timma (Tirumalarāja), Viṭṭhala, China Timma and Pāpa-Timma. These four are stated in the inscription to have been entitled Vīravasanta. Under orders from king Sadāśiva and the minister Rāmarāja (Hemrāj) (who was their cousin brother) Viṭṭhala and China-Timma started on a victorious compaign right up to the shore of the southern ocean and made the whole country free from oppressive rulers. In the Śaka year stated above the two brothers together with their relations set up pillars of victory at Rāmasētu (*i.e.* Rāmēśvaram) and Kanyā-Kumarikā (Cape Comorin) in order to establish their fame. It will be observed that the genealogical account given above is quite in accord with what we find on page 201 of the *Archæological Survey Report* for 1908–09. The conquests of Viṭṭhala which he is here stated to have achieved in company with his younger brother China-Timma are also described on pages 195 ff. of the same book. The setting up of the pillars of victory at Rāmēśvaram and Cape Comorin, however, deserves to be noted.

Rāmayāmātya—his *praśasti*.

51. Two records from Magimāvinahaḷḷi in the Bellary district are both dated in Śaka 1466, and register the foundation of (1) Chikka-Timmāpura-agrahāra by Aḷiya-Rāmarājayya for the religious merit of his daughter Tirumalammā, who 'had become a bride', and (2) of the tank called Kāmasamudra constructed by Bayikāra Rāmappayya (mentioned also in No. 464 of 1914 which belongs to the time of Sadāśivadēva-Mahārāya) for the religious merit of his daughter Kāmamma. Both give a genealogical account and a *praśasti* of a certain Rāmayāmātya of the Parāśara-*gōtra*. A certain Śiṅgaya had a son, named Bhāvayamantri. His son was Rāmamantri, who married Telugamā. To Rāmaya and Telugamā were born Peda-Timmaya, Timmamantri, Sūra, Bhāskara-Chamūpati and Bhāvaya (or Bāchaya). Of these the last obtained from Achyutadēvarāya the country of Koṇḍavīḍu. Having built at that place a temple for Gōpīnātha, he was ruling, it is stated, independently, the whole of the Āndhradēśa. To his elder brother Peda-Timmaya who married Lakkāmbikā was born Rāmayamantri who also obtained from king Achyutadēvarāya the governorship of Koṇḍavīḍu together with the *insignia* of authority such as the parasol of pearls and others. This Rāmayāmātya founded many Brahman villages in the Āndhradēśa and presented them to Brāhmaṇas. In Śaka 1461, for example, he got from king Achyuta the village Oṇṭigōḍu with Kshullakīḍuhaḷḷi (*i.e.* Chikka-Kīḍuhaḷḷi) and converted it into the Brahman village Timmāpura-agrahāra. As an accessary village he gave Maṅgimāvinahaḷḷi, surnaming it Pinna-Timmāpura. At Timmāpura-agrahāra also called Peda-Timmāpura, he constructed many temples and gave for their upkeep the village of Hoḷagundi with its tanks and gardens. In the name of his daughter (named Achyutamma) the 'great orator' Rāmayāmātya converted the village Hulikuṇṭa into the Brahman village Achyutammāpura-agrahāra. Here he also constructed a tank called Achyutammāsamudra, and in the three villages Peda-Timmāpura, Pina-Timmāpura and Achyutammāpura, Rāmayāmātya constructed sixteen tanks including the one already mentioned, presented gardens and established Brahmans.

Nothing is known about this Rāmayāmātya of the Pārāśara-*gōtra* from other inscriptions. It is interesting to learn that his uncle Bhāvaya (or Bāchaya) built the temple of Gōpīnātha at Koṇḍavīḍu. This latter temple was traditionally believed to have been built by a Brahman subordinate of Krishṇarāya who deceitfully managed to have all the 72 nobles, the subordinates of the Reḍḍi kings, beheaded in this temple. According to Mr. Sewell (*Lists of Antiquities*, Vol. II, p. 188), this wicked Brahman builder of the Gōpīnātha temple was Rāmayya Bhāskaruḍu. Although the inscriptions in the Gōpīnātha temple itself do not supply us with the name of the builder it is now practically clear from the Magimāvinahaḷḷi inscriptions that Rāmaya Bāchaya whose elder bother was Rāmaya Bhāskara constructed that temple. This confirms the statement of the local chronicle from which Mr. Sewell has quoted. Rāmayāmātya, the nephew of Bāchaya, may have to be identified with Rāmāmātya the author of the *Svaramēlakalānidhi* of whom it is stated that he received from Rāmarāja the chief-ship of Koṇḍavīḍu (*Archæological Survey Report* for 1911–12, p. 173, foot-note 2).

Temple of Gōpīnātha at Koṇḍavīḍu, constructed by his uncle Bhāvaya (or Bāchaya).

A copper-plate record from Anantapur received through the kindness of J. MacIver, Esq., I.C.S., Collector, registers the grant of the village Kanuma in the Gutti-*vaḷila* to a number of Brāhmaṇas who had to perform the *shōḍaśōpachāra*, *i.e.*, the sixteen kinds of services in the temple, of Channakēśavaḍēva at Muṇḍimaḍugu on the banks of the river Pinākinī (*i.e.*, Pennar). The grant was made at the request of a certain Appalarāja, son of Kṛishṇarāja and grandson of Timmarāja of the solar race. The genealogical portion of the grant is exactly similar to what we find in the British Museum plates of Sadāśivarāya of Saka 1478 and in the Bēvinahaḷḷi grant of Śaka 1473 noticed below. The date Śaka 1470 of the Kanuma grant makes it the earliest of Sadāśiva's copper-plate grants known so far. The only point that is worth noting in the grant is the statement that equal rights were enjoyed both by the temple and the worshipping priests in the village Kanuma. One half of it which was set apart for the priests was divided into twenty shares while the other half which belonged to the god remained undivided.

52. No. 1 of appendix A kindly sent for examination by Bashir Uddin Ahmed, Esq., Collector of Raichur, is also a grant of the Vijayanagara emperor Sadāśivarāya and of his Karṇāṭa minister and brother-in-law Rāmarāja. It is stated that the heroic chief Ainana Malukka, son of the noble Ainana Malukka, requested Rāmarāja to have the village of Bēvinahaḷḷi granted to Brāhmaṇas. Mr. Bashir Uddin writes to me quoting from the guide to Bijapur written by Mr. Henry Cousens that about two miles away to the east of Bijapur is the tomb of Ain-ul-mulk. "It is a square massive looking building surrounded by a very elegantly shaped dome. Within, upon the walls, are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-mulk one of the officers of Ibrahim I who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque." The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-mulk whose sympathy for the Brāhmaṇas deserves to be noticed. In Volume III, page 381 of Brigg's *Ferishta* we find mention made of Mullik Ein-ool-moolk Geelany who was a friend of Rāmrāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana-Malukka referred to in the inscription.

Ainana-Malukka (Ain-ool-Moolk), a Muhammadan subordinate of Sadāśiva.

One more inscription of Sadāśiva may be mentioned. It comes from Vellanūr in the Pudukkōṭṭai State and introduces Jaṭāvarman Sundara-Pāṇḍya who took Kō-nāḍu, and also bears the Śaka date 1470 which falls into the reign of Sadāśiva. It mentions the *Mahāmaṇḍalēśvara* Immaḍi Akkaḷaḍēva-Sōma-Mahārāja entitled Sāmanta-Nārāyaṇa and Dora-Bhīma for whose merit the grant registered in the inscription was made. It is difficult to explain how Sundara-Pāṇḍya mentioned in the beginning of the record has to be connected with the Vijayanagara king Sadāśiva except on the supposition that the latter in virtue of his rule over Kō-nāḍu which was a part of the Pāṇḍya country may have held the title *Sundara-Pāṇḍya*.

53. The Karṇāṭa or the third Vijayanagara dynasty is represented in the year's collection by the four kings Rāma III, Veṅkaṭa I, Raṅga II and Rāma IV. No. 43

of appendix C which is dated in the Śaka year 1499 mentions two officers of Rāmarājayyadēva (Rāma III) viz., Dantikaṇṭi Liṅgapaṇṇa and Savaram Basavappa. At the command of the Śaiva teacher Vīraśaiva Śāntabhikshāvṛitti-Ayyavāru, they repaired the bund on the east bank of the river Bhōgāvati which was itself on the west side of the temple of Mallikārjuna and converted it into a flower garden for the use of the temple. This high bund still exists but the flower garden is no longer maintained. From an inscription (No. 70 of 1915), dated in Śaka 1506 (= A.D. 1584–85) we learn that

Raṅga II.

Vīraśrī-Raṅgarāyadēva-Mahārāya (*i.e.*, Raṅga II) had his capital at Penugoṇḍa. It has already been noted in paragraph 17, above that his subordinate Koṇḍrāja-Tirumalarāja was ordered by the king to expel the Muhammadan chief Vibhurāmu who had occupied the temple of Ahōbalam. His grandson who is the donee in No. 70 was prince Veṅkaṭarāja-Dēva-Chōḍamahārāja who held the titles *Mūrurāyara-Basavaśaṅkara*, *Gutti-kannibbara-gaṇḍa* and *Oraiyūri-puravarādhīśvara*. He was the son of Timmaṇṇa and the grandson of the *Mahāmaṇḍalēśvara* Koṇḍrāja-Timmarāja (*i.e.* Koṇḍrāja-Veṅkaṭarāja-Tirumalarāja). The epithet *Dēva-Chōḍamahārāja* added to the name of the prince and his title 'lord of Oraiyūr, the best of towns' suggests that he might have been connected with the Maṭla chiefs (*Annual Report* for 1912, p. 88, paragraph 70). From No. 71 of 1915 it appears that this chief was also the subordinate of Raṅga's successor Veṅkaṭa I. Four records that belong to the reign of Veṅkaṭa I range in date from Śaka 1507 (= A.D. 1585) to 1531 (= A.D. 1609). One of these (No. 67 of 1915) registers a grant to the temple at

Veṅkaṭa I.

Ahōbalam, by a guild of merchants. The inscription states that these were the recipients of boons from the goddess Vāsava-Kanyakā, that they had increased (in numbers and in influence) by the blessings of the holy Bhāskarāchārya, that they were the chiefs of the excellent city Penukoṇḍa (in the Kistna district), that they were born from the ears of the (celestial) cow and that they counted among them 150 *nagara-svāmins* who were most charitable, truthful and devoted to the principles of mercantile business (*vartaka-dharma*). These attributes are found to be literally true in the case of the flourishing Kōmaṭi community of the present day.

54. Two copper-plates of the Śaṅkarāchārya-*maṭha* at Kumbakonam purport to belong to the reign of Veṅkaṭadēva-Mahārāja and Śrīraṅgadēva-Mahārāja and are dated in Śaka 1630 (=A.D. 1708–9) and Śaka 1663 (=A.D. 1741–2) respectively. The former registers grants of lands in different villages of Southern India, made by

A later Veṅkaṭadēva-Mahārāja and Śrīraṅgadēva-Mahārāja.

Vijaya-Raṅga-Chokkanātha-Nāyaka for the benefit of the Śaṅkarāchārya-*maṭha* at Gajāraṇya-kshētra, *i.e.*, Jambukēśvaram. It states that this *maṭha* was located in the street called *Poṇvāśikoṇḍāṉ* at that village and had been in the possession of the pontiff from early times. The latter statement does not agree with what we find in the records actually engraved on the walls of the so-called Śaṅkarāchārya-*maṭha* now pointed out at Jambukēśvaram. About the 13th century A.D. to which these records may be assigned, the *maṭha* is stated to have been built by a certain Śōḷakōṉ and to have been called Nāṟpattennāyiravaṉ-*maḍam*, its presiding priests being direct disciples of Namaśśivāyadēvar of the lineage of the Tiruchchattimuṟṟattu-Mudaliyars (*Annual Report* for 1909, p. 104). The king Veṅkaṭadēva-Mahārāya during whose reign the grant was made must be identical with that Vīra-Veṅkaṭadēva-Mahārāya mentioned in the two copper-plate inscriptions of the Nāyaka queen Maṅgammāḷ which are dated in Śaka 1623, Vṛisha (=A.D. 1701–2) (*Annual Report* for 1911, Part II, paragraph 62).

55. No. 53 of appendix C belongs to the reign of Vīra-Rāmadēva (IV) who continued to be still ruling at Penugoṇḍa-paṭṭaṇa. This statement militates against

Vīra-Rāmadēva.

the supposition that Veṅkaṭa I changed his capital from Penugoṇḍa to Chandragiri. The inscription records that Bontala Nāgiśeṭṭi, a *Vaiśya* of the Vichchupākala-*gōtra* built the eastern *gōpura* of the Vīrabhadra temple at Lāṅgalūṇṭi (*i.e.*, Nāgalūṭi) in the Śaka year 1546 (=A.D. 1624). The mention of this *gōtra* which was current among the *Vaiśyas* deserves to be noted.

No. 221 of 1914 of the time of this Rāmadēva, is the earliest of the inscriptions found at Ammaṇkurichchi in the Pudukkōṭṭai State. It is dated in Śaka 1542 and states that for the merit of Vīrappa-Pūchchaya-Nāyaka, a certain Aṅgāḷamma

constructed a tank and a *maṇḍapa* the latter of which is probably the one on which the inscription is engraved. The chief bore several high sounding *birudas* of which *Sammaṭṭi-Nārāyaṇa* is one. No. 220 of appendix B which also comes from the same place, is dated in Śaka 1613 and mentions Vīrappa-Pūchchaya, the son of Ōbaḷa-Pūchchaya who was the brother of Tirumalai-Pūchchaya. The Vīrappa-Pūchchaya of this record appears to have been a descendant of Vīrappa-Pūchchayya-Nāyaka mentioned in No. 221 above, since in this inscription it is distinctly stated that the *maṇḍapa* was built by one of his ancestors.

Other dynasties.

56. Records of the Hoysaḷa and the Yādava kings copied in the Haḍagalli tāluka of the Bellary district belong to kings Vīra-Nārasiṁha I and Tribhuvanamalla Vishṇuvardhana Vīra-Ballāḷa II of the former dynasty and *Praudhapratāpachakravartin* Kandhāradēva (Kṛishṇa), Sēvaṇa-Mahādēvarāya or *Bhujabala Praudha-pratāpachakravartin* Vīra-Mahādēvarāya and Vīra-Rāmachandra of the latter.

The Hoysaḷas and Yādavas.

At the end of No. 494 of appendix B which belongs to the reign of the Chāḷukya sovereign Tribhuvanamalla Vikramāditya VI, we are introduced to king Vishṇu or Vīra-Vishṇu Tribhuvanamalla of the Hoysaḷa race. He is here stated to have taken Tuḷu, Chakra-kūṭa, Taḷavanapura (Taḷakaḍ) *etc.*, and is, therefore, undoubtedly identical with the great conqueror Vishṇuvardhana, who at the close of Vikramāditya's reign appears to have declared his independence (see Dr. Fleet's *Dynasties*, *Kanarese Districts*, p. 453 and journal of the Mythic Society, Bangalore, for July 1911, p. 118). A hitherto unknown minister of Vīra-Nārasiṁha I was Bommaya-Daṇḍanāyaka (Nos. 447 and 449 of 1914) and a subordinate of Vīra-Ballāḷa II was Chauḍeya-Nāyaka, son of Raṇaraṅgabhairava Basaveya-Nāyaka (No. 472 of 1914). Padmaladēvi, one of the queens of Vīra-Ballāḷa II, is mentioned in No. 495 of 1914 as the chief queen (*paṭṭadarasi*) governing the village Posa-Paḍaṅgile (*i.e.*, Hire-Haḍagalli). The king is styled *Mahāmaṇḍalēśvara* and is stated to have been ruling from his capital Vijaya-samudra surnamed Halḷavura, the country comprised in Noṇambavāḍi 32,000, Banavase 12,000, Huligere 300, the two Beḷuvolas and Māsavāḍi, right up to Heddoṛe (*i.e.*, the big river).

The Hoysaḷa kings Vishṇuvardhana I, Vīra-Nārasiṁha I and Ballāḷa II.

No. 94 of appendix B which comes from Kāmarasavalli is dated in the fifth year of the Hoysaḷa king Sōmēśvara. It records the settlement of a dispute, made by the king, between the temple trustees and a private individual regarding the possession of the village Vaṇṇam *alias* Madhurāntakanallūr. The king decided that the village should be enjoyed as a *dēvadāna* as had been the case till then. Nos. 176 and 215 are dated in the 21st and 23rd years of the same king. The former mentions the setting up and the consecration of the image of Tirukkāmakkōṭṭam-uḍaiya-Periya-Nāchchiyār in the temple of Tirumāṇikkamalai-Nāyaṇār at Ratnagiri. The latter mentions the great minister Śiṅgaṇṇa-Daṇḍanāyaka, son of the *Mahāpradhāna* Śiṅgaradēva-Daṇḍanāyaka, as having set up the goddess Tiruppalliyaṛai-Nāchchiyār in the temple of Tiruvaiyāṛuḍaiya-Nāyaṇār at Śembāṭṭūr in the Pudukkōṭṭai State. This Śiṅgaṇṇa-Daṇḍanāyaka must be different from his namesake who was the son of the *mahāpradhāna Kumāra-Gaṇḍarakōva* Sōmaya-Daṇḍanāyaka (No. 72 of 1895).

Pratāpachakravartin Vīra-Sōmēśvara.

57. The first year of reign of the Yādava king Kandhāradēva (Kṛishna) is fixed by Dr. Fleet (*Dyn. Kan. Distrs.* p. 526) to be Plavaṅga corresponding to A.D. 1247–48. But No. 525 of appendix B states that his 12th year was Piṅgaḷa and his 13th Kālayukta. Consequently, it looks as if the year Parābhava during the last months of which Kṛishṇa succeeded to the throne, was generally counted to be his first year.

The initial date of the Yādava king Kandhāradēva.

58. The two Kākatīya records (Nos. 27 and 36 of appendix C) copied at Śrīśailam belong to the reign of Pratāparudradēva-Mahārāja and are dated in Śaka 1234 and 1235. The former mentions the chief minister (*mahāpradhāni*) Vēpēṭi Kommaya while the latter states that the king had his capital at Ōruṅgallu (Warangal).

Two Kākatīya records of Pratāparudradēva.

59. No. 20 of appendix C from Śrīśailam is dated in the Śaka year 1299 (= A.D. 1377–8) and opens with a genealogy of the Reḍḍis, in Sanskṛit. It states that in the fourth caste was born a king named Pōla. His son was Prōla who married Annamāmbā, a daughter of Doḍḍaya. To these were born Mācha, Vēma, Doḍḍa, Anna (spelt Aṅka by mistake) and Malla. Of Vēma the record states: "Ignorant rulers (of the earth) set up fragile pillars of victory in order to establish (their) fame; the glorious king Vēma of unsullied wisdom unlike other ordinary kings of this earth erected two everlasting pillars of fame—*viz.*, the stepped path-ways—at Śrīgiri (*i.e.*, Śrīśailam) and Ahōbalagiri." Vēma also granted *agrahāra* villages to Brāhmaṇas, on either banks of the rivers Kuṇḍi (*i.e.*, Guṇḍlakamma), Kṛishṇā and the Gōdāvarī. His son was *Jaganobbagaṇḍa* Anna-Vēma who as already noticed built at Śrīśailam the hall named Vīraśirō-*maṇḍapa*. The statement at the end of the Telugu portion that the *maṇḍapa* was built by Anna-Vēmaya for the merit of his father Annaya-Reḍḍi suggests that though he was the son of Vēma, he had a high regard for his father's brother Annabhūpa (see table on page 23 of the *Annual Report* for 1900) and respected as his own father. The writer of the grant was Bālasarasvatī which sounds more like a title than a proper name. A long list of the titles of Anna-Vēma are recorded on a pillar adjoining No. 20 of appendix C. Apart from some of the hereditary titles, we are informed that he belonged to the Vellacheri-*gōtra*, that he was the lord of the eastern ocean and that he destroyed Rājamahēndra, Niravadyapura and other fortresses on land (*sthaladurga*). Mallaya who caused this record and No. 20 of 1915 to be written on stone is stated to have been the son of *Pañchabhik-sham* Rāmanātha or Rāmaya who supervised the work of building steps to the Pātāla-gaṅgā under king Vēma.

A genealogy of the Reḍḍi kings of Koṇḍa-vīḍu.

Anna-Vēma.

Kāṭaya-Reḍḍi Vēmā-Reḍḍi, the son-in-law of Annavōta-Reḍḍi, is mentioned in No. 84 of appendix C, as making a gift of the village of Kaluvachēṟu surnaming it Komaragiripura, to the temple of Ahōbaḷēśvara, for the merit of his overlord and brother-in-law Komaragiri-Reḍḍi. The inscription gives a long list of the villages situated throughout the Telugu country which had been granted to Brāhmaṇas and temples for the merit of Komaragiri-Reḍḍi and his wife. All the villages appear to have been renamed Komaragiripuram and are, as a group, referred to under the name Komaragirimaṇḍalam. Incidentally we learn that the wife of Komaragiri-Reḍḍi was Ammaṅgāru, and that Kāṭaya-Reḍḍi Vēmā-Reḍḍi had two wives, *viz.*, Tallasānamma and Mallasānamma (Mallāmbikā). The first of these was the mother of a second Komaragirayya who, it is stated in the record, "was the other (*i.e.*, the earlier) Komaragirayya (Komaragiri-Reḍḍi) re-incarnated." Hence it is apparent that Kāṭama Reḍḍi Vēmā-Reḍḍi had a son named Komaragiri. This fact is also mentioned in two published inscriptions from Drākshārāmam (*Ep. Ind.* Vol. IV, p. 328). Malla-sānamma presented for the merit of Komaragiri-Reḍḍi and his wife Ammaṅgāru a village called Mallavaram to the temple of Mārkaṇḍēśvara at Rājamahēndravara, after covering the latter with gold.

Kāṭaya-Reḍḍi Vēmā-Reḍḍi and his gifts for the merit of Komaragiri-Reḍḍi.

60. In appendix D of Part I are included photographs (Nos. 339 to 348) of ten Nāyaka chiefs of Madura whose statues together with those of their wives are cut in relief with labels painted on them in the Pudu-*maṇḍapa*, opposite to the Sundarēśvara temple at Madura. These include the seven successive Nāyaka rulers mentioned on page 200 of Mr. Sewell's *Lists of Antiquities*, Volume II. Nos. 342 and 344, may have been members of the same family who ruled jointly with Periya-Vīrappa and Liṅgayya. If this be so, Vīra-Śūḍappa-Nāyaka (No. 344) as we find it spelt on the label, would perhaps be a corruption of Viśvappa joint ruler with Liṅgayya. Kastūri-Nāyaka (No. 345) under name Kastūri Liṅgayya, is stated to have been an uncle of Liṅgayya who held the Government for a week (*Lists of Antiquities*, Volume II, page 301). The Nāyaka whose name is illegible (No. 342) may be taken to be that of Viśvanātha II who ruled jointly with Periya-Vīrappa.

Statues of the Nāyaka chiefs in the Pudu-*maṇḍapa* at Madura.

No. 395 of 1914 which is dated in Śaka 1565 (= A.D. 1642–43) registers a grant made to the temple of Śokkanāthasvāmin at Pudūr for the religious merit of king Viśvanātha-Nāyaka Tirumala-Nāyaka. This must be the great Tirumala-Nayaka of Madura, who according to Mr. Sewell died in 1659 A.D. The name Viśvanātha-Nāyaka which is prefixed to Tirumala-Nāyaka might indicate that the latter was considered as the adopted son of Viśvanātha III. Mr. Sewell does not make any mention of this. The prefix may also refer to the founder of the dynasty, *i.e.* Viśvanātha-Nāyaka.

Viśvanātha-Nāyaka Tirumala-Nāyaka.

No. 6 of 1915 copied in Madura is an interesting record of the 18th century that deserves special notice on account of its contents. It refers to the reign of Vijayaraṅga Chokkanātha-Nāyaka, and states that the villages of Śāmanattam, Sikkālai, Puṅgaṅkuḷam, and Śeṅguḷam were in the enjoyment, as *sarvamānya* (tax-free gift), of 64 temple servants who were carrying on their heads the sacred feet of the god Śokkanāthasvāmin (*i.e.*, Sundarēśvara). But during the reign of Vijayaraṅga Chokkanātha the officers of the palace (*aramaṇaiyār*) levied certain taxes on these villages. Being unable to bear the hardship they made up their mind to go in a body to commit suicide. One of them actually got upon the *gōpura*, fell down and died. On this the people of the place assembled at the temple to guard its four gates. The officer in charge of the fort, the *maṇiyam* of the place, the *samprati*, the day watchmen (*dinasarikkārar ?*) and others met together and summoned the assembled people and the bearers of the god (*śrīpādam-tāṅgi*) and declared that the four villages enjoyed by the latter were, as usual, *sarvamānya*, free of all taxes. It will be no surprise that the imposition of additional taxes should have driven the servants of the temple to seek redress by committing suicide when it is understood that in A.D. 1710 people were already much oppressed by a terrible famine which continued for ten years till 1720 (Sewell's *Lists of Antiquities*, Vol. II, p. 203). At this time it is stated that Kumāra Kastūriraṅgayya was the general (*daḷavāy*) and Veṅkaṭakṛishṇayya the minister (*pradhāna*). The former may have been a member of the ruling family. It has already been noted above that a copper-plate record (No. 4 of appendix A) dated in Śaka 1630 (= 1708–09 A.D.) registers a gift of villages by the Nāyaka king Vijayaraṅga Chokkanātha —here stated to be a subordinate of the Vijayanagara emperor Veṅkaṭadēva-Mahārāya—for feeding Brāhmaṇas at the *maṭha* of His Holiness the *lōkaguru* Śrī-Śaṅkarāchārya at Gajāraṇya-kshētra (Jambukēśvaram).

Vijayaraṅga Chokkanātha-Nāyaka.

The oppressed servants (*śrīpādam-tāṅgi*) of the temple and their resolve to commit suicide.

A famine.

61. No. 416 of appendix B records a gift of land for the merit of Tirumalai Kātta Raghuṇāthadēva by his agent Tambi-uḍaiya Tēvar. The inscription is dated in the cyclic year Dundubhi which corresponds to A.D. 1664. From Mr. Sewell's account of the Sētupati kings of Ramnad given on p. 228 ff. of his *Lists of Antiquities*, Volume II, we learn that Tambi Tēvar was an illegitimate brother of Śaḍaiyaka Tēvar *alias* Daḷavāy Sētupati. He at first opposed the succession of Raghunāthadēva the nephew of Śaḍaiyaka Tēvar, to the throne of the Sētupatis but subsequently acquiesced in it through the itnerference of the Nāyaka king Tirumala-Nāyaka. In 1646 Raghunātha Sētupati *alias* Tirumalai Sētupati was placed on the throne and ruled until 1670. Tambi Tēvar too appears to have accepted the position of an agent under Raghunātha as evidenced by the inscription under reference. Though from what Mr. Sewell says it appears as if Tambi Tēvar died soon after the accession of Tirumalai Sētupati the record under review shows that he lived on until at least A.D. 1664.

Sētupatis of Ramnad.

Raghunātha Sētupati *alias* Tirumalai Sētupati.

62. A copper-plate record from Kumbakonam (No. 5 of appendix A) which is dated in Śaka 1663, Dundubhi (=A.D. 1741–42) pretends to belong to the reign of Śrīraṅgadēva-Mahārāja whose exact place in the Vijayanagara chronology is not known (see above, paragraph 53). The record states that in this year the servants of Vijaya-Raghunātharāya Toṇḍaimāṇār, evidently the Pudukkōṭṭai chief of that name, (*vide* Sewell's *Lists of Antiquities*, Vol. II, p. 225) agreed to give Bavani Veṅkaṭakṛishṇayya of Kāñchīpuram a fee (?) which was apparently due to him from

The Toṇḍaimāns of Pudukkōṭṭai.

AKKANNA AND MADANNA.

a

b

c

d

Reproduced from the Dutch Journal *Havart*.

every one of the said servants. The inscription does not explain the relation that existed between him and these servants. As the plates, however, belong to the Śaṅkarāchārya-*maṭha* at Kumbakonam whose original seat is believed to have been at Conjeeveram, it is perhaps to be inferred that Bavani Veṅkaṭakṛishṇayya was an agent of the *maṭha* and that he was directly collecting, on its behalf, the dues from these servants of the Toṇḍaimāṇār. The latest epigraph of the collection is dated in A.D. 1867–68 and states that the temple dedicated to Bṛihadāmbā and Hariharanātha at Tiruvaraṅgulam in the Puḍukkōṭṭai State was completed and consecrated in this year by Rāmachandra-Mahārāja. This is Rāmachandra-Toṇḍaimāṇ the last ruler mentioned by Mr. Sewell.

Bavani Veṅkaṭakṛishṇayya, an agent of the Śaṅkarāchārya-*maṭha*.

65. In the above paragraphs reference has been often made to the Śaṅkarāchārya-*maṭha* at Kumbakonam. Seven copper-plate records which belong to this *maṭha* had been secured for examination by Mr. S. V. Venkatesvara Aiyar, M.A., Professor, Government College, Kumbakonam. He was kind enough to allow me to take impressions of five of these, while I was recently on tour at that place. These plates are believed to record grants to the pontiffs of the Śaṅkarāchārya-*maṭha* whose original seat, according to tradition was at Conjeeveram. Even now there is an agent of the *maṭha* at the latter place supervising the property of the *maṭha*, which is distributed in different taluks of the North Arcot district. Mr. Venkatesvara Aiyar is editing in the *Ephigraphia Indica* an earlier copper-plate grant which belongs to the same *maṭha* but is not included in appendix A. It belongs to the 18th century A.D. and mentions the teacher Śaṅkarārya (or Śaṅkarayōgin) who received the grant of a village from the Chōḷa chief Vijaya-Gaṇḍagōpāladēva, for the purpose of feeding 108 Brāhmaṇas. It is not clearly stated in the record if the *maṭha* presided over by the Śaṅkarārya herein referred to, was identical with the Śaṅkarāchārya-*maṭha* at Conjeeveram. Of the five inscriptions now examined, Nos. 7 and 8 belong to the time of the Vijayanagara king Kṛishṇarāya. The former is dated in Śaka 1444 (=A.D. 1522–23) when, the king is mentioned to have encamped on the bank of the Kṛishṇavēṇī (*i.e.* the Kṛishṇā river). They register grants of villages made to Chandrachūḍa-Sarasvatī, who was a pupil of Mahādēva-Sarasvatī and to Sadāśiva-Sarasvatī, the pupil of Chandraśēkhara-Sarasvatī. The names Chandrachūḍa-Sarasvatī and Chandraśēkhara-Sarasvatī being identical in meaning, both may be taken as representing one and the same teacher. If this be so, we have three successive pontiffs, *viz.*, (1) Mahādēva-Sarasvatī, (2) his pupil Chandrachūḍa-Sarasvatī or Chandraśēkhara-Sarasvatī and (3) his pupil Sadāśiva-Sarasvatī. Chandrachūḍa-Sarasvatī was a follower of the school of Māyāvādins started by Śaṅkarāchārya and a resident of Conjeeveram. He presided over the *Śāradā-maṭha* at that place. Hence we might presume that Chandrachūḍa-Sarasvatī was a member of Śaṅkarāchārya's lineage, provided the name *Śāradā-maṭha* is still applied to its present seat at Kumbakonam. The manager of the *maṭha* at Kumbakonam who was consulted on the point states that the name *Śāradā-maṭha* is even now borne by the Śaṅkarāchārya-*maṭha* at that place and the date of the removal of the *maṭha* from Conjeeveram to Kumbakonam happened recently about 186 years ago, in the Sādhāraṇa year during the reign of the Marāṭha king Pratāpa of Tanjore. If even this were so it looks suspicious why the name Śaṅkarāchārya is not mentioned even incidentally in any one of the copper-plates under reference. No. 6 which distinctly refers to the *maṭha* of Śaṅkarāchārya at Kāñchī and to the then presiding teacher Mahādēvēndra-Sarasvatī a pupil of Chandraśēkharēndra-Sarasvatī is of much later date, *i.e.* A.D. 1686 and records a grant of land made by this teacher to a private person in a village which had been granted to the *maṭha* by the Gōlkoṇḍa ministers Akkanna and Mādanna. These donors must be identical with the two famous persons of those names frequently mentioned in the popular story of Rāmadās. They were the ministers of Tānīshā, one of the kings of Gōlkoṇḍa. Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue. Mr. A. Venkatramiah, B.A., L.T., writing of Tānīshā in the *Indian Review* for November 1912, identifies this Tānīshā with Abul Hassan, the last of the kings of Gōlkoṇḍa who ended his days at Daulatabad being there confined in the fort by the Mughal emperor Aurangazeb.

Three generations of teachers of the Śaṅkarāchārya-*maṭha* of Kumbakonam, mentioned in copper-plates.

Akkanna and Mādanna, ministers of Abul Hassan.

64. The Dutch journalist Havart supplies some information about Akkanna and Mādanna the ministers of the Quṭb Shāhi kings Abdulla Quṭb Shāh and Abul Hassan. They were two brothers born of a very poor family who entered service as shroffs in A.D. 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustāphā a nobleman of Gōlkoṇḍa known to fame as Mīr Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery which cost Mīr Zumla his high office under the Nabobs of Gōlkoṇḍa. Mādanna became a very prominent figure in the administration of the Kingdom so much so that the Sulṭān left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani and the vernaculars of the country and lived in a kingly style. As the golden palanquin in which he went out, passed in the streets, people showed, their respect by stopping on the way. He was very kind to the Dutch, and the author of the journal, Havart, says that he had the honour of seeing Mādanna often.

Havart on Akkanna and Mādanna.

Having served under Abdulla Quṭb Shāh (A.D. 1611–1672), the two brothers seem to have maintained the same high position also under the reign of Abul Hassan, the successor of Abdulla Quṭb Shāh. But they were not to maintain this long. In A.D. 1685 the Mughal king Aurangazeb marched with his army into Gōlkoṇḍa and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sulṭān they murdered the two brothers who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people (fig. d. on Plate II). The head of Mādanna was severed from the body and sent to Aurangazeb while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of October 1685 when the Mughal army entered Gōlkoṇḍa and perhaps before the end of that month. The Sulṭān Abul Hassan who thought that he would now be safe was himself deposed and confined in Daulatabad in 1687.

From this account which must be assumed as a correct statement of facts reported by a contemporaneous Dutch journalist, we see that the religious episode of Rāmadās and his sufferings has no historical basis.

Order—No. 1260, Public, dated 25th August 1915.

Recorded.

2. The Government note with satisfaction that the inscriptions copied and transcribed during the year rose from 438 in 1913–1914 to 620 in the year under review. They trust that the Assistant Archæological Superintendent will devote special attention to the systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the temple at Śrīśailam referred to in paragraph 9 of Part I of the report.

4. The programme of work for the next field season is approved. It is hoped that the Assistant Archæological Superintendent and his staff will succeed in carrying it out completely.

(True Extract.)

C. G. Todhunter,
Ag. Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Political Department.
,, the Government of India, Department of Education (with C.L.)
,, the ,, of Burma.
,, the ,, of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L.).
Editors' Table.

Government of Madras.

HOME DEPARTMENT.

(MISCELLANEOUS)

G.O. No. 99, 29th August 1916

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1915–16.

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GOVERNMENT OF MADRAS

HOME DEPARTMENT

(Miscellaneous)

READ—the following paper :—

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

To—the Secretary to Government, Public Department (through the Superintendent, Archæological Survey, Madras).

Dated—Ootacamund, the 15th July 1916.

No.—415.

I have the honour to submit my *Annual Report* for the year ending 31st March 1916.

In compliance with the orders conveyed by G.O. No. 531, Public, dated 21st March 1916, a table of contents has been added. Also in the column "Language and alphabet" of appendices B and C, indications are given, where necessary, of the probable palæographic period of those records in which are found only astronomical details and regnal years without further specification of the era and the cyclic year.

PART I.

OFFICE ROUTINE.

During my absence on privilege leave for three weeks and eight days (G.O. Nos. 708 and 834, Public, dated 5th and 28th May 1915, respectively) the current duties of the office were discharged by my Senior Assistant Mr. G. Venkoba Rao. The latter was granted two months' privilege leave for study in order that he might avail himself of the last chance of appearing for the B.A. examination under the old by-laws of the Madras University and complete the B.A. degree. The Tamil Epigraphical Student Mr. G. V. Srinivasa Rao, B.A., who had finished his probation of two years, was confirmed in his post on 3rd September 1915. Mr. T. Raja Rao, Kanarese Epigraphical Student, appointed on 25th August 1914 (page 2, paragraph 3 of G.O. No. 1260, Public, dated 25th August 1915) resigned his post on the

12th November 1915 on the score of ill-health and hard work on tours. The place which has thus been vacated by him and which has to be filled up by a Kanarese graduate with a fair knowledge of Sanskrit still remains vacant though it has been advertised in the *Fort St. George Gazette*, the Bellary and South Canara District Gazettes and the *Madras Mail*. Evidently the Student Epigraphists whose pay is fixed at Rs. 50—5—75 are not satisfied with the emoluments and prospects offered by the department, compatible with the hard work which they have to do on tours extending from three to four months in a year and the strain to which they are subjected, of transcribing hundreds of inscriptions, putting up abstracts of contents, checking or entering corrections on proofs and often fair-copying manuscripts for the Press. The Government have been addressed on the subject of bettering the position of the Student Epigraphists (my letter No. 136, dated 21st February 1916). In order again, to relieve the senior staff of a part of their duty, viz., proof-reading and fair-copying manuscripts for the Press, by which more time and attention could be made available for the preparation of transcripts of inscriptions and collation of historical results, this office has recommended to Government the appointment of a proof-reader and a typist clerk (my letter No. 133, dated 19th February 1916). It is needless to add that in the interests of the office and the scientific nature of its work, the Government must relieve the senior staff from attending to duties which could easily be discharged by a reader.

The tour clerk was absent on privilege leave for three months from 30th September 1915 and an outsider was appointed in his place.

The special establishment sanctioned for drawing up the Ephemeris ceased to exist on 31st October 1915. Diwan Bahadur L. D. Swamikannu Pillai, under whose able direction this voluminous and useful work has been prepared and completed, has kindly promised to instruct my office personally, as to how to apply the Ephemeris in calculating the dates of inscriptions.

Publication.

2. The publication of *South-Indian Inscriptions* has been fairly progressing. The frequent changes in the personnel of the staff at headquarters during tours and privilege leave arrangements and the supply to scholars of historical notes collated from inscriptions, often requiring much reference and study, have partly contributed to the delay in the issue of Part V of Volume II which as stated on page 2 of my last report, was then already in galley-proof. The Index of Volume II (of 535 pages) which is included in it, is now under revision and it will be possible to submit the bound-proof to Government at an early date.

A good portion of the manuscript for Part III of Volume III has been made ready for the Press and it is hoped that this and the material for the volume of Telugu and Kanarese inscriptions referred to on page 2, paragraph 2 of my last report, will also be sent to the Press in 1916.

Tours and Diary of the Assistant Superintendent.

3. The Aśōkan Edict at Māski in the Hyderabad State mentioned in paragraph 6 on page 4 of my last report, was inspected by me (accompanied by the clerk and the photographer) in July 1915, with the permission of Government (vide G.O. No. 946, Public, dated 16th June 1915) and a detailed report with the full text and translation of the Edict was submitted on 10th August 1915. The Government of His Highness the Nizam having, however, desired to publish the report under its own auspices, the report was forwarded to that Government and has since been issued as No. 1 of the Hyderabad Archæological Series.

An Andhra inscription of great interest and importance has been discovered at Myākadoni in the Adoni taluk adjoining the Raichur district, where the Aśōkan Edict referred to in the previous paragraph was found. I started from Ootacamund on 25th December 1915 to decipher this ancient record *in situ* and availed myself of the opportunity for also securing copies of some inscriptions at Hulibīḍu (Alur taluk, Bellary district), Sidhout and Joti (Cuddapah district) which had been brought to my notice by the Archæological Superintendent.

The following is the diary of my travelling for the year :—

1915.

July 15th to 17th.—Ootacamund to Raichur and thence to Hutti.
" 18th and 19th.—Hutti.
" 20th.—Hutti to Maski.
" 21st to 26th.—Maski.
" 27th and 28th.—Maski to Hutti.
" 29th and 30th.—Hutti.
" 31st —Hutti to Raichur.
August 1st.—Raichur.
" 2nd to 4th —Raichur to Ootacamund.
December 25th and 26th.—Ootacamund to Bangalore.
" 27th to 3rd January 1916.—Bangalore.

1916.

January 4th and 5th.—Bangalore to Adoni.
" 6th.—Adoni to Myākadoni.
" 7th and 8th.—Myākadoni
" 9th.—Myākadoni to Adoni *via* Pedda Tumbalam.
" 10th.—Adoni.
" 11th.—Adoni to Hulibīdu *via* Kammarchōḍu and back.
" 12th.—Adoni to Guntakal.
" 13th.—Guntakal.
" 14th.—Guntakal to Cuddapah.
" 15th and 16th.—Cuddapah.
" 17th.—Cuddapah to Sidhout *via* Joti and back.
" 18th and 19th.—Cuddapah to Madras.
" 20th.—Madras.
" 21st and 22nd.—Madras to Ootacamund.

Supplemental tour of the Assistant Superintendent to meet the Director-General.

1916.

February 4th and 5th.—Ootacamund to Madras.
" 6th and 7th.—Madras.
" 8th and 9th.—Madras to Ootacamund.

Tours of the Establishment.

4. The Senior Assistant Mr. G. Venkoba Rao together with the office photographer, started on 8th September 1915, after the final proof of the report for 1914–15 had been passed, in order to examine a Pallava temple and inscription at Paṇamalai in the South-Arcot district. He thence proceeded to the Ambāsamudram taluk of the Tinnevelly district for conducting a regular villagewar survey but had, however, to be recalled on 3rd December 1915 on account of urgent work at head-quarters before he had hardly finished two *firkas* of that taluk. A few inscriptions at Aṇṇiyūr near Paṇamalai were also secured by Mr. Venkoba Rao. Among these, it may be noted, is a Telugu document of the time of the Vijayanagara king Kṛishṇarāya which mentions a gift by the famous Telugu poet *Āndhrakavitāpitāmaha* Peddiraja, son of Allasāni Chokkarāja. Mr. P. Visvanatha Aiyar, the photographer, branched off from Paṇamalai and toured independently from 16th September 1915 to 24th October 1915 visiting some places in the Tinnevelly district noted in my programme for 1916. He brought with him 33 photographs, 4 sketches and 49 estampages of inscriptions. In addition to his legitimate office work on tours, either with the assistants or with myself or independently, the photographer was by request of the Local and Municipal Department permitted to accompany Mr. H. V. Lanchester the Town-planning adviser to Government on his tour (16th February to 8th March 1916) to Vizagapatam, Adoni, Guntur, etc., took 60 photographs and supplied that gentleman with two copies of bromide-prints of each of these photographs (G.O. No. 540, Local and Municipal Department, M. Mis., dated 18th March 1916).

Referring to Mr. Visvanatha Aiyar's work Mr. Lanchester writes to me "I take this opportunity of expressing my appreciation of Mr. Visvanathan's energy, intelligence and unfailing courtesy during my tour."

Mr. C. R. Krishnamachari, B.A., the Telugu Epigraphical Student, finished the villagewar survey of the Narasaraopet taluk in the Guntūr district and during a period of nearly four months' touring in that taluk he has visited no less than 205 villages (including hamlets) and copied 185 inscriptions. He has further made an important discovery of two Sanskṛit Pallava copper-plate records of about the 5th–6th century A.D. and of another of a family of chiefs who ruled at Amarāvatī in the 12th century A.D. After necessary correspondence with the owners and the Collector of Guntūr I hope to acquire these ancient documents by gift or by purchase, for the Government Museum, Madras. On the information supplied by that ever enthusiastic student of Epigraphy, M.R.Ry. J. Ramayya Pantulu, Deputy Collector, Guntūr, Mr. Krishnamachari copied a very interesting inscription on the top of the so-called Telegraph Hill at Bezwada, which confirms the antiquity of the tradition that Bezwada with the surrounding forest tract was the spot at which the legendary combat between the epic hero Arjuna and the god Śiva, related in the *Mahābhārata*, is believed to have happened. A few other inscriptions were also copied at the villages Koṇḍanāyanivaram (Gannavaram taluk, Kistna district) and Santarāvūr (Bapatla taluk, Guntūr district), before Mr. Krishnamachari returned to headquarters on 8th January 1916.

As stated already the villagewar survey of the Adoni taluk, Bellary district, was started by Mr. T. Raja Rao who went there on 30th July 1915. He had finished two of its *firkas* by 11th November 1915, when he returned to headquarters and resigned his appointment. Later on, from 22nd January 1916 to 31st March 1916, the remaining *firka* of Yemmiganur was completed by the acting Kanarese Epigraphical Student Mr. G. V. Rangarajayya. The 192 villages and hamlets, visited by both of them have yielded but a poor collection of 78 inscriptions excluding scraps and damaged fragments. Still the discovery of the Āndhra inscription already referred to and of an important Chāḷukyan copper-plate found by Mr. Rangarajayya, combined with the few interesting records of the Rāshṭrakūṭa and the Western Chāḷukya dynasties are indeed valuable and the time spent in examining this corner of the Presidency has not proved altogether unprofitable.

The 15 villages visited by the Junior Assistant Mr. K. V. Subrahmanya Aiyar in the second part of his tour, noted on page 3 of my last Annual Report and the 205 inscriptions copied by him on that occasion, had not been included in that report for want of time to paste, tabulate and examine them. They are now incorporated in appendix B. Mr. Subrahmanya Aiyar again, and the Tamil Epigraphical Student spent each about two months on tour in the Chingleput, South Arcot, Tanjore, Rāmnād and Tinnevelly districts and copied 271 inscriptions after examining 21 villages. Their collection which consists of ancient Pallava, Chōḷa and Pāṇḍya records includes among others one document of absorbing interest which supplies detailed information about a temple hospital (ஆதுலசாலை) of the time of the Chōḷa king Vīrarājēndradēva of the 11th Century A.D. (below page 118, paragraph 16).

5. It will thus be clear that most of the touring of the year under review, was directed to the villagewar survey of the taluks. Messrs. Subrahmanya Aiyar, Srinivasa Rao and Visvanatha Aiyar were the only three that were deputed to carry out the sanctioned programme of 1915–16. They had not sufficient time for completing the programme and have been able to examine or copy inscriptions at only 30 villages mentioned therein. Mahēndragiri in the Ganjām district was inspected by the Archæological Superintendent and excellent photographs of the important record on one of the temples there, have been supplied to this office. The remaining 24 villages of the programme of 1915–16 have been repeated again for 1916–17. Thus of the 40 villages and three taluks submitted herewith for the ensuing winter tour 16 villages are new. These latter were kindly brought to my notice by Professor Dubreuil of Pondicherry. Though it may not be possible to work out the programme entirely, still on finishing the inspection of the three taluks mentioned herein, it is hoped that as many places as time will permit, will also be visited. The object, however, in including more villages than could be worked out, is

apparently to collect together the important places with inscriptions brought to my notice from time to time, so that they may not be lost sight of. Three of the villages Nos. 21, 22 and 23 mentioned by Professor Dubreuil are situated in the French territory of Pondicherry and I request that the Government will be pleased to obtain the necessary permission of His Excellency the Governor of Pondicherry, for securing the inscriptions of those places.

The Year's Work.

6. Apart from the *South-Indian Inscriptions* and the Report on the Aśōkan Edict at Māski referred to in the previous paragraphs, the main part of the work turned out by the office during the year consisted in the drawing up of the *Annual Report*, correcting and checking its proofs at the different stages and the final submission of the advance copy on 1st August 1915. The tours, as noted above, commenced early in July 1915 and closed with the end of March 1916, with the result that during the year under review about 450 villages were inspected and at 149 of these, inscriptions were secured. No less than 174 estampages of the collection had to be rejected (not being included in the appendices), owing to their very fragmentary nature. Further, two hundred and thirty-two inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk have been reserved for examination next year, until copies of all the remaining records of the taluk will have been secured.

7. Appendix A includes seven copper-plate records examined during the year and appendices B and C give detailed extracts of the 824 stone inscriptions examined and transcribed. Also eleven Arabic and Persian inscriptions collected in the Adoni taluk have been kindly examined for me by G. Yazdani, Esq., M.A., Epigraphist to the Government of India for Muhammadan inscriptions, and are included in appendix D. Mr. Visvanatha Aiyar's collection of photographs and sketches appear in appendices E and F and the usual contribution on the dates by Diwan Bahadur L. D. Swamikannu Pillai forms appendix G. Three photo-litho plates, viz., one of the Andhra inscription at Myākadoni and two of the Pallava inscriptions at Mahābalipuram and Paṇamalai, are inserted in Part II for illustrating the writing of these old records.

Tentative transcripts of all the inscriptions included in the appendices A, B and C have been made and in some cases historical notes have also been prepared. Index tickets for the collection of the last year were drawn up; and the transcripts have been distributed into the several files, dynastically and chronologically.

Copper-plate No. 1 of 1913–14 from the Kistna district and Nos. 2 and 3 of 1914–15 from the Guntūr district have been deposited in the Madras Museum with the consent and permission of the owners, obtained, where necessary, through the respective Collectors. No. 12 of 1913–14 acquired by purchase has also been forwarded to the Superintendent, Government Museum.

8. While thus the work of the year mainly consisted of collection and publication on the one hand and the report on the other, a good amount of miscellaneous work was also accomplished. This included (1) detailed notes supplied to the settlement officer, Chittoor, on 25 bundles of inscriptions, of which he sent estampages to me prepared by his own special staff; (2) short accounts, based on inscriptions, of the constitution of village assemblies to the Hon'ble Mr. Kesava Pillai, of the history of Bezwada to Mr. D. V. Hanumanta Rao, Chairman, Bezwada Municipal Council, of the villages Tirukkāṭṭuppaḷḷi, Śendalai, Niyamam and Paḷamānēri to the Hon'ble Sir P. S. Sivaswami Ayyar; (3) translations of certain inscriptions to F. J. Richards, Esq., I.C.S., and Epigraphical notes to the Archæological Superintendent on the records brought to my notice by him and (4) the interpretation of a few 'Pyu' inscriptions and writings on votive tablets forwarded by Mr. Taw Sein Ko, Superintendent, Archæological Survey, Burma.

I am glad to submit that in the discharge of the work briefly described above the several members of my staff have rendered willing and intelligent help in their respective spheres. They have also contributed to the advance of Epigraphy in general, by preparing the following articles for the *Epigraphia Indica*:—Mr. G. Venkoba Rao on "the Daṇḍapalle plates of Vijaya-Bhūpati", Mr. K. V. Subrahmanya

Aiyar on "the Śendalai Pillar Inscriptions" (in Tamil poetry of about the 9th Century A.D.) and Mr. C. R. Krishnamachari on "the Penaṅgalūru grant of Tirumala I". An article on the history of the Kākatīyas contributed by Mr. K. V. Subrahmanya Aiyar to the pages of the *Madras Christian College Magazine* is also of general interest.

My book on *South-Indian Images of Gods and Goddesses* was passed through the press finally and has been submitted to Government for printing and issue.

Conservation.

9. Under this head I beg to bring to the notice of Government the following monuments with the request that they may be inspected by the Archæological Superintendent and included in the list of preserved monuments. (1) and (2) are early and interesting epigraphical records and their preservation may not involve any additional cost to Government. It is, however, expected that their inclusion in the list and their periodical inspection by the Superintendent would ensure their safety from the hands of mischievous people:

(1) The Myākadoni boulder bearing on it an Āndhra inscription of about A.D. 150 (appendix B No. 509 and plate I facing page 112 below).

(2) Inscribed pillar with images (representing the scene of Arjuna's penance and fight for the *Pāśupata* weapon), planted on the top of the Telegraph Hill at Bezwada.

(3) The Pallava temple of Tāḷagirīśvara at Paṇamalai (South Arcot district), with the inscription of the Pallava king Rājasimha engraved on a belt of granite round its base (Plate III facing page 114 below).

(4) The temple of Śiva at Rāyachūṭi in the Adoni taluk (Bellary district) and the Chandramauḷīśvara and Rudrakōṭīśvara temples at Brahmadēśam (North Arcot district). The rock-cut temples, beds and Jaina images at Mēlachchēri, Kāvakāḍu, Toṇḍūr and Tirakkōl in the South Arcot district and at Śendāmaram, Malaiyaḍikurichchi and Tirumalaipuram in the Tinnevelly district deserve also to be inspected and included in the list of Monuments.

10. The following additions were made to the office library during the year under report:—

Indian Review, Volume XVI (3 to 12).
Do. Volume XVII (Nos. 1 and 2).
Indian Antiquary, Volume XLIV (March to December 1915).
Do. Volume XLV (January 1916).
Epigraphia Indica, Volume XII (Parts III to VI).
Epigraphia Zeylanica, Volume II (Part III).
The Journal of Indian Art and Industry, 128 to 131.
Annual Report of the Director-General of the Archæological Survey of India for the years 1911–12 and 1912–13 (Part I).
Annual Report of the Archæological Survey for 1914–15, Southern Circle.
Do. do. Eastern ,,
Do. do. Western ,,
Do. do. Frontier ,,
Do. do. Burma ,,
Annual report of the Superintendent of the Muhammadan and British Monuments, Northern Circle, 1915.
Annual Report of the Superintendent, Hindu and Buddhist Monuments, 1914.
Reports of the Archæological Survey of India—Cunningham, Volumes I to XXIV.
Report on Indian Education for 1913–14.
The Madras Medical Register for 1915.
A descriptive Catalogue of the Telugu manuscripts in the Government Oriental Manuscripts Library, Madras.
A Catalogue of Prehistoric Antiquities at Adichchanallur and Perumbair—Alex. Rea.

List of Sanskrit and Hindi manuscripts for 1913–14.

Do. do. for 1914–15.

List of photo-negatives prepared in the office of the Superintendent, Hindu and Buddhist Monuments, Lahore.

A Catalogue of the Museum of Archæology at Sarnath—Daya Ram Sahani.

Classified Catalogue of the Library of the Archæological Department, Frontier Circle.

The Elements of Hindu Iconography—T. A. Gopinatha Rao, Volume I (Parts I and II).

The Three Turki inscriptions from Kashgir.

Ancient India as described by Magasthanes and Arrian—McCrindle.

Indian Chronology—L. D. Swamikannu Pillai.

South Indian Bronzes—O. C. Gangoly.

Indian Prehistoric and Protohistoric Antiquities—Bruce-Foote.

Loan Exhibition of Antiquities—Coronation Darbar, 1911.

Kalidasa, Volumes I to IV—Dr. Foulkes.

Sukranitisara, Volume I—Dr. Oppert.

Sankaracharya's Sarvasiddhanta Samgraha—M. Rangacharya.

Monumental Remains of the Dutch East India Company—Alex. Rea.

11. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1915–16.

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	5,503	4	8
Establishment	8,180	3	8
Temporary Establishment for Ephemeris	560	0	0
Assistant Superintendent's travelling	701	4	0
Establishment travelling	1,940	2	9
Contingencies	2,409	12	9
Famine batta	23	14	5
Total ..	19,318	10	3

Receipts.

By sale of photographs	20	0	0

12. Stone inscriptions copied at the following places are registered in appendices B, C and D:—

I. *Anantapur district.*—Konakoṇḍla.

II. *North Arcot district.*—Brahmadēśam, Kaḷattūr, Kīḻpulam, Kīḻputtūr, Kīḻvīdi, Poyyaṇūr, Tirakkōl.

III. *South Arcot district.*—Aṇṇiyūr, Kaḍattūr, Māmbalappaṭṭu, Mēlachchēri, Paṇamalai, Śrīmushṇam, Toṇḍūr, Vikravāṇḍi.

IV. *Bellary district.*—47* villages in the Adoni taluk, Hulibīḍu and Kammarchōḍu.

V. *Chingleput district.*—Mīñjūr, Mēlūr, Nāyar, Śeṅgaṇmāl, Taiyūr, Tirumukkūḍal, Tirppukkuḻi.

VI. *Coimbatore district.*—Guḍimaṅgalam and Tirumuruganpūṇḍi.

VII. *Cuddapah district.*—Jōti, Sidhout.

VIII. *Guntūr district.*—66† villages in the Narasaraopet taluk, Santarāvūr.

IX. *Kistna district.*—Bezwada, Koṇḍanāyanivaram.

X. *Kurnool district.*—Cheruvu Belagallu.

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* One hundred and forty-five other villages were also examined but contained no inscriptions.

† One hundred and thirty-nine other villages were also examined but contained no inscriptions.

XI. *Malabar district.*—Cannanore, Kalpātti Agrahāram.

XII. *Rāmnād district.*—Śaṇṇavaṇam, Tirukkaḷākkuḍi.

XIII. *Salem district.*—Mallasamudram, Maṅgalam, Paruttippaḷḷi, Sittaḷundūr, Tiruchchengode, Toṭṭipāḷaiyam.

XIV. *Tanjore district.*—Eṭṭiyattaḷi.

XV. *Tinnevelly district.*—Dārukāpuram, Eṟuvāḍi, Kāriśāttāṉ, Malayaḍikkuṟichchi, Pāṟaippaṭṭi, Śāyamalai, Sugandalai, Teṉmalai, Tirumalaipuram, Vallanāḍ, Vallanāḍ-Agaram, Vaḷḷiyūr.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1916–17.

Number.	Name of village.	District.	Nature of the archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
2	Brahmadēśam	Do.	Reported to contain inscriptions.
3	Conjeevaram	Chingleput	Many inscriptions not copied in previous years.
4	Kaḷḷuppaṭṭi	Madura	Reported to contain ancient inscriptions.
5	Dādapuram	South Arcot	Reported to contain inscriptions.
6	Eṇṇoyiram	Do.	Do. do.
7	Iyaimpaḷaiyam	North Arcot	Do. do.
8	Kaṇḍamaṅgalam	South Arcot	Reported to contain old temples with inscriptions.
9	Kaṭṭuvappallaipaṭṭi	Salem	Stone in a field containing an inscription.
10	Kiliyanūr	South Arcot	Reported to contain old temples with inscriptions.
11	Kūhūr	Tanjore	Old temple containing inscriptions.
12	Mahābalipuram	Chingleput	Copy a newly discovered inscription.
13	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
14	Muṉṉūr	Do.	Do. do.
15	Olagāpuram	Do.	Do. do.
16	Poṉṉēri	Salem	Stone on the roadside contains an inscription.
17	Rāmatīrtham	Vizagapatam	Inscription on a Jaina image.
18	Salem	Salem	Old inscription on a boulder in the reservoir.
19	Śiṅgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
20	Śūnāmpattu-Villivākkam	Do.	Reported to contain old temples with inscriptions.
21	Tirukandji	French Territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil of Pondicherry.
22	Tiruvandārkoil	Do.	Do. do.
23	Tribhuvani	Do.	Do. do.
24	Vipparu (west)	Kistna	Temple containing inscriptions.
	B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.		
1	Ambal	Tanjore	
2	Avaḷūr	South Arcot	
3	Āyal	North Arcot	
4	Bhadrāchalam	Gōdāvari	
5	Korukkai	Tanjore	
6	Kōvilpattu	Do.	
7	Kōvil Tirumāḷam	Do.	
8	Kuhaiyūr	South Arcot	
9	Nayināmalai	Trichinopoly	
10	Paravipuram	South Arcot	
11	Perumuḷai	Tanjore	
12	Śembēḍu	South Arcot	
13	Tirumakkōṭṭai	Tanjore	
14	Tirumānūr	Trichinopoly	
15	Tirumakkūḍal	Do.	
16	Veḷḷūru	South Arcot	
17	Vṛiddhachalam	Do.	

C.—Detail Survey of inscriptions talukwar.

Guntūr district—Guntūr taluk.
Anantapur district—Madaksira taluk.
Tinnevelly district—Ambasamudram taluk.

APPENDIX

A.—*List of copper-plates examined during 1915-16.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The trustee of the Veṅkaṭēśvara temple at **Nandyal** (Kurnool district).	Vijayanagara	Virapratāpa Śrīraṅgarāyadēva-Mahārāya, ruling from Penugoṇḍa.	Śaka 1569, Sarvajit, Vaiśākha, *śu.* 15.	Telugu ..	Returned to the owner.	*South-Indian Inscriptions.*	Registers that, for the merit of Hazarati Khāna Khāna-Sāhēbulavāru, the *nāḍigēru, sthala-paṭṭaṇa-reḍḍis, tōṇṭa-śeṭṭis* and *karaṇams* of the Peda-Nandyāla-*sīma* included in Peḍakaṇṭi-*sīma*, granted to a certain Timmaya, the son of *chapparam-dāsari* Saruvaya, specified contribution of fees from the several professional communities of Nandyāla and from about 70 villages of the same *sīma* for conducting the *chapparam*-service of the god Veṅkaṭēśa.
2	Do. do.	Do.	Do. do.	Do.	Do. ..	Do	Do.	This is a duplicate of No. 1 with a difference in the order in which the several villages are mentioned and in the amounts of contributions.
3	M.R.Ry. Jarubula Venkateswarlu, village munsif, **Santaravuru**, (Bapatla taluk, Guntūr district).	Pallava ..	Mahāraja Vijaya-Skandavarman (II).	33rd year of reign; Hēmanta-paksha, *tṛitīyā trayōdaśī.*	Sanskṛit (in Telugu).	The plates will be acquired for the museum.	Do.	Records that the king gave to Gōlaśarman of the Kāśyapa-*gōtra*, the village of Ōṁgōḍu in Karmm[a]-rāshṭra as a *brahmadēya* with the 18 kinds of exemptions.
4	Do. do.	Do	*Pallava-Dharma-Mahārāja* Simhavarman.	4th year of reign; Vaiśākha, *śu[kla]-paksha, pañchamī.*	Do. ..	Do.	Do.	Registers that the king gave on the occasion of the *grahaṇa* (eclipse), the village of Ōṁgōḍu in Karmmā-rāshṭra, to a certain Dēvaśarman who was a resident of Kuṇḍūr and belonged to the Kāśyapa-*gōtra.*
5	M.R.Ry. Javvadi Nagayya, **Edavalli** (Narasaraopet taluk, Guntūr district).	Kōṭa ..	*Mahāmaṇḍalēśvara* Manma, Manma-Kēta or Kōṭa-Kēta, (*i.e.* Kēta III), 'lord of the city of Dhānyakaṭaka.'	Śaka 1162, Māgha, *Ardhōdaya.*	Sanskṛit and Telugu.	Do.	Do.	Registers that the king made a gift of the village Eḍavalli which was 300 *khaṇḍukas* in extent, dividing it equally among the Brāhmaṇas of both the Shaṭsahasra country and the Vēṅgi country. Gifts of land in the village were also made to certain temples.
6	The priest of the Mukhaliṅgasvāmin temple at **Muktesvaram** (same taluk and district).	....	....	Śaka 1712, Saumya, Āshāḍha, *śu.* 15.	Telugu ..	Returned to the owner.	....	Registers that, for the daily worship and offerings of the god Parasavēdēśvarasvāmin at Chennupalle, the *kāpus* and *karaṇams* of that village, with the sanction of the *Mahārājaśrī* Hanarabbul-Kumpini (*i.e.* the Honourable East India Company) according to the *Sanad* of the prosperous Mr. Rao and with the consent of *Rājaśrī* Guṇṭupalli Narasiṅgarāyaniṅgāru gave 4 *gorrus* of land together with their own *śēlagamēras.*
7	M.R.Ry. Rama Reddi, village munsif of **Dayyamdinne** (Adōni taluk, Bellary district).	Western Chalukya.	Vinayāditya Satyaśraya ..	Śaka 614, expired; 12th year of reign current; Āshaḍha, full-moon, summer solstice (*dakshiṇāyana*).	Sanskṛit (in Kanarese)	The plates will be acquired for the museum.	*South-Indian Inscriptions.*	Registers that, at the request of a certain Marddakari, the king while camping at Taḷayakhēṭa-grāma, made a gift of 200 *nivartanas* of land on the eastern and southern sides of the village of Uḷchaḍ in Naḷavāḍi-*vishaya*, to four Brāhmaṇas. Taḷayakhēṭa is stated to have been situated near to the north bank of the river Tagara.

B.—Stone inscriptions copied in 1915 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
87	On the south wall of the central shrine in the Muruganātha temple at Tirumuruganpundi (Avanāsi taluk, Coimbatore district).	Koṅgu-Chōḷa ..	Vikrama-Chōḷadēva	14th year ..	Tamil	Gift of a flower-garden to the temple of Āḷuḍaiyār Tirumuruganpūṇḍi-Nāyaṇār by Śōḷasiṅgadēvaṉ. Mentions the temple of Śōḷ[ī]śvaramuḍaiya-Nāyaṇār.
88	On the same wall	....	....	....	Do ..	Built in on the right side. Records the gift of a land and a house-site to a private individual.
89	Do.	....	Kōṉēriṉmaikoṇḍāṉ	....	Do. ..	Built in at the end. Gift of a village in Vīraśōḷa-vaḷanāḍu to the temple of Tirumuruganpūṇḍi-Āḷuḍaiya-Nāyaṇār in Vaḍapariśāra-nāḍu.
90	Do.	Koṅgu-Chōḷa ..	Vikrama-Chōḷadēva	3+1st year ..	Do. ..	A portion at the right end has been lost. Gift of money (*paḷañjaḷḍgai-achchu*) for conducting the spring-festival (in the month of Vaigāsi) and worship in the same temple.
91	On the east and north walls of the same shrine.	....	....	Dhātu, Puraṭṭāḍi, 5	Do. ..	Gift of land (as a *maṉṟāḍu*) to a devotee, for executing repairs to the temple. Mentions a tank called Āḷiyāviradaṅgoṇḍāṉ-kuḷam.
92	On the north wall of the same shrine ..	....	....	Īśvara	Do.	Registers the assignment of certain privileges and services in the temple, to three dancing girls (*dēvaraḍiyār*).
93	On the west wall of the *maṇḍapa* in front of the same shrine.	Koṅgu-Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva.	27th year ..	Do.	Damaged. Gift of money for providing 50 pots of water daily, for the sacred bath of the god in the same temple, by a native of Śēvūr in Vaḍapariśāra-nāḍu. Mentions the coin *Aṇai-achchu Śīyakki-paḷañjaḷḍgai*.
94	On the same wall	Do. ..	Vī[ra°]rājēndradēva	[4]0th ,, ..	Do.	Built in at the end. Gift of money (*Śīriyakki-paḷañjaḷḍgai*).
95	Do.	Do. ..	. . . . . Tribhuvana-chakravartin Vīrarājēndradēva.	Lost	Do.	Built in. Seems to register a gift of land to the same temple.
96	On the west and south walls of the same *maṇḍapa*.	Do. ..	Vī[rarā]jēndradēva	°+ 9th year ..	Do.	Damaged. Gift of money for oil with which to bathe the god and goddess on Saturdays
96A	On the same walls	Do. ..	Parakēsari-Abhimāna-Chōḷa	12th ,, ..	Do.	Registers that some special privileges of honour were conferred on certain temple servants.
97	Do.	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	Do. ,, ..	Do.	Gift of money for offerings by Śiruppuliyaṉ *alias* Pugalivēndaṉ, a merchant of Aiyyapoḷḷi in Vaḍapariśāra-nāḍu, to the temple of Āḷuḍaiyār Tirumuruganpūṇḍi-Uḍaiyār.
98	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva	29+6th year ..	Do.	Fragment. Mentions Mūttaśamakkaṭṭu *alias* Amaṭṭamarganḍaṉ-terinda-Kaikkōḷa and Iḷaiyaśamakkaṭṭu *alias* Vīrarājēndiraṉ-terinda-Kaikkōḷa.
99	Do.	....	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ	15 + 1st ,, ..	Do.	Gift of the village of Tenkarai Niyamam *alias* Vīrarājēndranallūr in Vaḍapariśāra-nāḍu, for worship and repairs, to the shrine of Tirukkāmakkōṭṭa-Nāchchiyār in the same temple, for the merit of Āṇḍakkaṉ.
100	On the south wall of the same *maṇḍapa* ..	Koṅgu-Chōḷa ..	Vīrarājēndradēva	29 + 5th ,, ..	Do.	Unfinished. Refers to (the temple of) Maṇṇiyūr-Āḷuḍaiyār.

B.—Stone Inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On the same wall	....	Kōṉērimaikoṇḍaṉ	[5]th year ..	Tamil	Registers a gift of corn (*kaṉbu*) by a native of Pallōḍam *alias* Adiradirāśanallūr in Vāyaraikkal-nāḍu, for a flower-garden. Śembiyaṉ Ūttaramantri is one of the signatories. Mentions the grain measure *Rājakēsari*.
102	Do.	Koṅgu-Chōḷa ..	Tribhuvanachakravartin Ku[lōttuṅga-Chō]ḷadēva.	3rd „ ..	Do.	Gift of paddy for feeding *tapasvins*. Provision is also made for the years containing an extra month (*adhikamāsa*).
103	Do.	Do.	Rā[ja]kēsarivarman *alias* Tribhuvanachakravartiṅ [Vīra]-Chōḷadēva.	18th „ ..	Do.	Incomplete and damaged. Gift of land for offerings to the shrine of Kshētrapāla-Piḷḷaiyār in the same temple. Mentions Rājapuram in Tū-nāḍu.
104	Do.	....	Kōnērimaikoṇḍaṉ	....	Do.	Incomplete. Seems to make provision for offerings.
105	Do.	....	Kōṉēriṉmaikoṇ[ḍaṉ]	....	Do.	Damaged and stones missing. Records that two-thirds of the taxes levied from Kulōttuṅgaśōḷa-maṅgalam were assigned to the temple of Avināśi-yāṇḍār and one-third to the temple of Tirumuruganpūṇḍi-Mahādēva, for offerings.
106	Do.	Koṅgu-Chōḷa	Uttama-Chōḷadēva	Lost	Do.	Built in at the beginning and damaged. Seems to register a gift for offerings.
107	Do.	Do.	Kulōttuṅga-Chōḷadēva	13th year ..	Do.	Gift of money (*paḷañjalāgai-aṭṭichchu*) for a lamp, by a native of Paḍakkēpaḷḷi in Vaḍaparisāra-nāḍu.
108	Do.	Koṅgu-Pāṇḍya	Vīra-Pāṇḍyadē[va*]	3rd „ .	Do.	Gift of land by purchase, for offerings to the god Ugarayāṇḍār.
109	Do.	....	....	4th + * „ ..	Do.	Much damaged. Gift of money to Ugarayāṇḍār.
110	Do.	....	....	3rd „ ..	Do.	Damaged. Seems to record a gift of corn (*kaṉbu*) by the people of Śittiramēḷi-periya-nāḍu and Pūluva-nāḍu in Vaḍaparisāra-nāḍu.
111	Do.	Koṅgu-Chōḷa	Vīrarājēndradēva	29 + 3rd „ ..	Do. .. .	Gift of money for a lamp by a dancing girl residing at Koḷumam.
112	On the north wall of the same *maṇḍapa* ..	Do.	[Rā]jadhirāja Uttama-Chōḷa	* [2] + 1st „ ..	Do.	Damaged. Gift of land in Vikramaśōḷavaḷanāḍu.
113	On the same wall	....	Kōnērimaiko[ṇ*]ḍaṉ	....	Do.	Refers to the setting up of the image of the goddess Tiruppaḷḷiarai-Nāchchiyār in the temple, and records a gift of land for offerings probably to the same. Mentions the grain measure called *Parakēsari*.
114	Do.	....	Kōṉēriṉmaikoṇḍaṉ	20th year ..	Do.	Gift of paddy for offerings. This paddy had to be deducted from the dues which the assembly of Naḷḷūr *alias* Amarabuyaṅgara-chaturvēdimaṅgalam in Viraśōḷa-vaḷanāḍu and the residents of Veḷḷanūr had to pay to the king. The word Rājakēsari is engraved at the top of the inscription.
115	Do.	....	Do.	....	Do. ..	The royal gift referred to above, is herein communicated to the assembly and the residents concerned.
116	Do.	Koṅgu-Chōḷa ..	Kulōttuṅga-Chōḷadēva	9th year ..	Do. ..	Built in at the end. Gift of gold for offerings to the god Kuṭṭāḍuṇḍēva in the same temple.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
117	On the same wall	Koṅgu-Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Vi[ra*]rājēndradēva.	27th year ..	Tamil	Gift of money (*Āṇai-achchu Siriyakkipaḷañjalāgai*) for providing 50 pots of water for the sacred bath of the god.
118	Do.	Do. ..	Rājakēsarivarman *alias* Vīrarājēndradēva	29 + 7th ,,	Do.	Records that Vāṇarāyadēva one of the feudatories (*sāmantar*) made provision for offerings to the god on the day of *Śivarātri*.
119	Do.	Do. ..	Vikrama-Chōḷadēva	13th ,, ..	Do.	Records a gift of money for offerings by a native of Karaiyān-Aḍikkiḷṭaḷam in Vaḍapariśāra-nāḍu.
120	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva.	29 + 1st ,, ..	Do.	Gift of money for cake-offerings to Tirumuruganpūṇḍi-Nāyaṇār on Sundays, by a native of Rājarājapuram in Naraiya[nūr]-nāḍu.
121	Do	Do. ..	[Vi]krama-Chōḷadēva	4th ,,	Do.	Gift of money for a twilight lamp by a native of Rājarājapuram.
122	Do.	..	Tribhuvanachakravartin Kōnērim[ē]lkoṇḍaṉ.	3rd ,,	Do. .. .	Incomplete. Records an order of the king restoring to two Brāhmaṇas certain hereditary rights in the temple which they had lost during the time of the king's younger brother (*tambimār*).
123	Do.	Koṅgu-Chōḷa ..	Vi[ra*]rājēndradēva	44th ,, ..	Do. .. .	Gift of money for four lamps
124	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	....	Do.	Incomplete. Seems to refer to the setting up of an image of the goddess in the temple of Tirumuruganpūṇḍi-Āḷuḍaiyār for the merit of Āṇḍakkaṉ Jayaṅgoṇḍaśōḷi-Āḷviyār.
125	Do.	Koṅgu-Chōḷa ..	Vikrama-Chōḷadēva	11th year ..	Do.	Gift of money for a lamp to the same temple by a Brāhmaṇa named Śaivapurandara-chakravartin, attached to the temple of Vallaḷagaṇḍar at Yiṅgaiyūr in Pūnḍuṟai-nāḍu.
126	On a pillar of the same *maṇḍapa*	Do. ..	Do.	14th ,, ..	Do.	Damaged. Records a gift of money by Aḷagiyanachchi-Āḷvi one of the ladies of the king's *vōḷam*.
127	On another pillar in the same place ..	Do. ..	Vīrarājēndradēva	29 + 5th ,,	Do.	Records the gift of the pillar by a native of Kīrandēvaṅguḍi who was one of the *puravari* officers of the king.
128	Do. ..	Do. ..	Vikrama-Chōḷadēva	3rd ,,	Do.	Gift of money for a lamp by a merchant of Śēvūr in Vaḍapariśāra-nāḍu.
129	Do. ..	Do. ..	Vīrarājēndradēva	29 + 3rd ,,	Do.	Records that the pillar was the gift of a merchant of Karaiyān-Aḍikkiḷṭaḷam.
130	On the south wall of the enclosure round the same *maṇḍapa*; inside.	Koṅgu-Pāṇḍya.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	25th ,,	Do.	Damaged. Gift of land and a house-site. Refers to the assembly of Aḍikkiḷṭaḷam and to an inscription engraved on the sacred temple (*tirumalai*) of the god by the residents of Perumpaḷaṇam.
131	On the south and east walls of the Mayaṅgupūṇmulaivaḷḷiyamman shrine in the same temple.	..	...	....	Do.	Damaged. States that certain dancing girls (*dēvaraḍiyār*) made a gift of money to the temple and in return acquired the right of rendering certain specified services in the same temple.
132	On the north wall of the same shrine ..	Koṅgu-Pāṇḍya.	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year ..	Do.	Records that the paving of the floor of the Ardha-*maṇḍapa* of the shrine of the goddess Irugunuṇṇidaimaṅgaiyār in the temple of Tirumuruganpūṇḍi-Āḷuḍaiya Nāyaṇār, was made by a native of Aḍippuliyūr in the Chōḷa country (Śōḷa-maṇḍalam).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
133	On a pillar of the *maṇḍapa* in front of the Mādavīśvara temple in the same village.	....	....	....	Tamil	In modern characters. Registers the construction of the Mahā-*maṇḍapa* and the renewing of the walls of the Mādavi-Īśvara temple by a native of Nilakkōṭṭai.
134	On the north wall of the shrine of Kuppiḍu-Piḷḷaiyār on a rock near the same village.	Koṅgu-Chōḷa ..	Vikrama-Chōḷadēva	12th year ..	Dō.	Damaged Gift of money probably for offering sandal paste.
135	On the south wall of the Chōḷēśvara temple at **Gudimangalam** (Udamalpet taluk, same district).	....	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍāṉ.	15th year, Ādi	Do.	Fragment. Seems to have registered gift of privileges to the Kaṇmāḷas of Teṉ-Koṅgu.
136	On a stone set up in a field near the same village.	Vijayanagara .	Vīrapratāpa Vīra-Achyutarāya-Mahārāya ..	Śaka 1458, Durmukhi, Aṟpaśi 27, *dvādaśī*, Wednesday, Uttara-Phalgunī.	Do.	Gift of the village of Pūḷaippāḍikkalpaḷḷi *alias* Periyamaṅgalam in Teṉ Poṅgalūrkā-nāḍu, to a choultry for feeding Brāhmaṇas, by the Chōḷa *Mahāmaṇḍalēśvara* Vāḷaiyadēva-Mahārāja, son of Cheṉṉaiyadēva-Mahārāja, for the merit of the king.
137	On a slab lying near a bridge in the same village.	....	....	Dundubhi, Kārttigai, Thursday, *pañchamī*, Uttarāshāḍha, 15 *tōḍi*	Do.	In modern characters Registers the gift of a field to a Brāhmaṇa, by a private individual on the occasion of his marriage.
138	On a slab set up in the courtyard of the Śīrgāḻinātha temple at **Sittalundur** (Tiruchchengode taluk, Salem district.	Vijayanagara .	Vīrapratāpa Kṛishṇarāya-Mahārāya. 'who was pleased to take every country.'	Śaka 1455 (mistake for 1445) Svabhānu, Kārttika 23, *paurṇimā*, Sunday.	Do.	Damaged at the end. Seems to register a gift of land at Śīrāḻundūr by Śāma-Nāyaṇār, an agent of Triyambaka-Uḍaiyār who was ruling over Eyinūr-chchavaḍi in Muḷvāy. Mentions Eḷugarai-Pūnduṟai-nāḍu.
139	On four pillars of the *maṇḍapa* in front of the Attanūrammaṇ temple in the same village.	....	....	Dundubhi, Āṉi 22, Friday.	Do.	In modern characters. Registers the gift of these pillars by private individuals who belonged to the villages of Puḷiyampaṭṭi, Olagappampāḷaiyam, Dēvāḍipāḷaiyam and Śāmappāḷaiyam.
140	On a slab set up in the Kaikkōḷa-street at **Tiruchchengode** (same taluk and district).	Vijayanagara .	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Chitrabhānu, Āvaṇi 20.	Do.	Śāma-Nayiṇār, son of Māṇikka-Nayiṇār, an agent of Triyambaka-Uḍaiyar, son of Tipparasa-Uḍaiyar, who was governing Muḷvāy, appears to have founded a quarter called Śāmasamudram at Tiruchchengōḍu and to have fixed the taxes payable by the cultivators and merchants that settled in it. Tiruchchengōḍu is called the *paḍaiveḍu* of (Subrahmaṇya) the son of Attaṇarīśuramuḍaiya-Tambiraṇār and was situated in Kiḻkarai Pūnduṟai-nāḍu, a sub-division of Eḷugarai-nāḍu.
141	On another slab set up near the tank in the same village.	....	....	Vyaya, Vaiyaśi 24	Do.	In modern characters. Records the gift of a load-rest (*śumai-tāṅgi*).
142	On nt ra a uk	....	....	Nandana, Māśi 19.	Do.	Do. Registers the *dēvadāna*-gift of a tank for the merit of the agents of Tirumalai-Nāyaka,* to the temples of Vāṉīśvara and Ādināraya̱ṇa-Perumāḷ at Parittippaḷḷi.

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B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
143	On the same wall	Saḷuva	Dharmarāya-Mahārāya, son of Śaḷuva Narasiṅgarāya-Mahārāya.	Śaka 1420, Kalayukta, Mēsha, *Paurṇami*, Hasta, Sunday.	Tamil	Narasaṇa-Nāyaka-Uḍaiyar is stated to be an agent of the king and actually ruling (*pṛithvīrājyampaṇṇum*) for him. Registers a *dēvadāna* gift of the village of Suviratapuram, for the merit of Narasaṇa-Nāyaka-Uḍaiyar by Viṭṭamarasar his agent, to the temple of Bhānappīśvara-Nayiṉār at Parittippaḷḷi in Parittippaḷḷi-naḍu in Kuṉṟattūrpparṟu surrounding Muḷvāy, in Koṅgu *alias* Virasōḻa-maṇḍalam.
144	On a pillar in the same *maṇḍapa*	Koṅgu-Pāṇḍya	[Sundara] Pāṇḍyadēva	24th year ..	Do.	Registers the gift of the pillar by Tillai-aḻaganambi of Paruttippaḷḷi *alias* Rājasiṁha-chaturvēdimaṅgalam.
145	On another pillar in the same place .	Do.	[Sundara-Pā]ṇḍyadēva	Do. ..	Do.	Registers the gift of the pillar its capital and the beam, by a private individual of Miṉṉāmoḷi in Paruttippaḷḷi-naḍu.
146	Do.	Do.	Sundara-Pāṇḍyadēva	Do. ..	Do.	Registers the gift of the pillar by a native of Paruttippaḷḷi.
147	Do.	Do.	Do	Do. ..	Do.	Do.
148	On the west wall of the Śīrgāḻinātha shrine in the same temple.	Koṅgu-Chōḻa ..	Vīrarājēndra[dēva]	23rd year ..	Do.	States that Adiyaman Naḍuvilnaṅgaṉ, one of the Pāṇḍi-vēṭṭuvas, ruling Paruttippaḷḷi in Naḍaḷvāṉāḍu renovated the stone temple.
149	On the south wall of the same shrine .	Do. ..	[Rājēndra]-Chōḻadēva	Lost	Do.	Damaged. Gift of a land to the temple of Śrīkailāsamuḍaiya-[Nāyaṇār] at Paruttippaḷḷi in Naḍaḷvaṉāḍu.
150	On the south wall of the central shrine in the Ādikēśava-Perumāḷ temple in the same village.	Hoysaḷa ..	*Sārva*[*bhauma*]*chakravartin* Vīra-[Rāma*]nā-[tha*]dēva.	19th year ..	Do.	Registers the gift of the gate-post of the Ardha-*maṇḍapa* of the temple of Śittiramēḻi-Viṇṇagar *alias* Ādikēśava-Perumāḷ at Paruttippaḷḷi *alias* Rājasiṁha-chaturvēdimaṅgalam, in Śōḷa-nāḍu.
151	On the same wall	....	....	.. .	Do.	States that one conch, one *dūpamaṇi*, one *bēri*[*gai*] and one *śēgaṇḍi* were presented by a merchant of Vāḷikaṇḍapuram, to the same temple.
152	On the south wall of the same shrine ..	Hoysaḷa ..	*Sārva*[*bhauma*]*chakravartin* Vīra-Rāmanāthadēva.	19th year ..	Do.	Registers the gift of the entrance-posts of the central shrine of the same temple, by a native of Kachchippaḷḷi.
153	On the east wall of the *maṇḍapa* in front of the same shrine.	Koṅgu-Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	15 + 5th ,,	Do.	Damaged. Gift of land to the same temple by one of the *mudalis* of Paruttippaḷḷi.
154	On the west, east and south walls of the Aḻaganāchchiyammaṉ temple in the same village.	Vijayanagara .	Dēvarāya	....	Do.	Fragment. Seems to record the building of the central shrine from the foundation to the eaves.
155	On the same walls	Do. ..	Vijaya-Bukkarāya, son of Harihara-Mahārāya.	Sarvadhāri, Āṇi 3	Do.	Mutilated. Refers to the same.
156	On a slab set up in a field near the same village.	Koṅgu-Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya.	1[9]th year ..	Do.	Registers the gift of the village of Adirāpuram for offerings, to the temple of Vēdanāyaka-Perumāḷ at Tirunārāyaṇapuram in Karai-nāḍu, by the residents of Pūvāṇiya-nāḍu on the occasion of Māśi-*tirunāḷ*.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On a slab set up near the Aḷaganāchchiyamman temple at **Mangalam** (same taluk and district).	Chōḷa	[Parakēsari]varman *alias* [Rājēndra]-Chōḷadēva.	*8th year ..	Tamil	Damaged. Registers the gift of the village of Maṅgaḷam as a *dēvadāna* to the temple of Rājaśēkharaīśvaramuḍaiya-Mahādēva built by Koṅgiḷaṇḍar of Mudaliṉayappaḷḷi *alias* Jayaṅgoṇḍaśōḷapuram in Vallavaṟaiyar-nāḍu. Proclaims that the property of those who steal away the cattle from this *dēvadāna* or otherwise cause any injury to the village shall become the property of the god.
158	On the south wall of the central shrine in the Chōḷēśvara temple at **Mallasamudram** (same taluk and district).	....	....	.. ..	Do.	Fragment. Provides for offerings, lamp and worship. Mentions Paruttippaḷḷi and Mallaiyamudram.
159	On detached stones built into the east, north and south walls of the same shrine and the *maṇḍapa* in front of it.	Chōḷa	[Rājēndra-Chōḷa]	Lost .. .. Bahudhānyu ..	Do. .. .. Do.	Mentions the temple Ulagaḷandaṉ-Viṇṇagar. In modern characters. Registers that this (Nandi-*maṇḍapa*) was (constructed by) a certain Krishṇaśeṭṭi.
160	On the Nandi-*maṇḍapa* in front of the same shrine.	....	....	Kalayukta ..	Do.	Do. Gift of this (*dhvajastambha*) by a private individual.
161	On the *dhvajastambha* of the same temple	....	....	Raudri, Puraṭṭāsi 21.	Do.	Refers to a gift by a private individual.
162	On the rock called Pondakkal-Perumāḷ-malai near **Tottipalaiyam** (same taluk and district.	....	....	6th year ..	Do.	Unfinished. Gift of land by purchase, to the temple of Āḷuḍaiyār Tirukkuṇāriśvaramuḍaiyār at Irukkalamputtūr in Poṉṉūr-nāḍu a sub-division of Veṇkuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, by Nālāyiravaṉ Śivāḷaiyaśaṇḍōḷaṉ Seṅgēṇi Ammaiya[p]paṉ.
163	On the north and west walls of the central shrine in the Svayambhunāthasvāmin temple at **Kilputtur** (Wandiwash taluk, North Arcot district).	Chōḷa	Kulōttuṅga-Chōḷadēva	6th ,, ..	Do.	Registers a previous grant of land made in the fourth year of Vijaiyāḷaiyadēva, for offerings and worship, to the same temple.
164	On the south, east and north walls of the same shrine and the *maṇḍapa* in front of it.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	7th „ ..	Do.	Sale of land as *dēvadāna*, to the same temple.
165	On the south wall of the same *maṇḍapa* ..	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).	Vikāri, Tai, Friday.	Do.	States that Pillappar set up the image of Dakshiṇamūrti for the merit of Aḍappa-Mallappa-Nā[ya°]kkar and made a grant for its worship.
166	Inside the same *maṇḍapa*	Vijayanagara ..	Achyutayadēva-Mahārāya	11th year	Do.	Registers a gift of 113 sheep to the temple of Veṇṇaikkūttar at Tirumukkūḍal in or near Nirkuṉṟam the northern hamlet of Madhurāntaka-chaturvēdimaṅgalam a *tuṇiyūr* in Kaḷattūr-kōṭṭam a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, by a native of Akkāramaṅgalam.
167	On the west wall of the central shrine in the Veṅkaṭēśa-Perumāḷ temple at **Tirumukkudal** (Madurantakam taluk, Chingleput district).	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	Do.	Do.	Gift of 90 sheep for a lamp to the temple of Mahā-Vishṇu in the same village by a native of Vēmbarrūr *alias* Amaninārāyaṇa-chaturvēdimaṅgalam a *brahmadēya* in Maṇṇi-nāḍu, a sub-division of Vaḍagarai Rājēndrasiṅga-vaḷanāḍu.
168	On the same wall	Do.	Do. ..	Do.	Do.	

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
169	On the same wall	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	5th year ..	Tamil	Gift of 90 sheep for a lamp to the temple of Tirumukkūdal-Āḻvār in Madurāntaka-chaturvēdimaṅgalam which was a free village (*taṉiyūr*) in Jayaṅgoṇḍaśōḻa-maṇḍalam.
170	Do.	Do.	Do.	9th ,, ..	Do.	Gift of 90 sheep for a lamp to the same temple, by the head-man of Kāmavūr Kiḻiñāḻūr which was the northern hamlet of Vānavanmahādēvi-chaturvēdimaṅgalam a free village (*taṉiyūr*) in Āmūr-kōṭṭam.
171	On the west and south walls of the same shrine.	Do.	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva.	28th year and 141st day.	Do.	Gift of gold and land for offerings to the same temple by the great assembly. The record is signed by the accountant of the *samvatsara-vāriyam* committee for that year.
172	On the same walls	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	7th year and 229th day.	Do.	Gift of land for the flower-garden called Rājēndra-śōḻaṉ.
173	On the south wall of the same shrine ..	Do.	Rājakēsarivarman *alias* Kulōttuṅga-Chōḷadēva (I).	5th year ..	Do.	Gift of land at Kūḍalūr which was the northern hamlet of Tirumukkūḍal. Mentions the *Sēnāpati* Vīrarājēndra-Dhanmapāla and the 12 *chēris* of Tirumukkūḍal.
174	On the east wall of the same shrine ..	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	9th year and 38th day.	Do.	Gift of 90 sheep for a lamp by Maṇḍainaṅgai the senior wife of *Perundanam* Rājarājaṉ *alias* Vāṉavan-Brahmādhirājaṉ.
175	On the same wall	Do.	Do.	4th year and 352nd day.	Do.	Gift of paddy for offerings and festivals on the New-moon days. Mentions Rājarāja-Vādyamahārājar and the officer Śembaṅgudaiyār.
176	Do.	Do.	Do. ..	3rd year ..	Do.	Gift of gold for offerings on the occasion of the *Māśi Makham* festival.
177	Do.	....	....	Chitrabhānu .	Do. .. .	Unfinished. Mentions Maṅgappa-Uḍaiyar.
178	On the west, south and east walls of the same shrine.	Chōḷa	Rājarāja-Rājakēsarivarman *alias* Rājarājadēva.	28th year, and 141st day.	Do.	The great assembly of Madhurāntaka-chaturvēdimaṅgalam, including the young and the old, met together in the big hall called Śembiyaṉmahādēvi-perumaṇḍapam built by the king, and agreed to pay the taxes on certain temple lands from the interest on a specified quantity of gold which they had received from the temple treasury. Kūḍalūr is called the northern hamlet of the village. One of the signatories was the accountant of the *samvatsara vāriyum* committee.
179	On a slab supporting a beam set up in the inner enclosure of the same temple.	Gaṅga-Pallava	Vijaya-Nṛipatuṅga-Vikramavarman	24th year	Do. ..	Gift of gold for a lamp, to the temple of Vishṇubhaṭāra by Ariganda Perumāṉār son of Kāḍupaṭṭi Muttaraiyar. The assembly of Śīyapuram in Uṟṟukkaṭṭu-kōṭṭam had the charge of the gift.
180	On the south wall of the first *prākāra* of the same temple.	Chōḷa	Parakēsarivarman *alias* Chakravartin Vikrama-Chōḷadēva.	[3]rd ,, ..	Do. .. .	Registers a sale of land to the temple of Tiruvinnagar-Āḻvar at Tiruvinnagar in Aṟṟūr-nāḍu by the residents of Palaiyūr *alias* Rājēndraśōḻanallūr in Palaiyūr-nāḍu, a sub-division of Uṟṟukkaṭṭu-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam.
181	On the east wall of the same *prākāra* ..	Do.	Rājakēsarivarman *alias* Vīrarājēndradēva	....	Do.	The record begins with the introduction [illegible] etc., and stops with the name of the king.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On the same wall	Chōḷa	Rājakēsarivarman *alias* Vīrarājēndradēva ..	5th year and 348th day.	Tamil	Registers an order of the king assigning the taxes of Vayalaikkāvūr in Kāliyūr-kōṭṭam as a tax-free *dēvadāna*, to meet the requirements of the temple of Mahā-Vishṇukkaḷ at Tirumukkūḍal in Madhurāntaku-chaturvēdimaṅgalam a free village in Kaḷattūr-kōṭṭam a sub-division of Jayaṅgoṇḍaśōḻa-maṇḍalam. Mentions a number of officers of the king and the seat called Rājēndraśōḻa-Māvalivāṇarāja in the palace Śōḻakēraḷan-tirumāḷigai at Gaṅgaikoṇḍaśōḻapuram. Details of the equipment of a hospital (*ātula-śālai or āturaśālā*), a school and its pupils connected with the temple, are also given.
183	Do.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-chōḷadēva.	16th year and 32nd day.	Do.	Registers an agreement entered into by certain Vaikhānasas of the temple to use the surplus paddy due by them which had been discovered by an enquiry into the accounts of the temple, for reciting the *tiruppadiyam* in the temple, for the first time. Mentions Śembiyanmahādēvi-perumaṇḍapam in the middle of the village of Madhurāntaka-chaturvēdimaṅgalam.
184	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Vīra rājēndradēva.	2nd year ..	Do.	Damaged. Gift of two twilight lamps to the temple of Tirumukkūḍal-Āḻvār, by a Brāhmaṇa lady of Marudūr in Vaḍagarai Tiruvindaḷūr-nāḍu in Śōḻamaṇḍalam.
185	Do.	Do.	[Rājēndra-Chōḷa I]	....	Do.	Built in at the end. Gives only a portion of the historical introduction of the king.
186	On a detached stone of the *maṇḍapa* in front of the same temple.	....	....	Pramādīcha, Āvaṇi 15.	Telugu ..	Records the sadāsēva of a private individual.
187	On the *dhvajastambha* of the same temple.	....	....	Bhāva, Āḍi 20	Tamil	Mutilated. Gift of the village of Tirumukkūḍal and taxes to the temple of Veṅkaṭēśvarasvāmin, by Veṅkaṭappa-Nāyaka at the instance of Doḍḍayaraśar.
188	On a stone set up in a street of the same village.	Vijayanagara ..	Vīraśrī-Bukkaṇa-Uḍaiyar	....	Do. ..	Damaged. Registers the remission of all taxes on Tirumukkūḍal except the 300 *paṇam* of *jōḍi* and *śūla-vari*.
189	On the north wall of the central shrine in the Chandramauḷīśvara temple at **Brahmadesam** (Cheyyar taluk, North Arcot district).	....	Pārthivēndr[adhipati]varman	4th year ..	Do.	Gift of gold for offerings and a lamp to the image of Rishabhavāhana set up in the temple of Pondai-Perumāṇaḍigaḷ at Rājamalla-chaturvēdimaṅgalam of Tiruvēgambapuram in Dāmar-kōṭṭam.
190	On the same wall	Chōḷa	Rājarājakēsarivarman, 'who destroyed the ships at Śālai.'	11th ,, ..	Do.	Unfinished. The name of the village is the same as in No. 189 above.
191	Do.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	3rd year and [8] 50th day.	Do	Gift of gold for offerings to the temple of Pondai-Mahādēva at Karaikkōṭṭu-Brahmadēyam *alias* Parākramaśōḻa-chaturvēdimaṅgalam a village in Dāmar-kōṭṭam a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, by Indaḷadēvi, wife of Vallavaraśar Vāṇḍyadēvar.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
192	On the same wall	Chōḷa	Rājarāja-Rājakēsarivarman	18th year ..	Tamil	Gift of gold for a lamp to the temple of Pondai-Paramēśvara at Rājamalla-chaturvēdimaṅgalam. The members of the *samvatsara-vāriya* who looked after the *grāma-kārya* were required to see to the proper maintenance of the lamp, the *Śraddhāmantas* having the power to fine them in default.
193	Do.	....	Pārthivēndrādhipativarman	13th year ..	Do.	Damaged. Mentions Pariyallūr.
194	Do.	....	Pārthivēndravarman	13th year and 120th day	Do.	Gift of 30 *kaḷañju* of gold for a lamp by the arbitrator Mūvāyiravaṉ Trairājya-ghaṭikā-madhyasthan. It was placed under the charge of the *Gaṇavāriya-perumakkaḷ*, subject to a fine, in case of default, by the *Śraddhāmantas*.
195	Do.	....	Pārthivēndravarman, 'who took the head of the Pāṇḍya.'	2nd year .	Do.	Records that all the lands belonging to the temple were made tax-free by the village assembly of *Aiñjashṭaśam* in lieu of the amount of gold which it owed to the temple. The document is signed by Trairājya-ghaṭikā-madhyasthan Mūvāyiravaṉ.
196	Do.	....	....	....	Grantha ..	Registers the building of the temple in Kaliyuga at the spot where Agni, Moon and Rōmaśamuni worshipped the god Pondanātha in the [Kṛita], Trētā and the Dvāpara yugas.
197	Do.	....	Pārthivēndrādhipati	13th year ..	Grantha and Tamil.	Damaged. Registers a gift of gold to the temple of Pondai-Perumānaḍigaḷ for performing the *abhishēka*, by Trairājya-ghaṭikā-madhyasthaṉ .... Mūvāyiravaṉ of Rājamalla-chaturvēdimaṅgalam in Tiruvēgambapuram, a village in Dāmar-kōṭṭam.
198	Do.	Chōḷa	[Madiraikoṇḍa Parakēsarivarman]	Lost	Tamil	Damaged. Mentions Pondai-Āṇḍār and *Gaṇapperumakkaḷ*.
199	Do.	Do.	Rājarāja-Rājakēsarivarman	16th year ..	Do. ..	Gift of land for reciting the *tiruppadiyam* in the temple.
200	Do.	Do.	Parakēsarivarman [*alias* Rājē]ndra-Chōḷadēva.	4th „ ..	Do.	Damaged and unfinished.
201	Do.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	8th „ ..	Do.	Damaged. Mentions the temple of Pondaiyuḍai-[yār] at Karaikkōṭṭu-Brahmadēyam *alias* Parākkiramaśōḷa-chaturvēdimaṅgalam in Dāmar-nāḍu.
202	Do.	Do	Madiraikoṇḍa Parakēsarivarman	29th „ ..	Do.	Gift of a gold diadem by a native of Nāraṇamaṅgalam, to the temple of Pondai-bhaṭṭārakar at Rājamalla-chaturvēdimaṅgalam.
203	Do.	....	....	Śaka 830 ..	Do.	Gift of gold for a lamp by Iḷāḍadittaṉ a native of a village in Vaḍagarai Innambar-nāḍu, a sub-division of Śōḷa-nāḍu.
204	On the north and west walls of the same shrine.	Chōḷa	Rājarājakēsarivarman *alias* Rājarājadēva ..	27th year .	Do.	Gift of 10 *kaḷañju* or 90 sheep for a lamp to the temple of Pondai-Āḻvār in Karaikkōṭṭu-Brahmadēyam *alias* Parākramaśōḷa-chaturvēdimaṅgalam a village in Dāmar-nāḍu of Dāmar-kōṭṭam which was a sub-division of Jayaṅgoṇḍaśōḷa-maṇḍalam. The gift was left in charge of the *Gaṇapperumakkaḷ* who looked after the *Śrīkārya* for the year.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
205	On the west wall of the same shrine ..	....	Pārthivēndrādhipativarman, 'who took the head of the Pāṇḍya.'	[4]th year ..	Tamil	Gift of land for offerings and a lamp by Kāṭṭamayya son of Chinnamayya Pergaḍe.
206	On the same wall	Chōḷa	Rājakēsarivarman	17th ,, ..	Do.	Damaged. Registers a gift of land by one of the members belonging to the temple of Tiruvēgambam at Kachchippēḍu, for supplying sandal paste to the god at Rājamalla-chaturvēdimaṅgalam.
207	Do.	Rāshṭrakūṭa ..	Kaṇṇaradēva	Do. ..	Do.	Gift of gold for a lamp to the temple of Pondaipperumāṇaḍigaḷ, at Rājamalla-chaturvēdimangalam in Tiruvēgambapuram a village in Dāmar-kōṭṭam, by Mārudānamai Vīrasuta Bhōgavardhana Narasimhayya. It was placed in charge of the *Gaṇapperumakkaḷ* of the temple.
208	Do.	....	Pārthivēndravarman	6th year ..	Do.	Gift of land for feeding one Brāhmaṇa well versed in the Vēdas. The great men of the assembly of Añjashṭaśatam of Tiruvēgambapuram in Rājamalla-chaturvēdimaṅgalam in Dāmar-kōṭṭam, placed the charity in charge of the members of the *Gaṇavāriyam* Committee.
209	Do.	....	Lost	3rd ,, ..	Do.	Damaged and incomplete. Mentions Tiruvorriyūr-Śivaṉ.
210	Do.	Chōḷa	Rājarājakēsari[varman]	20th ,, ..	Do.	Damaged. Gift of gold for a lamp by Indaḷadēviyār.
211	Do.	....	....	Śaka [8] 30 ..	Do.	Do. Gift of land for offerings.
212	Do.	....	....	Do. ..	Do.	Gift of 12½ *kaḷañju* of gold for a lamp to the temple at Rājamalla-chaturvēdimaṅgalam, by Kaṇakkayaṉ Śāttaṉ Kaṇavadi (Gaṇapati), a native of Kōṭṭ[ūr] in Śeṅgaṭṭu-kōṭṭam.
213	Do.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	Doubtful ..	Do.	Gift of 20 *kaḷañju* of gold for a lamp by Śōḷaśikhāmaṇi-Pallavaraiyaṉ of Nelvēli in Iṅga-ṇāḍu. The *Ēriyāriyapperumakkaḷ* were in charge of this gift.
214	Do.	....	....	20th year ..	Do. ..	Unfinished. Gift of land for conducting worship four times a day.
215	Do.	....	Pārthivēndr[adhipati]varman	Lost	Do.	Damaged. Seems to register a gift of land for a flower-garden and for worshippers.
216	On the west and south walls of the same shrine.	Chōḷ ..	Rājarājakēsarivarman *alias* Rājarājadeva ..	29th year and tenth day.	Do.	Do. Gift of 90 sheep for a lamp.
217	On the south wall of the same shrine ..	Do.	Madiraikoṇḍa Parakēsarivarman	[3]7th year ..	Do.	Unfinished. Gift of 14½ *kaḷañju* of gold for a lamp by one of the members of the *Āḷuṅgaṇattār* of Rājamalla-chaturvēdimaṅgalam in Tiruvēgambapuṟam, a village in Dāmar-kōṭṭam.
218	On the same wall	Do. ..	Do. ..	33rd ,,	Do.	Gift of 12 *kaḷañju* of gold for a lamp to the temple of Pondai-Perumāṇaḍigaḷ, by Aḷaṅgaśarmakramavittan, son of Kūḍal-kiḻār Maṇiśivabhaṭṭa-Sarvakrattukkaḷ, one of the *Āḷuṅgaṇattār* of Rājamalla-chaturvēdimaṅgalam.
219	Do.	....	Lost	26th ,, ..	Do.	Damaged. Gift of gold for a lamp by a member of the *Āḷuṅgaṇattār*.

B.—Stone inscriptions copied in 1915—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the same wall	....	....	....	Tamil	Gift of two *kaḻañju* of gold for feeding two Brahmaṇas on New-moon days, by Nalluḷaṉ Peruman a native of Vaḷḷivayal.
221	Do.	....	....	....	Kanarese ..	Records that four stones were placed on the niyidi (*niśīdi* ?) of Maḷḷapa[ka]ra Cheruvayya.
222	Do.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	25th year ..	Tamil	Gift of gold for a lamp by a native of Maṅgaḍu. The *Gaṇapperumakkaḷ* had to see to the burning of it.
223	Do.	....	Mahārāja 'who took the head of Vīra-Pāṇḍya.'	2nd ,, ..	Do.	Gift of 15 *kaḻañju* of gold for a lamp by a merchant of Tiruvēgambachchēri in Rājamalla-chaturvēdimaṅgalam.
224	Do.	Chōḷa	Madiraikoṇḍa Parakēsarivarman	17th ,, ..	Do.	Gift of 25 *kuḻi* of land for offerings and sundries to the shrine of Pondai-Dakshiṇāmūrti, by a resident of Śaṅkarappāḍi in Rājamalla-chaturvēdimaṅgalam. Mentions the channel called Paramēśvaravāykkal.
225	Do.	Do.	Parakēsarivarman, 'who took Madirai (Madura) and Iḻam (Ceylon).'	40th ,, ..	Do.	Unfinished. Mentions Karkuḍi in Maḻa-nāḍu on the northern bank of the Kāvēri.
226	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	16th ,, ..	Do.	Fixes remuneration to the accountant of the tank by the assembly of *Aiñjashṭaśam*.
227	Do.	Gaṅga-Pallava	Vijaya-Kampavarman	2[0]th ,, ..	Do.	Gift of 11 *kaḻañju* of gold for supplying water to the temple of Tiruppondai-Perumānaḍigal at Rājamalla-chaturvēdimaṅgalam, by a member of the *Āḻuṅgaṇattār* of Kāvadippākkam in Paḍuvūr-kōṭṭam.
228	Do.	....	....	Śaka 830 ..	Do.	Damaged. Gift of 12½ *kaḻañju* of gold for a lamp.
229	Do.	Chōḷa	[Madiraikoṇḍa Parakēsarivarman] ..	1[3]th year ..	Do.	Damaged and incomplete.
230	Do.	Do.	Rājakēsarivarman	27th ,, ..	Do.	Damaged. Gift of gold for feeding a Brāhmaṇa and for a lamp to the temple of Tiruppondai-Perumānaḍigaḷ. The donor is the same as in No. 224 above.
231	Do.	Do.	Parakēsarivarman	4th ,, ..	Do	Do. Gift of 15 *kaḻañju* of gold for a lamp.
232	Do.	Do.	Do.	Do. ..	Do.	Do. The donor was a native of Vāyiṇanallūr in Puliyūr-kōṭṭam.
233	Do.	Do.	[Madiraikoṇḍa Parakēsarivarman ..	Lost	Do.	Built in at the end. Gift of land for *śrībali*.
234	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	Do. .. .	Do.	Built in at the end. Gift of gold for a lamp.
235	Do.	Do.	Do.	25th year, solar eclipse.	Do.	Gift of 15 *kaḻañju* of gold for a lamp to the temple of Pondai-Mahādēva-Bhaṭṭāra at Rājamalla-chaturvēdimaṅgalam in Tiruvēgambapuram in Dāmarkōṭṭam, by Kiḻinallūr Kiḻavaṉ *alias* Śembiyaṉ Kiḻārnāṭṭukkōṉ of Kiḻinallūr in Kiḻār-kūṟṟam, a sub-division of Śōḻa-nāḍu. The assembly and the residents (*ūrōm*) of Vaḍiyūr in Nīrvēḻūr-nāḍu a sub-division of Ūṟṟukkāṭṭu-kōṭṭam agreed to supply the oil for the lamp. Mentions Va[l]lavaraiyar.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the same wall	....	....	....	Tamil	Sale of land by the great men of the *mahāsabhā* of Rājamalla-chaturvēdimaṅgalam in Tiruvēgambapuram. Mentions Umbaḷa-nāḍu in [Śō]ḷa-nāḍu.
237	Do.	Chōḷa	Rājakēsarivarman	20th year ..	Do.	Gift of land for feeding a Brāhmaṇa in the temple of Pondai-Perumānaḍigaḷ, by one of the members of the *Aḷuṅgaṇattār* of Tiruvēgambapuram in Rājamalla-chaturvēdimaṅgalam.
238	Do.	Do.	Madi[raikoṇḍa Parakēsarivarman]	[5]th ,, ..	Do.	Built in at the right end and damaged. Gift of 90 sheep for a lamp.
239	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	....	Do	The right end of the inscription has been much damaged. Registers an agreement made by the village assembly for some service connected with the temple.
240	Do.	Do. .. .	Parakēsarivarman	[10]th year ..	Do.	Built in at the end. Gift of gold for a lamp.
241	Do.	....	Pārthivēndrādhivarman	12th year and 184th day.	Do.	Gift of land by Viśuddhamati-Paṇḍitar, for bathing the god. The great men of the *kōyil-eḍriyam* had to supervise this.
242	Do.	......	Pārthivēnd[rādhi]varman	13th year ..	Do.	Built in at the right end. Gift of 15 *kaḻañju* of gold for a lamp.
243	Do.	Chōḷa ..	Parakēsarivarman [*alias*] Rājēndra-Chōḷadēva.	5th year and 230th day.	Do.	Damaged. Gift of 90 sheep for a lamp to the temple of Pondai-Mahādēva in Karaikkōṭṭu-Brahmadēyam *alias* Parākramaśōḷa-chaturvēdimaṅgalam in Tiruvēgambapuram a village in Dāmar-kōṭṭam. Mentions Mandaragauravanār Kundādēviyār [wife of] Vallavaraiyar Vandyadēvar.
244	On the west wall of the *maṇḍapa* in front of the same shrine.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	5th year ..	Do.	Sale of land to the temple of Bhavarudrasōmīśvaradēva on the southern bank of the river Veḷḷa (Vēgavatī) by the assembly of Parākramaśōḷa-chaturvēdimaṅgalam in Dāmar-nāḍu which was a subdivision of Dāmar-kōṭṭam in Jayaṅgoṇḍaśōḷamaṇḍalam.
245	On the south wall of the same *maṇḍapa*	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	25th year and 330th day.	Do.	Registers a gift by Madiśūdaṉ Āditta[ṉ], a native of Śiruvayal, for the big *bali*-offering to be made on Sundays and for other services.
246	On the same wall	Do.	Do.	3[0]th year ..	Do	In continuation of No. 245. Much damaged. Records a sale of land to the temple of Pondaiyuḍaiya-Mahādēva at Parākramaśōḷa-chaturvēdimaṅgalam.
247	Do.	Do.	Rāja[kēsarivarman *alias*] Rājādhirājadēva	33rd ,, ..	Do.	Built in at the end. Sale of land for a *maṭha* called Pavittiramāṇikkamaḍam situated in the temple.
248	Do.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	3[0]th ,, ..	Do.	Built in at the end.
249	Do.	Do.	Rāja[kēsarivarman *alias*] Uḍaiyār śrī-Rājādhirājadēva.	32nd ,, ..	Do.	Built in at the end and damaged. Introduction commences with ಶ್ರೀಮದ್ಭೂಪಾಲ ಅಂಕ. Mentions the Saptamātṛikas of the village.
250	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva.	[3]1st ,, ..	Do.	Built in at the beginning. Sale of land to the temple. Mentions the temple of Śōḷakēraḷa-Viṇṇagar-Āḻvār.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
251	On the same wall	Chōḷa	Parakēsarivarman *alias* Rāja[dhi']rājadēva	31st year ..	Tamil	In continuation of No. 250. Damaged. Seems to register a sale of land to a *maṭha* in the temple of Pondai-uḍaiya-Mahādēva at Parākramaśōḷa-chaturvēdimaṅgalam.
252	Do.	Do.	Rājarājadēva	31st ,, ..	Do.	Gift of a golden diadem.
253	On the east wall of the same *maṇḍapa* ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	26th ,, ..	Do.	Gift of land by purchase made in the 23rd year of the king, for offerings to the temple of Subrahmaṇyadēva *alias* Śōḷakēraḷanadar, by a native of Kārikkuḍi hamlet of Verriyūr in Śōḷa-maṇḍalam. Mentions the villages Śiṟu-Nenmali, the northern hamlet of Parākramaśōḷa-chaturvēdimaṅgalam; Ariyūr and Mummaḍiśōḷapuram in Karivēḍu-nāḍu, a sub-division of Dāmar-kōṭṭam and Muṉṉaitaṇḍalam a *brahmadēya* in Paḍuvūr-nāḍu, a sub-division of Paḍuvūr-kōṭṭam.
254	On the same wall	Do.	Do. do.	22nd ,, ..	Do.	Mutilated at the end. Gift of gold (converted into land) for a lamp by a lady of Vayalūr in Kāyirambāḍu-nāḍu, a sub-division of Kāḷiyūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, to the temple of Pondai-Mahādēva in Karaikkōṭṭu-Brahmadēyam *alias* Pa[rā]kki[ra]maśōḷa-chaturvēdimaṅgalam in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam.
255	Do.	Do.	[Rājēndra-Chōḷa I]	....	Do.	End lost. Provides for daily offerings and for feeding hundreds of Śrī-Vaishṇava pilgrims coming in big groups from Tiruvēṅgaḍa-malai (*i.e.*, Tirumalai).
256	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	5th year ..	Do.	A portion of the inscription is covered by a tree. Registers a public sale of land to the temple of Uṟṟiraśōḷai-Mahādēva situated on the southern bank of Veṇkā at Parākramaśōḷa-chaturvēdimaṅgalam in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, by the assembly of Veṇkuḷattūr *alias* Paramēśvara-chaturvēdimaṅgalam in Kaḷumaḷa-nāḍu, a sub-division of Kāḷiyūr-kōṭṭam.
257	Do.	Do.	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	3rd year and 133rd day.	Do.	Mutilated. Mentions the bank Rājamallapperuvaḍi and records a gift of land. Another record in continuation is dated in the 8th year and [6] 5th day of Rājēndradēva combined with *dvādaśī*, *pūsam* and Thursday and provides for feeding Brāhmaṇas.
258	On the north wall of the same *maṇḍapa* ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	4th year ..	Do.	Portions lost at the beginning. Registers a sale of land to the same temple by the assembly of Veṇkuḷattūr in Kaḷumaḷa-nāḍu, a sub-division of Kāḷiyūr-kōṭṭam which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
259	On the same wall	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājādhirājadēva.	30th year and 165th day.	Do.	Registers a sale of land by the assembly of Karaikkōṭṭu-Brahmadēyam *alias* Parakramaśōḷa-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall	Chōḷa	Rājakēsarivarman *alias* Uḍaiyār śrī Rājadhirājadēva.	26th year and 120th day.	Tamil	Registers that the assembly which met under a tamarind tree, sold land for a water-shed for quenching the thirst of king Uḍaiyār śrī-Rājēndra-Chōḷadēva and queen Vīramahādēviyār who were deceased, by the *Sēnāpati* Madurāntakaṉ *alias* Parakēsarivēḷār who was the brother of the queen.
261	Do.	Do. .. .	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	18th year, Māsi, *śu. di.* Monday, Sittirai (Chitrā).	Tamil (of about the 12th Century A.D.).	Registers an agreement made by certain Śiva-Brāhmaṇas of the temple of Pondai-uḍaiyar at Dīnachintāmaṇi-chaturvēdimaṅgalam in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam, with the *kōyil-māhēśvara kāṅgāṇi-śeyvār kōyil-vāriyaṛperumakkaḷ* and the *karaṇattār*, for burning two lamps from the interest on gold received from a native of Paruttikkuḍi a sub-division of Mi-Seṅgiḷi-nāḍu in Dīnachintāmaṇi-vaḷanāḍu of Śōḷa-maṇḍalam.
262	Do.	Do.	Rājakēsarivarman *alias* Uḍaiyār śrī-Rājadhirājadēva.	24th year	Tamil	Gift of gold for offerings to the image of Pāśupata-mūrti when taken out in procession for *śrībali*, in the temple of Pondai-uḍaiya-Mahādēva, by a native of Niyamam in Puḷaṉ-kōṭṭam which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
263	Do.	Do.	Do. do.	32nd ,, ..	Do.	Sale of land for offerings to the image of Tiruchchirrambalamuḍaiyār in the same temple. Mentions the temple Tiru-Ayōtti-Āḻvār. The introduction commences with the words ஓம்நமோ ஹரயே.
264	Do.	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndra-Chōḷadēva.	27th ,, ..	Do. ..	Gift of money for *nūḻēṟṟu* by a native of Mīvaṇam in Puliyūr-nāḍu a sub-division of Arumoḻidēva-vaḷanāḍu in Śōḷa-maṇḍalam, for which a land granted to the temple of Pondaiyuḍaiya-Mahādēva at Parākramaśōḷa-chaturvēdimaṅgalam was made tax-free. Also registers a gift of gold for a lamp. Mentions the tanks Kundavaippēṟēri and Sundaraśōḷappēṟēri.
265	On the north wall of a *maṇḍapa* in a field adjoining the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III).	3rd ,, .	Do.	Unfinished. Registers the grant of a land from Karaikkōṭṭu-Brahmadēśam *alias* Dīnachintāmaṇi-chaturvēdimaṅgalam in Dāmar-nāḍu a sub-division of Dāmar-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, which was the *jīvita* of Uḷḷāvūr Kamban Vāṇadaraiyaṉ. Mentions Kuḍappēri and Śambuvarāyappērāṟu.
266	On the same wall	Do.	Do. do.	27th ,, ..	Do.	States that Āḍavallāṉ Gaṅgaikoṇḍaṉ *alias* Iruṅgōḷaṉ gave the village Iruṅgōḷavilāga for *gōpura*, offerings and lamp.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On stones built into the wall of the Kalyāṇavarada temple in the same village.	Chōḷa	[Rājakēsari]varman *alias* Uḍaiyār śrī-Rājadhirājadēva (I).	....	Tamil	Seems to register a gift of land. Another fragment in the same place mentions an Āditya-griha.
268	On stones lying in the courtyard of the Śelliyamman temple in the same village.	....	....	....	Do.	Fragments. One of the fragments refers to Mayilpālakulakālapperunderu in Śōḷakulavallinallūr and seems to register a public sale of land.
269	On the west and north walls of the central shrine in the Rudrakōṭīśvara temple in the same village.	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	21st year ..	Do.	Sale of land to the temple of Rudraśōlai-Mahādēva at Jinachintāmaṇi-chaturvēdimaṅgalam in Dāmarnāḍu a sub division of Dāmar-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. Among the boundaries are mentioned Rājamallapperuvadi and Śōḷapaṇḍiyappērāṟu and the temples Kailasamuḍaiya-Mahādēva and Perumaṇḍapattu-Mahāvishṇukka].
270	On the north wall of the same shrine ..	Do.	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	9th ,, ..	Do.	The assembly of Karaikkōṭṭu-Brahmadēyam *alias* Parākramaśōḷa-chaturvēdimaṅgalam in Dāmarnāḍu a sub-division of Dāmar-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam met in the temple of Pondai-Uḍaiyār and ordered the public sale of land to the temple of Śrī-Rudraśōlai-Mahādēva situated on the southern bank of the river Veḷḷā.
271	On the north wall of the *maṇḍapa* in front of the same shrine.	Do	Rājakēsari[varman *alias* Chakravartin] Kulōttuṅga-Chōḷadēva (II).	3rd ,, ..	Do.	Incomplete. Registers the grant of Anapāyanallūr which was separated from Rājēndraśōḷanallūr, as a *dēvadāna* to the temple of Rudraśōlai-uḍaiya-Mahādēva at Kaḍaikkōṭṭu-Brahmadēśam *alias* Dinachintāmaṇi-chaturvēdimaṅgalam in Dāmarnāḍu a sub-division of Dāmar-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. The order was made by the king when he was seated on the throne below the pearl canopy in the *abhishēkamaṇḍapa* of his palace at Vikramaśōḷapuram, at the instance of Kulōttuṅgaśōḷa-Savarṇādhirāja.
272	On the east wall of the same *maṇḍapa* ..	Vijayanagara .	Vīra-Kumāra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	Śaka 1285, Śōbhakṛit, Dhanus, *śu. di.* 11, Wednesday, Punarvasu.	Do.	Registers gift of taxes for maintaining lamps, to the temple of Rudraśōḷai-Uḍaiyār at Karaikkōṭṭu-Brahmadēśam in Dāmal-nāḍu, a sub-division of Dāmal-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. The gift was made on the order of Pōvindaraśar the agent of the *Mahāpradhāni* Sōmaya-Daṇṇāyaka.
273	On the south wall of the *maṇḍapa* in front of the central shrine in the Tiru-Agniśvara temple at Kadalur (Villupuram taluk, South Arcot district).	Do. ..	Śrīgirināṭha	....	Do.	Mutilated. Provides for a lamp to the temple of Tiruvagniśvaramuḍaiya-Nāyaṇmār at Kaḍalūr.
274	On detached stones built into the same shrine.	Paṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Paṇḍyadēva.	17th year ..	Do.	Fragments. Refer to a grant of certain taxes to the temple of Kulajēga[ra]-Chōḷiśvaramuḍaiya-Nāyanār at Pallavan-paṭṭiṇam. Munayadaraiyaṉ is the name of one of the signatories.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
275	On a stone built into the roof of the central portion of the same *maṇḍapa.*	....	....	...	Tamil	The stone was the gift of Vānavaṉmādēviyuḍaiyāṉ Teṉṉavadaraiyaṉ.
276	On a stone lying in the court-yard of the same temple.	Vijayanagara ..	Achyutayadēva-Mahārāya	Vikṛita	Do.	Registers the gift of the village Attippiravaḍai *alias* Namaśśivāyanallūr made for the merit of Irumaḍi Tirumalai-Nāyaka to the temple of Tiruvakkiśuramuḍaiya-Tambirāṉār at Kaḍalūr on the occasion of the Mahā-saṅkramaṇa.
277	On another stone in the same place ..	....	....	Kālayukta ..	Tamil (verse) ..	Registers the gift of 1,000 *kuḻi* of land by Pulavaṉ Akaḷaṅkaṉ for worship in the temple of Akkiyaṇḍār.
278	On a few detached stones in the same place	Chōḷa	[Rājarāja I]	....	Tamil	Fragments. Mention Paḻampaṭṭaṇam.
279	On some other stones in the same place ..	....	....	....	Do.	Registers gift of gold for a lamp to the temple of Tirukkaṇḍiśvaradēva. Mentions Paḻampaṭṭaṇam in Paṭṭiṇa-nāḍu. Another inscription provides for offerings to the temple of Tirukkaṇḍiśvarattu-Āḍavallār.
280	On five other detached stones lying in the same place.	Vijayanagara..	Achyutaiya-Mahārāya	Vikṛita ..	Do.	Registers the gift (referred to in No. 276 above) made on the occasion of the Mahā-saṅkramaṇa under orders from Namaśśivāya-Nāyakkar, for the merit of Irumaḍi Tirumalai-Nāyakkar, to the temple of Tiruvakkiśvaramuḍaiya-Tambirāṉār.
281	On five other stones lying in the same place.	....	Pārthivēndrādhipativarman	11th year ..	Do.	Registers the gift of a lamp by the *nagarattār.* Other fragments relate to a gift of land for offerings to the temple of Tirukkaṇḍiśvaramuḍaiya-Mahādēva.
282	On a stone lying in a field near the same village.	....	....	....	Do.	Registers the gift of 200 *kuḻi* of land to the *maṭha* called Tiruvāśagaṉ-tirumaḍam.
283	On the north wall of the central shrine, in the Bhuvanēśvara temple at **Vikravāṇḍi** (same taluk and district).	....	....	Yuvan	Do.	Damaged. Mentions Śeṅgāṭṭu-parṟu.
284	On the same wall	Vijayanagara ..	Sadāśivarāya	Śaka 14** ..	Do.	Mentions Vaiyyappa-Nāyaka, Timmappa-Nāyaka and Kṛishṇappa-Nāyaka and the village Vikkirapāṇḍi.
285	On the north, west and south walls of the same shrine.	Chōḷa	Rājakēsarivarman *alias* [Kulōttu]ṅga-Chōḷadēva.	32nd year ..	Do.	Fragments. Register the gift of land (?) for a lamp to the temple of Chēdikulachintāmaṇi-Īśvaramuḍaiyār. Below this is another inscription which records the gift of money to compensate the loss of utensils and to burn a lamp in the same temple which is stated to be in Buvaṇimāṇikkapuram, a city (*nagaram*) in Puṟaiyūr-nāḍu which was a subdivision of Gaṅgaikoṇḍaśōḻa-vaḷanāḍu.
286	On the same walls	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year ..	Do.	Fragments. Contain only the historical introduction and the date.
287	Do.	Do.	Do. do.	....	Do.	Fragments. Stop with the mention of the king.
288	On a stone set up in the court-yard of the same temple.	....	Sakalalōkachakravartin Rājanārāyaṇaṉ Vikrama-Pāṇḍya.	....	Do.	Registers the *sarvamānya* gift of the premises (*tirumaḍiviḷāgam*) to the temple of Chēdikulachintāmaṇīśuramuḍaiya-Nāyaṉār.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On the north and west walls of the central shrine in the Varadarāja-Perumāḷ temple in the same village.	Vijayanagara .	Vīra-Narasimharāya, son of Bhujabaladēva-Mahārāya.	Śaka 1431, Śukla, Karkaṭaka, *śu. di.* 5, Friday, Hasta.	Tamil	The king bears Sāḷuva *birudas*. Registers the gift of a village to the temple of Perumāḷ Varadarāja at Vikramapāṇḍi in Vīḍūr-paṟṟu a sub-division of Ōymāṉ-vaḷanāḍu in Paḷakuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍaśōḻa-maṇḍalam, by the *Mahāmaṇḍalēśvara* Pottiyadēva-Chōḻamahārāja.
290	On the east and north walls of the central shrine in the Agastyēśvara temple in the same village.	Do. ..	Immaḍi-Veṅkaṭapatidēva-Mahārāya ..	Tai, 11, Uttarāshāḍhā.	Do.	Built in both in the middle and at the bottom.
291	On a tombstone near the Park-sergeant's quarters in the fort at **Cannanore**.	....	....	August 1740 ..	Dutch	Referred to in Mr. J. J. Cotton's *List of inscriptions on tombs or monuments in Madras*, No. 1437, page 258.
292	On a stone set up in front of the Viśvanāthasvāmin temple at **Kalpatti-Agraharam** (Palghat).	....	....	....	Vaṭṭeḻuttu and Malayāḷam.	A copy of No. 205 of 1895.
	Narasaraopetta taluk, Guntur district.					
293	On a Nāga-pillar set up in front of the Ramaliṅgasvāmin temple on the hill at **Ikkurru**.	....	....	Śaka 10[8]8, Āśvayuja, *śu.* 10, Thursday.	Telugu	Registers that, for the merit of the *Mahāmaṇḍalēśvara* Kulōttuṅga-Rājēndra-Chōḍarāja, a certain Malli-Nāyaka gave 3 *kha.* of (dry) land and 2 *martus* of wet land, for offerings and 1 *kha.* of land with two cows and 55 sheep for a perpetual lamp, to the god Mallikārjuna consecrated by him on the hill at Ikkūru. Records also a gift to the same temple by the chief, *Mahāmaṇḍalēśvara* Mallayadēva-Mahārāja.
294	On a broken slab in the court-yard of the Śaṅkarēśvarasvāmin temple at **Rompicherla**.	....	....	..	Do.	The beginning of the inscription is lost. Registers a gift of land to the god [Śaṁ]kkarēśvaradēva at Rompi[cherla] which had been given as a *nāyaṅkara* by Sāḷuva Timmarusayyaṅgāru, to a certain Mikkili-Nāyaniṅgāru.
295	On a slab set up at the entrance of the same temple.	....	..	Lost	Do.	Damaged. Records that Mal-Nāyaka, son of Dōra Prōḷe-Nāyaka of Manmakula, built at Rompicherṟu, the temple of the god Śaṁkhara-Mahādēva, dug a tank for the use of that temple and endowed it with some utensils used in worship, one of which being a (metallic) mirror weighing 3 *palams*. The donor's grandfather Pedda-Malle-Nā[ya*]ka is also stated to have built the temple of Mallikārjuna evidently at the same village.
296	On a second slab in the same place ..	....	....	Śaka 1479, Piṅgaḷa, Māgha, *ba.* 14, Monday, Mahāśivarātri.	Do.	Gift of land to the temple of Śaṅkaraliṅga by an agent of the *Mahāmaṇḍalēśvara* Kumāra Koṇḍarājayya.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a pillar in the Vēṇugōpālasvāmin temple in the same village.	....	....	Doubtful ..	Sanskrit (in Telugu).	Much damaged. Refers to the consecration of the temple of Gōpāla at Rompicherla by a member of the Vaḍlamūḍi family.
298	On a second pillar in the same temple ..	Kākatīya ..	*Mahāmaṇḍalēśvara* Pratāparudradēva-Mahārāja.	Śaka 1242, Raudri, Śrāvaṇa, *Śuddha* 1, Monday.	Telugu ..	Registers that Koṇḍapeddi-Mañchiṅgāru, the controller of the palace [?], granted lands at Rompicherla and Guḍipāḍu to the temple of Ananta-Gōpināthadēva of Rompicherla, for the merit of the king.
299	On the broken Garuḍa-pillar of the same temple.	Kōṭa	Bhīma, husband of Sōmāmbā or Sōmaladēvī.	Śaka 1187, Phalguṇa, *śu.* 5, [Thursday].	Sanskrit and Telugu.	Beginning lost and much damaged. Registers the genealogy of a Brahman family of ministers who served under the Kōṭa kings of Dhānyakaṭaka. Vallabha, the minister of Kōṭa-Bhīma established at Rompicheruvu (Paṅkataṭākapura) the temple of Ananta-Gōpinātha in the name and for the merit of his deceased father Ananta. Gifts of lands, wells and tolls are also recorded. The first few lines state that the gifts were made for the victorious rule of Mallaya-Nāyaka, son of Jāyapa-Nāyuḍu.
300	On the same pillar	....	....	....	Telugu	Registers a gift of land made by a certain Vallabha-Preggaḍa, in favour of Lakshmaṇadāsu, the manager (*śrīkārya*) of the temple of Ananta-Gōpinātha. Also refers to gifts of money and of goats for the maintenance of lamps in the same temple. Mentions a certain Rāmadāsu, a disciple of the Śrī-Vaishṇava teacher Nallāṇḍichakravarti.
301	On a stone near the compound wall of the same temple.	....	....	....	Do.	This compound wall was the gift of Channaya, a servant of Veṅgaḷa-Nāyuḍu.
302	On a stone lying on the road-side in the same village.	....	.. .	Śaka 1461, Vikārin, Chaitra, *śu.* 3.	Do.	Unfinished. Mentions certain Reḍḍis and the village [Rom]picherla
303	On a stone near the culvert to the east of the same village.	.. .	....	Lost. Uttarāyaṇa-Saṁkrānti.	Do.	Mutilated. The introductory passage is similar to what occurs in the records of the Kōṭa chiefs. Mentions Gaṇapaddēva-Mahārāja for whose merit a gift of land was made, evidently by his son, to the temple of Kēśavadēva of Koṇḍamuṭṛu.
304	On a slab set up on the bund of the Reḍḍlacheruvu tank, in the same village.	....	....	Śaka 1746, Svabhānu, Māgha, *śu.* 3.	Do.	Unfinished. Refers to the tank at Rompicherla originally constructed by the Reḍḍis and to its ruined condition.
305	On the monolithic *dhvajastambha* in the Āñjanēya temple at Santagudipadu.	....	....	Śaka 1649 ..	Do.	Damaged. This pillar was made for the temple of Gōpālasvāmin of [Guḍi]pāḍu by a certain merchant [Peda]-Veṅkaṭaya.
306	On a pillar in the Sōmēśvarasvāmin temple in the same village.	....	....	Śaka 1346, Krōdhin, Māgha, *śu.* 2, Monday.	Do.	Records that in this year a certain Tirumalu presented the stone [required for the making ?] of three pillars.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
307	On another pillar in the same temple ..	....	..	....	Telugu	Gift of the pillar by Malana and Tirumalanāta.
308	On a slab set up in a field to the west of Santamagaluru.	Kākatīya ..	*Mahāmaṇḍalēśvara* Pratāparudradēva-Mahārāja.	Kshaya (= Śaka 1248), solar eclipse.	Do.	Damaged. Seems to record a gift of land to the temple of Gōpināthadēva at the village whose name cannot be read with certainty on the stone. The donor was Kolani Rudradēva, the *mahāpradhāni* of the king.
309	On a slab lying in a field to the east of the same village.	.. ..	....	Śaka 1187, Krōdhana, Kārttika, *bahula Pañchāḍaśi* (15), Monday.	Do.	Gift of land below the tank of Ganapasamudra at Maṅgulūru to the Aruṣa-*maṭha* of Mallināthadēva on Śrīparvata *i.e.* the Śrīśailam hill; see *Annual Report* for 1915, page 93, paragraph 15.
310	On a slab lying in another field to the east of the same village.	Kākatīya ..	*Mahāmaṇḍalēśvara* Pra[tāparudradē]va-Mahārāja.	Lost .. solar eclipse.	Do.	Mutilated. Gift of land to the temple of [Gō]pinatha at I[ska]pa[l]li.
311	On a stone lying in a field at Kamepalli.	Telugu-Chōḍa..	Kāmachōḍa-Mahārāja	....	Do.	Registers that the king gave some land to a certain Kōṭajīya of Kāmēpalli.
312	On the Garuḍa-*stambha* in the Hanuman temple at Kakani.	Kākatīya ..	Ganapati	Śaka 1168 (expressed by a chronogram). Vaiśākha.	Sanskrit and Telugu.	Damaged. Records that a certain Rāmārya also called Rāma-Peddi, set up an image of Kēśava at the Brahman village called Kākaṇḍa. Several gifts made to the temple are recorded; one of these, was for the merit of Ganapa[ma]dēvi. Another was the gift of tolls (*maguma*) by the great-men of the village, on the day of the lunar eclipse, in the year Rākshasa.
313	On a stone set up near the Gaṅgadēvi-image at Vuppalapadu.	....	....	Śaka 1485, Rudhirōdgārin, Vaiśākha, *ba.* 30, [Sunday].	Telugu	Grant of land to the shrine of Gaṅgadēvamma.
314	On a slab set up near the Hanuman temple at Minnakallu.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya, ruling at Vijayanagara.	Śaka 1468, Parābhava, Jyēshṭha, *śu.* [15], Monday.	Do.	Gift of the village Minnikallu in Vinukoṇḍa-sīma belonging to Koṇḍaviṭi-durga, to Annamayyaṅgāru, son of Tāḷḷapāka Tirumalayyaṅgāru; see *Annual Report* for 1915, page 96, paragraph 19, end.
315	On a slab set up in a street, in the same village.	[Telugu-Chōḍa]	*Mahāmaṇḍalēśvara* Kannaradēva .. .	....	Do.	Gift of land to the temple of Mallikārjuna at Mriṇṭikallu, as a *vṛitti* to Rudra-Paṇḍita.
316	On a Nāga-pillar set up in front of the Chandraśēkharasvāmin temple at Tangedumalle.	Telugu-Chōḍa..	*Mahāmaṇḍalēśvara* Kannāradēva-Chōḍa, son of Kāma-Chōḍa.	Śaka 1037, Jaya, Chaitra, solar eclipse.	Sanskrit and Telugu.	Registers that the hereditary minister Māra, son of Īśvara-Nāyaka, dug two tanks at Koppagrāma on the eastern side of Śrīśaila and built also a temple of Sōmēśvara. Chōḍa-Ballidēva, the younger brother of Kannāradēva, gave to that temple the village Bidepalli close to Koppara (*i.e.* Koppagrāma, mentioned above). A certain Rudraya-Nāyaka, son of Guṇasāgara and the *sēnāpati* of Pro[la*] is stated to have confirmed the grant of this village and to have established in the same temple a certain Kāmaya-Paṇḍita who was well versed in the Śaivāgama.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On a slab lying in front of the same temple.	....		Śaka 1360, Kālayukta, Māgha, ...	Telugu	Damaged. Seems to register the gift of a Nandi and the grant of a land for (the worship of) this Nandikēśa.
318	On the top tier of basement, of the south wall of the Śambhusvāmin temple at **Edavalli**.	Velanāṇḍu ..	*Mahāmaṇḍalēśvara* Kulōttuṅga-Chōḍa Goṅkarāja.	Śaka 107[9], Uttarāyaṇa-Saṅkrānti.	Do.	Registers the construction of the temple of Sva[ya*]mbhū-Brahmēśvara at Eḍavalli, by a certain Bhaṇḍana-Bhīma Pōtisetṭi and also the gift of 55 sheep for a lamp, to the same temple.
319	On another tier of the same basement ..	....	....	..	Do. ..	Built in at the right end. Gift of land to the temple of Svayambhudēva by a certain Vaṅkyarāju-Kāmarāju, for the merit of the *Mahāmaṇḍalēśvara* Kōta-Kētarāja.
320	On a pillar in the Kalyāṇa-*maṇḍapa* of the same temple.	....	....	Śaka 1[1]79, Durmati (wrong), Bhādrapada, *bahuḷa* 2, Sunday.	Do.	Records the building of the Mukha-*maṇḍapa* of the Svayambhudēva temple by Tirumalarāya-Mahārāja for the merit of his father the *Mahāmaṇḍalēśvara* Vēdagirirāja and a grant of land for maintenance, to the four masons who built the *maṇḍapa*.
321	On a stone lying near the Kōdaṇḍarāmasvāmin temple in the same village	....	....	....	Do.	Fragment. Beginning lost. Mentions grants of land made by private persons for the merit of Gaṇapatidēva-Mahārāja.
322	On a stone lying behind the same temple	....	....	Śaka 1343, Plava, Vaiśākha, *śu.* 10, Thursday.	Do.	Damaged. Registers that a merchant granted a well and a flower-garden for the benefit of (the goddess) Mādhavidēvammaṅgāru.
323	On a slab set up in front of the same temple.	....	....	Śaka 1813, Khara, Mēsha, Chaitra, *śukla* 7, Wednesday, Punarvasu, Mithunalagna = A.D. 1891 April 15.	Do.	Consecration of the new Vishṇu temple of Kōdaṇḍarāmasvāmi, by a merchant.
324	On the Garuḍa-*stambha* of the Vēṇugōpālasvāmin temple at **Uppumaguluru**.	Telugu-Chōḍa ..	*Mahāmaṇḍalēśvara* Balli-Chōḍarāja ..	Śaka 1133, Māgha, *śu.* 7, Thursday.	Do.	Broken at the bottom. Gift of land.
325	In the same place	....	....	Āshaḍha, *ba.* 11, Thursday.	Do.	Records that Bōlnēniṅgāru *alias* Gōpālavardhana returned from a victorious campaign against the Pāṇḍya and granted evidently some land for worship, to the temple of Chennakēśava-Perumāḷ.
326	On a pillar in the Kalyāṇa-*maṇḍapa* of the Kōdaṇḍarāmasvāmin temple at **Kopparam**.	..	.. ..	Śaka 1245, Rudhirōdgārin, Chaitra, *ba.* 3, Mēsha-Saṅkrānti.	Do.	Registers the gift of voluntary contributions by the Kōmaṭi merchants, oil-mongers, Brāhmaṇas and the professionals of Koppara, for the upkeep of worship in the Varada-Gōpinātha temple at that village. The gift was made for the merit of king Pratāpa-Rudradēva-Mahārāja and his officers (*lōṁka*).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On the Naga-pillar set up in front of the same temple.	Telugu-Chōḍa ..	*Mahāmaṇḍalēśvara* Kannaradēva-Chōḍa ..	Śaka 1037, Jaya, Chaitra, solar eclipse.	Sanskṛit (in Telugu).	Registers that Māra, son of Īśvara-Nayaka the hereditary minister of the king, constructed two big tanks, built a temple for Sōmēśvara and a pond at Koppara-grāma. The king visited the god Sōmēśvara and granted to him the village Koppara-grāma; so also prince Chōḍa-Balli, the younger brother of the king, gave Biḍepalli near Koppara. The grants were confirmed by the *Mahāmaṇḍalēśvara* Kaḍiyarāja, a subordinate of Vishṇuvardhana, at the request of Māra. The Kāḷamukha ascetic Mallikārjuna of Pālūru was placed in charge of the Sōmeśvara temple. On another face of the same pillar are recorded gifts of lamps evidently to the same temple and of sheep required to maintain these lamps.
328	On a stone set up in front of the same temple.	....	....	Śaka 1474, Paridhāvin, Kārttika, *śu.* 11, Thursday.	Telugu	Records that the 18 castes (*varṇas*) of Koppara agreed to give to the Raghupati temple at that village, the grain consumed by each family in one day in the year, together with 2 *vīs* of jaggery from each sugar-cane mill, in order to conduct the *Daśami*-festivals of that temple.
329	On a pillar in the Kalyāṇa-*maṇḍapa* of the Tripurāntakēśvara temple in the same village.	....	....	Paridhāvin, Kārttika, *śuddha* 1, Monday.	Do.	The gift of this pillar was made by Māṅganṭa Annaya and its decorations by Sāyana.
330	On a pillar set up in the courtyard of the Vīrabhadrasvāmin temple, in the same village.	Kākatīya ..	*Mahāmaṇḍ alēśvara* Gaṇapatidēva-Mahārāja	Śaka 1145, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records grants of land made to private persons by Ekki-Nāyuḍu, Rudri-Nāyuḍu, Pinna-Rudri-Nāyuḍu, and Prōli-Nāyuḍu, sons of Prōl-Rautu the *Tantrapāla* of the king.
331	On a slab lying in the same place ..	Do. ..	Do.	Śaka 1140, Uttarāyaṇa Saṅkrānti.	Do. .. .	Registers another private gift of lands made by the same four sons of Prōla-Rauta the *Tantrapāla* of the king.
332	On a Nāga-pillar set up in a grove at Lingamgunta.	....	....	Śaka 10[6]0, Vishuva-Saṅkrānti.	Do.	Damaged. Gift of land for offerings [to a temple], by Kāsi-Nāyaka of Liṅgamuvīḍu for the merit of Velanaṇṭi Goṅkarāja.
333	On a broken Nandi-pillar set up in front of the Rāmaliṅgasvāmin temple at Ravipadu.	Kākatīya ..	*Mahāmaṇḍalēśvara* Rudradēva-Mahārāja.	Śaka 1199, Bahudhānya, Vaiśākha, *śuddha*, 3, Thursday.	Do.	Registers that for the merit of the king Rudradēva Sāmanta Pōti-Nāyuṇḍu constructed the temple of Sūrēśvara in the name of his father at Rāvūru and built the *trikūṭa* shrines and *maṇḍapas*. He also gave some wet land for offerings in a village in Anumakoṇḍi-nāḍu. A garden with various fruit trees and flower-plants was also presented. The inscribed pillar was set up at the instance of Pōtaya and Māraya the sons of Pōtinēḍu who receive a long list of *birudas*.
334	On the Hanumān slab at Vipparla ..	....	....	....	Do. ..	Beginning is lost or buried in the paved floor. Registers a gift of land to Chennakēśavadēva of Naḍiṇḍla.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On a slab set up near a *maṇḍapa* in the Kapōtēśvara temple at Chejarla	Vijayanagara ..	Virapratāpa Kṛishṇadēvarāya-Mahārāya ..	Śaka 1440, Īśvara, Jyēshṭha, *ba.* [30], (Friday), solar eclipse.	Telugu	Partly damaged. Mentions a gift by Saḷva-Timmarusayyaṅgāru. Registers exemptions granted on the properties of temples and of Brāhmaṇas who did service in them. The daily expenses for offerings incurred in the Kapōtēśvara temple are also recorded.
336	On a Nandi-pillar set up near the *dhvajastambha* of the same temple.	Do. ..	Virapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1440, Īśvara, Magha, [*ba*]. 14, Monday.	Do.	Slightly damaged. Mentions the two chief ministers of the king, viz., Saḷuva-Timmarusayya and Rayasam Koṇḍamarusayya. The latter granted exemptions in the villages Chēñjerla, Biṭṭalāpura and Kapōtapura for the worship of Kapōtēśvara and constructed two [tanks ?] named Timmasamudra and Koṇḍasamudra respectively after his father and himself.
337	On a slab set up in front of the Mārkaṇḍēya shrine in the same temple.	....	....	Śaka 1551, Śukla Śrāvaṇa, *su.* 15, Friday.	Do.	Registers that Jūpalli Liṅgamanāyaniṅgāru confirmed the lands and the privileges enjoyed by the temple and its servants, after acquiring Chēruñjerla as his *ijāra.*
338	On a pillar set up in front of the Tripurāntakasvāmin temple at Nekarikallu.	....	....	Sarvajit, Āshāḍha, *ba.* 2.	Do.	A certain Akkana granted a parasol, chauris and a banner (*ālavaṭṭam*) to the temple of Tripurāntaka at Nagirakallu, for the merit of his father. He also set up the bull (*Nandīśvara*.
339	On a pillar set up in front of the Nṛisiṁhasvāmin temple in the same village.	....	.. .	Śaka 1347, Viśvāvasu, Vaiśākha, *bahuḷa, daśami* (10), Saturday.	Do.	This pillar (*garuḍagambhamu*) was set up for the merit of his parents, by a certain Sōmana.
340	On a slab set up in the same place ..	....	....	Śaka 1254 (in words), Śrīmukha, Vaiśākha, *Śita* (*i.e.*, bright) *pañchamī*, Sunday.	Sanskṛit and Telugu verse.	Records that at the request of Gōpālayya of Pāñchaḷipura, the king Buddha, gave 50 *puṭṭis* of land to the temple of Śānta-Narasiṁhadēva at Nagarakallu, Siṅgavibhu increased the grant to 100 and now the whole village Nārasiṁhyapura enjoyed by the temple, is due to the meritorious act of king Ana-Vēma.
341	On another slab set up in the same place.	Vijayanagara..	Virapratāpa Sadāśivadēva-Mahārāya, ruling at Vijayanagara.	Śaka 1476, Pramādīcha (*i.e.*, Pramadin), Magha, *śuddha* 7, Ratha-saptami.	Telugu	Registers the re-endowment of the village of Narasiṁhyapura in Bellaṅkoṇḍa-sīma, which had been lost during the past changes in rule (*rājaviḍvaram*), to the temple of Lakshmi-Nṛisiṁha, by the *Mahāmaṇḍalēśvara* Jillēḷḷa Veṅgaḷayyadēva-Mahārāja. It is stated that an able minister of the king at this time was the *Mahāmaṇḍalēśvara* Rāmarāja Yaram-Tirumalarājayyadēva-Mahārāja.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On a slab set up near the Pōlēri image in the same village.	....	....	Śaka 1017, Dhātṛi, Phalguṇa, *bahula, pañchamī* (5).	Telugu	Much damaged. The titles of the king at the beginning of the inscription refer to him as born of the Mahār[aṭṭa] family and as the lord of Kalukaḍapura. Mentions his feudatory, a certain Kalikāla-Chōḍagaṇḍa and a grant of land made by him to the goddess [Nūm]khanamma probably Pōlēri, near whose shrine the inscribed slab is found. The date refers to another inscription on the slab, which is, however, completely damaged. It also mentions Kalikāla-Chōḍagaṇḍa and his minister Chōḍapa-Seṭṭi.
343	On a slab set up in front of the Rāmaliṅgasvāmin temple in the same village.	....	....	Śaka 1802, Kali 4[98]1, Vikrama, Māgha, *śu.* 5, Thursday.	Do.	Registers that the temple of Mallēśvara and Bhramarāmbikā were established at Nakerakallu by a certain Koṇḍalrāyaniṅgāru.
344	On the huge Nandi-pillar set up in front of the Mallikārjunasvāmin temple at **Challagundla.**	....	....	Śaka 1740, Bahudhānya, Phalguna, *śuddha* 14, Monday, Vṛishabha-*lagna.*	Do.	Registers the repairs, etc., made to the temple of Rāmaliṅgēśvarasvāmin at Challaguṇḍla in Bellaṅkoṇḍa-sīma, by the merchant Pasumarti Pāpayya.
345	On a broken stone lying near the Vīrabhadrasvāmin temple at **Rupenagundla.**	....	....	....	Do. .. .	Broken at the top. Grant of land for the repair (*marahāmattu*) of the tank east of Rūpenaguṇḍla.
346	On a slab lying near the small tank at **Chīmalamarri.**	....	....	Śaka 1606, [Rudhirōdgārin], Makha, *śu.* [5].	Do.	Much damaged. Mentions the Muhammadan chief Hajarati Malakaji Mahamandu-khān Sāhebu and a grant made to him for having constructed a tank at Chīmalamarri in Bellaṅkoṇḍa-sīma.
347	On the Garuḍa-pillar lying in front of the Vallabharāyasvāmin temple at **Pamidipadu-Agraharam.**	....	....	Śaka 1077, Jyēshṭha, *śuddha* 5.	Sanskṛit and Telugu.	Gives an account of a Brahman family in which was born an astronomer named Kaṇḍana or Gaṇḍirāju. He established a temple for Channakēśavadēva at Pahiṇḍipāḍu and gave land for worship and lamps, for the merit of the kings Goṅka and Rājēndra-Chōḍa. The latter also granted the tolls of Pahiṇḍipāḍu and the tax on marriages for the benefit of the temple.
348	On a stone built into the north wall of the Mallēśvarasvāmin temple at **Mulakaluru.**	Velanāṇḍu ..	*Mahāma*[*ṇḍalēśvara**] [Ku]lōttuṅga-Chōḍa Go[ṅka].	....	Telugu	Built in on the left side. Seems to record a gift of sheep for a lamp by a Reḍḍi.
349	On a stone forming the threshold of the inner entrance into the Rāmaliṅgasvāmin temple at **Satuluru.**	....		Śaka 1082, Uttarāyaṇa-Saṅkrānti.	Do.	Gift of 55 sheep for a lamp by a lady, to the temple of Rāmiśvaradēva at Chāṅchalūru.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the Nandi-pillar in front of the same temple.	Velanāṇḍu ..	*Mahāmaṇḍalēśvara* Kulōttuṅga-Chōḍa-Goṅkarāja.	Śaka 1057, solar eclipse	Sanskṛit and Telugu.	Gifts of land and lamps to the temple of Rāmēśvara-dēva at Chañchalūru in the Koṇḍapaḍumaṭi country.
351	On a slab set up near a well in the same village.	....	....	Śaka 1790, Vibhava, Māgha, *ba.* 5, Monday.	Telugu	Records the digging of the stone well and the planting of a garden.
352	On another slab lying in the same place ..	....	....	Śaka 1798, Dhātṛi, Āshāḍha, *śu.* 2, Saturday.	Do.	Gift of land for the repair of the same well.
353	On a Nāga-pillar lying before a deserted temple at Kundurru.	Vijayanagara .	Vīrapratāpa Kṛishṇadēva-Mahārāja ..	Śaka 1445, Chitrabhānu, Vaiśākha, *ba.* 3, Monday.	Do.	Incomplete. Gift of land for lamps and offerings to the temple of Purushōttamadēva at Kuṇudorru in Vinikoṇḍa sīma, by Sarvayyadēva-Chōḍamahārāja, son of the *Maṇḍalēśvara* Alamandala Yarayyadēva-Chōḍamahārāja who bore the title *Tribhuvanavīrudula vennu-sambeṭa*. Sāḷva-Timmarusavya the prime-minister (*Mahāpradhāna*) of the king is also mentioned.
354	On a slab set up in a field in the same village.	....	.. .	Śaka 1445, Chitrabhānu, Vaiśākha, *śu.* 3, Monday, solar eclipse.	Do.	Gift of land by the same chief to a certain Sōmā-liṅgam Doḍḍamallayya of Kuṇundurru.
355	On a Garuḍa-pillar lying in a channel at Elchuru.	....	....	Śaka 1457, Manmatha, Bhādrapada, *śu.* 15 Full-moon.	Sanskṛit and Telugu.	Registers that a certain Vōbulayyaṅgāru made a gift of all his possessions to the god Tiruvēṅgaḷappa and built a tank called Veṅkaṭanātha at Erchūru in Vinikoṇḍa-sīma.
356	On a slab set up in a field at Koppera-padu.	....	....	Śaka 1446, [Parthi] [va*], Māgha, *ba.* 5, Saturday.	Telugu	Records the setting up of an image of Hanuman by a certain Peddānāyaṇḍu of Tummala.
357	On a stone built into the north wall of the Rāmaliṅgasvāmin temple at Vaidana.	....	....	Śaka 1142, Vikrama, Pushya.	Do.	Damaged. Mentions a certain Malledēvi and her gift (?) for the merit of her parents.
358	On a stone built into the south wall of the same temple.	....	....	....	Do.	Built in at the bottom. Begins with a *praśasti* of the [Kōṭa] chiefs of Dhānyakaṭaka, who were the enemies of the *sāmantas* of the Chōḍa-Chaḷukya kings.
359	On a slab set up near the tank at Muktesvaram.	....	....	Śaka 1601, Kāḷayukta, Vaiśākha, *śu*[*d*]*dha*, Full-moon, lunar eclipse.	Do.	Registers that at Muktēśvaram the *mokhāsa* village of . . Ājam Balūlu Ahammadu Ālam-khān, the sluice of the tank was built by an agent of Tēju-khān for the merit of the Hazaret.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On a stone set up near the Kāmasvāmin temple in the same village.	....	....	.. .	Telugu.. ..	Consists of a single line with symbols of sun and moon carved below and states: "this is the *mānya*-land of Tēju-khān's *masīdu* (masjid)."
361	On a piece of a broken pillar lying near a Kōmaṭi-merchant's house in the same village.	....	. ..	Śaka 1031 ..	Sanskṛit (in Telugu).	The king's name is lost. Refers to Vaddanpura (*i.e.*, Vaidana) a town in Kamma-rāshṭra.
362	On a stone lying in a field at **Chennupalli-Agraharam.**	....	....	Siddhārthin, Phālguṇa, *śu.* 10.	Telugu . ..	Records that this is "the *mānya*-land given by Ballula-Khān to the *masīdu* (masjid)."
363	On the Nandi-pillar set up in front of the Parasavēdīśvara temple in the same village.	Telugu-Chōḍa ..	Nanni-Chōḍa, son of the *Mahāmaṇḍalēśvara* Tribhuvanamalladēva-Chōḍa-Vaḥārāja.	Śaka 1075, Vishuva-Saṅkrānti.	Do.	Records gifts of land to the temple of Sōmīśvaradēva (evidently the one mentioned in the next inscription) by the king, for the merit of his mother Machaladēvi, by his brother Kannaradēva and by some merchants. Also registers service-grants made to the servants of the same temple.
364	On the same pillar	Do. ..	*Mahāmaṇḍalēśvara* Tribhuvanamalladēva Pottapichōḍa-Mahārāja.	Śaka 1073, Vishuva-Saṅkrānti.	Do.	The merchant (*vaiśya*) Kosanaya-Seṭṭi, son of Vāsaya-Seṭṭi of the Kubēra family at Penugoṇḍa, constructed a tank on the western side of Koṭyadona and at the further end of the tank-bund built the temple of Sōmīśvaradēva and consecrated it. He presented the tank and a village to the temple, for maintaining the usual services.
365	On a slab set up near the same temple ..	Do. ..	*Mahāmaṇḍalēśvara* Kannaradēva-Chōḍa-Mahā[rāja].	Śaka 10[9]8, Durmati (mistake for Durmukha), Kārttika, *śukla* 2, Sunday.	Do.	Gift of land and tolls to the Kommīśvara temple at Kaṭēpalli by a certain Sūraparāju.
366	On a pillar lying in the tank at **Peda-Ambatipudi,** hamlet of **Guntupalli.**	....	. ..	Śaka 1227, Krōdhin, Pushya, *bahuḷa* 14, Saturday.	Do.	Registers gifts of land in various villages to the temple of Lakshmi-Gōpinātha at Ammalapūṇḍi, by Lōkarāju, a servant of Rā[ya]ghaḍapu Śrī-purushadēvarāju.
367	On the same pillar	Kākatīya ..	*Mahāmaṇḍalēśvara* Rudradēva-Mahārāja ..	Śaka 1208, Pārthiva, Vishuva-Saṅkrānti.	Do.	Gift of land for the worship of Lakshmi-Gōpinātha at Ammalapūṇḍi, for the merit of the king, of Chāgirāja and of Lakmādēvi.
368	Do.	....	....	Śaka 1480, Kālayukta, Māgha, *śu.* 5, Thursday.	Do. .. .	Registers that a certain Tipparāju of Kaṭēpalli repaired and reconsecrated the temple of Gōpinātha at Amalampūṇḍi.
369	On the top beam of the entrance into the Śaṅkarasvāmin temple at **Koṇḍena.**	....	....	..	Do.	Seems to register a gift of lamps and money by private individuals to the temple of Sakalīśvara-B[h]aṭāra at Yeṟuvūru.
370	At the bottom of the right hand column of the same entrance.	[Telugu-Chōḍa]	*Mahāmaṇḍalēśvara* Chōḍamahārāja ..	....	Do.	Gift of goats for a lamp by the queen (?) Bolla[ma], to the temple of Śaṅkhara-Mahādēva.

B.—Stone inscriptions copied in 1915—*cont.*

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On a pillar in the Mukha-*maṇḍapa* of the same temple.	.. .	....	Śaka 137[6], Śrīmukha, Śrāvaṇa, *śu.* 11, Monday.	Telugu ..	Gift of land to the temple of Śaṅkarадēva by certain Parvata-Reḍḍi of Muḍivēmula for offering puddings.
372	On another pillar in the same place ..	..	....	. ..	Do.	Gift of land to the same temple by Vaṭiśishṭu-Gurudāsu, for the merit of his parents.
373	On a slab set up in front of the Āñjanēyasvāmin temple in the same village.	....	....	Śaka 1374, Āṅgirasa, Āshāḍha, *śu.* 15, Monday.	Do.	Records that Muḍivēmula China-Tippā-Reḍḍi exempted the taxes on *śrōtriyam* lands, marriages, etc., in Koṭṭedona and other villages of Vinikoṇḍasīma, which belonged to him.
374	On a slab set up at the foot of the ascent to the Chennakēśavasvāmin temple in the same village.	. ..	....	Śaka 1357, Rākshasa, Śrāvaṇa, *śu.* 10, Sunday.	Do. .. .	Registers that Bhaṇḍāru Gaṅgana a deputy of Saṅgaṇṇodeya issued a charter for markets (*santa-śāsana*) and granted some rent-free land.
375	On a stone lying near the *Mādigapalle* (quarter) in the same village.	....	.. .	Śaka 1[1]89, Prabhava, Āshāḍha, *ba.* 15, Friday.	Do.	Much damaged. Registers that certain temple priests (*Jīya*) of Koṭyadona gave some land to certain other priests.
376	On a stone near the Śiva temple on the top of the hill in the same village.	....	.....	....	Do.	Records that a certain Guṇḍapanēni Prōlinēndu, constructed the temple (*nagaru*) of Pāpavināśadēva.
377	On a stone near the Āñjanēya temple at **Zonnatali.**	[Velanāṇḍu] ..	*Mahāmaṇḍalēśvara* [Kulō]ttuṅga-[Gōṅkarāja].	. . . Uttarāyaṇa-Saṅkrānti.	Do.	Much damaged. Registers the building of a tank by a Brāhmaṇa and a gift of lamps by him to the temple of Tripurāntaka. The [1] 7th regnal year of a certain king is faintly visible in the 3rd line.
378	On a broken pillar lying in front of the Chennakēśavasvāmin temple at **Kolalapudi.**	. .	....	Śaka 1188, Prabhava, Vaiśākha, *śuddha* 3, Thursday.	Do. ..	Broken at the bottom. Registers that the temple of Kōmara-Gōpinātha at Kōnalapūṇḍi in Kammanāṇḍu, was consecrated for the merit of Paṇḍraju, Vallabharāju and others whose ancestors claim a long list of historically interesting *birudas*. They were of the Durjaya race, lords of Kollipākapura and rulers of the *Shaṭsahasra* country on the south side of the river Kṛishṇavēṇi (*i.e.* Kṛishṇā). See *Ephigraphia Indica*, Volume VI, page 224.
379	On the same pillar	....	....	Śaka 1487, Akshaya, Māgha, *śu.* 12, Friday.	Do.	Records that Śiṅgarāju of Kōllapūṇḍi, built at that village for the merit of his parents Basuvarāju-Mallamarāju and Gaṅgamma, the central shrine of the Ādikēśava temple and the connected pavilions, consecrated the goddesses Bhū and Lakshmi, set up the Garuḍa-pillar and also constructed the Nīlakaṇṭhēśvara temple.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On a pillar set up in front of the Vīrabhadrasvāmin temple at Dronadula.	....	....	Hēvaḷambi, Kārttika, *śu.* 15, Monday.	Telugu	Records that the great men of Bhikshāvṛitti-[*maṭha*] at Śrīśaila and other places, having deputed the *voḍeyas* and *bhaktas*, these met at the pavilion of the Vīrēśvara temple at Drōṇādula. At that time the three *Vīrapurāntakas*, Kōṭavīrayya and two others with the consent of the assembly granted the subscriptions which they had the right to collect from the *tambaḷas*, to the Vīrēśvara temple, for offerings and lamps.
381	On a slab set up in the same place ..	....	....	....	Do.	Registers that the *Mahāmaṇḍalēśvara* Pallināṭivīra Anuṅgundēva-Mahārāju made a grant (?) to the temple of Kēśavadēva at Drōṇadi in the Kammanāṇḍu country of which he was the ruler.
382	On a stone set up outside the compound of the same temple.	....	....	Bahudhānya, Phālguṇa, *śu* 1.	Do.	Gift of land to the village goddess Yaḳkaladēvi at Drōṇadi by the *Mahāmaṇḍalēśvara* Śrīnātharāja-Veṅkaṭādridēva-Mahārāja who held the title the lion to the elephants, *i.e.*, enemy chiefs (*arivārāṇasiṁhya-rāvu*).
383	On a broken stone lying behind the Āñjanēyasvāmin temple in the same village.	....	....	Lost	Do. ..	Much damaged. Refers to a certain [Cha]nnama *pēraṇṭālu* who entered fire (*i.e.*, committed *suttee*) after the death of her husband.
384	On the right door-post of the entrance into the Sōmēśvarasvāmin temple in the same village.	Velanāṇḍu ..	*Mahāmaṇḍalēśvara* Kulōttuṅga-Chōḍa-Go-[ṅ]karāja.	Śaka 107[7], Uttarāyaṇa-Saṅkrānti.	Do. ..	Gift of land by the kings *Mudiseli* . . . . . preggaḍa, to the Mahādēva (Śiva) of the Sōmēśvara temple at Drōṇādi.
385	On a stone column set up in front of the Drōṇadulamma temple in the same village.	....	....	Śaka 1316, Bhāva, Jyēshṭha, *ba.* 7, Friday.	Do. ..	Refers to the stones (*bārālu*?) presented by Taṅgeḍa Nayiniṅgāru.
386	On a pillar set up near the image of Hanumān at Maruturu.	Vijayanagara ..	Vīrapratāpa Mallikārjuna	Śaka 137 [6], Śrīmu[kha], Bhādrapada, *śu.* 15, Sunday.	Do.	Much damaged. Gift of taxes called *śrōtriya-kaṭṇālu*. Mentions Mārutūru.
387	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 16[3]8, Vi[kṛi]ti, Śrā[vaṇa*], *śu.* 1 [1].	Do. ..	Damaged. Registers a gift by Narasarāju of Mārṭū[ru*].
388	On a slab set up near a well at Kaṇḍlaguṇṭa, a hamlet of Chagallu.	....	....	Śaka 1447, Sarvajit, Āshāḍha, [*śu.* 3], Sunday.	Do. ..	Registers that a certain Channama-Nāyaniṅgāru settled the distribution of land under the tank north of Kaṇḍlakuṇṭa, three parts being set apart for the Velamas, gods and Brāhmaṇas and two for those who guarded the country.
389	On a pillar of the Kalyāṇa-*maṇḍapa* in the Mūlasthānēśvara temple at Nadendla	....	....	Śaka 1**8, Parthiva, Vaiśākha, *śu.* 15, Sunday.	Do. ..	Gift of an image of Pārvatī and of a golden necklace to the god of Mūlasthāna by [Vili]-Pōtinēḍu, for the merit of his parents.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
390	On the same pillar	....	....	Śaka 107[5], Uttarāyaṇa-Saṅkrānti.	Telugu	Gift of a lamp by a merchant to the Mahādēva of Mūlasthāna at Nādiṇḍla.
391	On another pillar of the same *maṇḍapa* ..	Kōṭa	*Mahāmaṇḍalēśvara Jagamechchuganḍa* Gaṇapatidēvarāju.	Śaka 1180, Bhādrapada, *ba.* 6, Friday.	Sanskrit and Telugu.	Registers that the king who was the son of Bayyaladēvī granted 2 *kēsari-vīsālu* on each *māḍa* realised on the whole-sale disposal of certain articles at Nādiṇḍla, to the temple of Mahādēva at Mūlasthāna.
392	On a stone built into the platform of the *Talamirālu-maṇḍapa* of the same temple.	....	....	....	Telugu	Fragment. The bottom portion which is preserved records (1) a grant [of land] to the temple of Sōmēśvara-Mahādēva, for offerings; (2) the resolution of the Telika-thousand community the lords of Bējavāḍa—regarding the jewellery of a deceased wife and (3) the gift by a merchant of 55 sheep for a lamp to the temple of Chōḍēśvara at Nādiṇḍla.
393	On a pillar set up in front of the Vēmulamma temple in the same village.	Koṇḍapaḍmaṭi (*Giripaśchima*).	*Mahāmaṇḍalēśvara* Manma-Maṇḍa, a subordinate of Kulōttuṅga-Chōḍa.	Śaka 1061, Āśvīja, dark half, Indra's day (*i.e.*, 12th *tithi*), Monday.	Sanskrit and Telugu.	Gift of land to the goddess Karṇamōṭi (*i.e.*, Chāmuṇḍa) at Nādiṇḍla. The Telugu portion mentions a gift of 55 sheep for a lamp and registers the distribution of land among numerous temple servants consisting of *Sānulu, mānulu* and *vidyāmantulu*. See *Epigraphia Indica*, Volume VI, pages 274 and 275.
394	On a stone lying in front of the Nandikuṇṭa-Vināyaka temple in the same village.	Do.	*Mahāmaṇḍalēśvara* Buddharāju	Śaka 1093, Vishuva-Saṅkrānti.	Telugu	Mutilated. Gift by the king and (his brother) Maṇḍerāja, son of Mallerāja, for the merit of their parents. See *ibid.*
395	On a mutilated slab lying in a field in the same village.	....	....	Śaka 1046, Māgha, bright half, 5th *tithi*.	Telugu (verse and prose).	Begins with the eulogy of the Vaiśyas born of the Kubēra race. A certain Kāmana (or Kāmi-seṭṭi), son of Kosani-seṭṭi of Penugoṇḍa and of the Mokkola family built a temple for Viśvēśvara at Nādiṇḍla. Another inscription in continuation of this is dated in Śaka 105[0], Bhādrapada, *śuddha* 12, Thursday and records a gift of sheep for a lamp by the same Kāmi-seṭṭi.
396	On the same slab	....	....	[Chāḷukya]-Vikrama year, 46. . . . Saṅkrānti.	Telugu	Much mutilated. Refers to the *daṇḍanāyaka* Anantapāla and a gift of land at Mayindamvrō[lu*].
397	On a mutilated slab (now used as a survey stone) in a field in the same village.	Koṇḍapaḍmaṭi..	*Mahāmaṇḍalēśvara* Budharāja	Uttarāyaṇa-Saṅkrānti.	Do.	Gift of land west of Nādiṇḍla for maintaining a feeding-house in which 15 Brāhmaṇas were to be fed every day.
398	On another mutilated stone in the same field.	Do.	*Mahāmaṇḍalēśvara* Manma-Maṇḍayarāja, subordinate of Kulōttuṅga-Chōḍa.	....	Do.	Gift of land for offerings to the temple of Sakalēśvara, consecrated on the hill in the tank Aluva-cheruvu, on the south-west of Nādiṇḍla.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the door-post of the entrance into the Rāmaliṅgasvāmin temple at **Kesanapalli.**	....	....	Śaka 133[9], [Vi]lambi, Pushya, *ba.* 1, Friday.	Telugu	Much damaged. Mentions Kēsānipalle.
400	On a stone lying in a field in the same village.	....	....	Śaka 1551, Vikārin (wrong) Viśākha, *śu.* 7, Wednesday.	Do.	Damaged. Mentions [Ya]llāreḍḍi, son of Mallāreḍḍi.
401	On two stones built into the Pōturāju shrine at **Kanuparru.**	....	....	Śaka 1189, Vaiśākha, *śuddha* 13, Vaḍḍavāramu (*i.e.*, Saturday).	Do.	Gift of tolls by Māramarāju, Prōlamarāju, [Jāmu] Dārapa-Nāyuḍu and Mārinēnḍu to the temple of Gōpināṭha for the merit of king Pratāparudradēva-Mahārāja.
402	On a pillar set up in front of the Āñjanēya shrine at **Appapuram.**	....	....	Śaka 1327 (in words), Pārthiva, Māgha, *śuddha* 11, Thursday.	Do	Registers that Kāṭūri Vallabhi-seṭṭi of Varidāla-*gōtra* and the lord of Ayyāvaḷipura, built a tank called Gōvardhana-samudram and constructing on its bund a temple for Kēśava-Perumāḷ, got some land granted to the temple below that tank, by king Peda-Kōmaṭi-Vēma.
403	On the slab called *Bangārammardyi* at **Govindapuram.**	....	....	....	Telugu (Archaic). ..	Mentions Challiśvara.
404	On a pillar set up near the Rāmasvāmin temple at **Kavuru.**	....	....	Śaka 105[9], Uttarāyaṇa-Saṅkrāṅti.	Telugu) ..	Damaged. Registers that a certain Reḍḍi of the Koṇḍapaḍmaṭi country built a temple for the god Sōmēśvaradēva at Goniyapūṇḍi and gave some land to it below a tank built by himself. He also gave sheep for a lamp.
405	On a Nandi-pillar standing in a street at **Purushottamapattanam.**	[Kākaṭīya] ..	*Mahāmaṇḍalēśvara* Gaṇapatidēva-Mahārāya	Śaka 11[71*], Kīlaka, Pausha, *śuddha* 10, Monday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Gift of the village Oḍḍapūṇḍi to the temple of Śaṁkarīśvara-Mahādēva at Kōṭyadona by Ekkaya, the younger brother of [Bhā]skara who was the great minister (*pradhāni*) of the king.
406	On the Garuḍa-pillar set up in the main street of the same village.	....	....	Śaka 1321, Pra[mā]di, Māgha, *ba.* 5, Friday.	Do ..	This pillar (*Garuḍa-gaṁbha*) of god Lakshmi-Narasiṁha was the gift of a native of Āṭukūru.
407	On a slab set up in front of the Mallēśvara temple at **Babbepalle.**	Telugu-Chōḍa..	Tiru[kali]dēva-Chōḍa-Mahārāja, son of Tiru-[ka*]lidēvarāja.	....	Do. ..	Registers that the king built at Pabbapalli a temple for Tirukalīśa-Mahādēva in the name of his father and granted lands and a small tank to it.
408	On the Garuḍa-pillar set up in front of the Vēṇugōpālasvāmin temple at **Punuru.**	....	....	Śaka 130[9], Prabhava, Śrāvaṇa, *ba.* [8], Śrījayanti.	Do ..	Registers that a certain Nūṅkareḍḍi-Bukkarāyaniṅgāru granted lands to the temple of Gōpināthadēva at Pūnūru.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
409	On the same pillar	....	....	....	Telugu ..	Gift of land to the same temple by *Mahāmaṇḍalēśvara* Pūsapāṭi Gaṇapatirāja for the merit of his parents Rāmarāja and Lakkamadēvi.
410	On a broken pillar lying in the compound of the Vīrabhadrasvāmin temple in the same village.	Telugu-Chōḍa..	*Mahāmaṇḍalēśvara* Bhīmadēva Kēśavadēva-Chōḍa-Mahārāja, son of Chōḍadēva-Mahārāja and Kalyāṇamahādēvi.	Śaka 1157, Chaitra, *śuddha* 5, Sunday, Mēsha-Saṅkrānti.	Do. ..	Registers the apportionment of land in Pūnūru to the *Mahājanas* of that village which was granted [to them] by Anuṅgudēva-Mahārāja with the consent of Gaṇapatidēva-Mahārāja.
411	On the door-post of the entrance into the Tripurāntakēśvara temple in the same village.	. ..	....	Śaka 1451, Sarvadhāri, Pushya, *ba.* 3, Sunday.	Do. ..	The temple of Tripurāntaka-liṅga was built by a certain Basivinēṇḍu for the merit of his parents.
412	On a stone built into a well in the same village.	Telugu-Chōḍa..	....	Mēsha-[Saṅkrānti.]	Do. ..	Mutilated. Mentions a Chōḍa-Mahārāja.
413	On a stone lying in front of the Vēṇugōpālasvāmin temple at Eddanapudi.	....	....	Śaka 1366, Raktākshin, Āshāḍha, *śu.*14, Monday.	Do. ..	Gift of land to the temple of Rāmachandra at Nūntulapāḍu by a certain Timmānāyaniṅgāru.
414	On a stone lying in front of the Śiva temple in the same village.	....	....	....	Do. ..	Registers that a certain Anne[pe]ggaḍa granted Eddanapūṇḍi as an *agrahāra* and fixed its boundaries.
415	On a stone set up in front of the Madanagōpālasvāmin temple at Enamdala.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya, ruling from Vidyānagara.	Śaka 14[87], Krōdhana, Āśvīja, *śu.*1[1].	Do. ..	Registers a gift of land at Yanamadala in Vinikoṇḍasīma for the merit of Kumāra-Veṅka[ṭa]rājayya, son of the *Mahāmaṇḍalēśvara* Veṅkaṭēśva[ra]rāja, by his agent Daḷuvāyi Veṅkaṭēsa. Mentions the *Mahāmaṇḍalēśvara* Rāmarāja-Tirumalarājayyadēva-Mahārāja.
416	On a stone set up in a street of the same village.	....	....	Śaka 1810, Śarvadhārin, Chaitra, *śuddha* 9, Wednesday.	Telugu (verse)..	Registers that a certain Veṅkaṭamantri, consecrated the temple of Sītārāmadēva at Yanamadala, Maddinēni Narasiṁhadāsu presented the processional images and gave 3 acres of land. On some pillars of the temple of Sītārāma at Enamadala the same donor under the name Buchchi-Veṅkayya is described as having established that temple.
417	On the door-post of the entrance into the Mallēśvara temple in the same village.	Vijayanagara ..	Harihararāya	Śaka 132[2], Vikrama, Māgha, *śu.* 10, Monday.	Telugu.. ..	Records that Chīmakurti Annama-Nāyaniṅgāru made a gift of land to the temple of Doḍḍa-Malnāthadēva of Kuṟundoṟu, for offerings.
418	On a slab set up in front of the Ōruganṭamma shrine in the same village.	....	....	Śaka 1415, Pramādicha, Māgha, *ba.* 3[0], Monday.	Do. ..	Gift of one *aḍḍa* on each *puṭṭi* (of grain) for maintaining the worship and festivals of Vōruṅganṭi-Amma at Pina-Yenumadala, by a certain Mēdarameṭṭari Rāmayyaṅgāru.
419	On a stone set up in a street at Gorijavolu.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya, ruling from Vijayanagara.	Śaka 1468, Parābhava, Śrāvaṇa, *ba.* 12, Thursday.	Do ..	Gift of the village Gorañjavrōlu in Koṇḍaviṭi-sīma to the Śrī-Vaishṇava teacher Tiruveṅgaḷanāthayyaṅgāru, son of Tāḷḷapāka Tirumalayyaṅgāru at *Svāmipushkariṇi* tank, in the presence of Tiruveṅgaḷanātha (*i.e.*, the god Veṅkaṭēśa at Tirupati).

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
420	On a Hanumān slab at **Vankayalapadu**.	Vijayanagara ..	Vijayarāya	Śaka 1363, Durmati, Kārtika *śu.* 11, Thursday.	Telugu . ..	Damaged. Registers the consecration of the image of Hanumanta-Perumāḷ for the merit of the members of the royal family.
421	On a slab set up near the *Chalivendarbāvi* in the same village.	....	....	Śaka 1693, Vikṛiti.	Telugu verse ..	Records that Krishṇama-seṭṭi built the well, planted a garden and repaired the water-shed. Another slab set up in the same place also registers this fact in Telugu verse. A third stone lying there states that the poet Narasa-Paṇḍita who composed the verses on the three slabs, was rewarded with a pair of golden-bangles by Kṛishṇama-seṭṭi.
422	On a pillar set up near the *Peddacheruvu* tank in the same village.	Vijayanagara ..	Achyutarāya	Śaka 1462, Śārvarin, Chaitra, Full-moon.	Sanskṛit and Telugu.	Registers that Chinnamāmbā, the sister of Rāmaya-mantri Bāchа,—the minister of the Karnāṭa king Achyuta and the wife of Pratāpa-Yalla, built a temple of Śiva called Parvatanātha at Śāntalūru, converted Vaṅkālapāḍu into an *agrahāra* under the name Rāmachandrapura and constructed near it the tank, Gōpināthasamudra. In the Telugu portion she is called the sister of Rāmāya Bhāskarāmātya.
423	On a Nāga-stone set up in front of the Addaṅkamma temple at **Edlapadu**.	....	....	Śaka 1458 (for 1478), Nala, Māgha, *śu* 15, Sunday.	Telugu.. ..	Registers that a dependent (?) of Basuvapātra got an image of Ādiśakti whose native name was Nāñchāramma, made and consecrated for the merit of his parents.
424	On a stone lying near a well at **Visvanathuni-khandrika**.	....	....	Vikrama, Vaiśākha, *śu.* Full-moon.	Do.	Records that the shepherd (*golla*) Vīraya of Garikipāḍu, dug a well in a field of Viśvanādhani Khaṇḍike, planted a garden and performed the thread-ceremony (*Upanayanam vaḍugu*) of a Brahman boy.
425	On a pillar in the Mukha-*maṇḍapa* of the Channa-Mallēśvara temple at **Zaladi**.	....	....	Śaka 1428, Kshaya, Māgha, *ba.* 14.	Do.	Gift of land at Jāḷādi by certain private individuals to the temple of Chenna-Mallikārjuna-liṅga at that village.
426	On a pillar in the Mukha-*maṇḍapa* of the Channakēśavasvāmin temple in the same village.	....	....	Śaka 1396, Jaya, Chaitra, *ba.* 30, Saturday, solar eclipse.	Do.	Gift of land by a certain Kīrtirāju-Immaḍrāju to the temple of Gōpināthadēva at Jāḷādi.
427	On the Garuḍa-pillar set up in front of the same temple.	....	....	Nandana, Nija-Bhādrapada, *śu.* 10, Monday.	Do.	Registers the gift of the *Garuḍagambhamu* to the temple of Gōpinātha at Jāḷādi by a certain Māchinēṇḍu on behalf of Ko[ṇi]ñjēṭi Nāginēṇḍu.
428	On a rock in a field at **Jaggapuram**, hamlet of the same village.	....	....	Śukla, Śrā[va*]-ṇa, *śu.* 1. . .	Do. . ..	Gift of land at Jāḷādi, to Bhāgavatula Kōnēraṿya of Viriyūru by the *Mahāmaṇḍalēśvara* Rāmarāja-Tirumalarājayyadēva-Mahārāja.

B.—Stone inscriptions copied in 1915—*concl.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On a stone in the north wall of the Sōmēśvarasvāmin temple at Eluru.	....	....	Śaka (mistake for Kaliyuga) 4564 (mistake for 4590) Saumya, Jyēshṭha, *ba.* 2, Friday.	Telugu	Mutilated. Registers a gift of land at Vēṟūru in Koṇḍaviṭi-sīma to the temple of Chandraprabhañjanēśvara of that village by the *Mahāmaṇḍalēśvara Tribhuvana-birudulavemmu* Sambeṭa Ālamandala Kākolani Dēva-Chōḍa-Mahārāja; see below Nos. 430 and 434.
430	On a stone in the wall to the left of the entrance into the same temple.	....	....	Do.	Do.	Gift of land to the temple of Sōmēśvaradēva at the same village by the same chief.
431	On a Nandi slab set up near the same temple.	....	....	Śaka (mistake for Kaliyuga) [4]925 (evidently for 4295) Uttarāyaṇa-Saṅkrānti.	Do.	Registers that Parichohhēdi Chikka-Bhīmarāja of Vēṟūru made a gift of land to the temple of Mūlasthāna-Sōmanāthadēva for offerings.
432	On the Nāga-pillar set up in front of the Vīrabhadra temple in the same village.	....	....	Lost; solar eclipse.	Sanskṛit and Telugu.	Much damaged. Refers to a line of kings or chiefs commencing with Bhīma, who were the lords of Kollipāka, the rulers of the *Shaṭsahasra* country on the southern side of Kṛishṇā, etc. In this family was a certain Guṇḍa who made gifts of land to Brāhmaṇas of various *gōtras*. Below this is a later record which registers the lands enjoyed by certain head *karṇams*. Mentions the *Mahāmaṇḍalēśvara* Parichchēdi-Bhīma.
433	On the same pillar	Vijayanagara ..	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya ..	Śaka 14[43] [Vishu], Kārttika, *śu.* 15, Monday.	Do. ..	Much damaged. Gift of land by Nāḍiṇḍla-Gōpa, the sister's son of the great minister Pratāpa Śāḷuva-Timmarusayya, to the temple of Sōmēśvara at Vēṟūru; Gōpa was appointed to rule the Koṇḍaviṭi country by his uncle, Śāḷva-Timma, cf. *Epigraphia Indica*. Vol. VI. p. 112.
434	On a pillar of the Mukha-*maṇḍapa* in the Channakēśavasvāmin temple in the same village.	....	....	Śaka (mistake for Kali-yuga) 4564 (mistake for 4590), Saumya, Jyēshṭha, *ba.* 2, Friday.	Telugu	Gift of tax-free land at Vēṟūru in Koṇḍaviṭi-sīma, to the temple of Teluṅgurāya at Śrīkākolamu by the *Mahāmaṇḍalēśvara Tribhuvana-birudula vemmu* Sambeṭa Dēvachōḍa-Mahārāja. See above Nos. 429 and 430.
435	On another pillar of the same *maṇḍapa* ..	....	....	Do.	Do.	Gift of land at Vēṟūru by the same chief to the temple of Channakēśava-Perumāḷ at that village.
436	On the left column of the entrance into the same temple.	....	....	Śaka 1443, Chitrabhānu, Śrāvaṇa, *śu* 11, Monday.	Do.	Registers that a certain Veṅkaṭayōgi constructed the Bhōga-*maṇḍapa* of the Chennakēśavarāya temple at Vēṟūru and that the chief Sūrineni Abba-Nāyaniṅgāru gave to this Veṅkaṭayōgi a piece of land in the same village on the day of the lunar eclipse.
437	On the right column of the same entrance	....	....	Vyaya, Bhādrapada, *ba.* 7, Wednesday, Rōhiṇi.	Do.	Registers the gift of this pillar for the entrance into the mukha-*maṇḍapa* of Che[n]nakēśavarāya at Vēṟūru, by a certain Yarramrāja of Chengalamarti.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
438	On a pillar lying near Viśvēśvarasvāmin temple at **Gottipadu**.	....	....	....	Telugu	Gift of the pillar by a certain Mallu of Rājamahēndravaram, for the merit of his parents. He was a devotee of Kāḷikādēvī and Kamaṭēśvara.
439	On a Nāga-stone set up in front of a Kōmaṭi merchant's house at **Chiruma milla**.	Velanāṇḍu .	*Mahāmaṇḍalēśvara* Kulōttuṅga-Chōḍa Goṅkarāja, a subordinate of Rājēndra-Chōḍa.	....	Do.	Damaged. Gift of land. A number of temple servants who received shares are enumerated.
440	On the same stone	Do. ..	*Mahāmaṇḍalēśvara* Kulōttuṅga-Chōḍa-Goṅkarāja.	Śaka 1088, Vishuvu-Saṅkranti.	Do.	Damaged. Seems to record a gift of lamp. Another record on the same face of the pillar whose date is lost, mentions a gift of lamps made to the temple of Anantīśvaradēva at Chiṛumāmiḍi.
441	On the Nāga-slab set up near a Vinayaka shrine at **Tubadu**.	Do. ..	Chōḍa (son of) Velanāṇṭi Goṅka II	Śaka 1054, Kārttika, *śuddha* 13, Sunday.	Telugu (verse and prose).	Begins with the eulogy of a certain Kāpa of the fourth caste. Mentions Buddhavarma who conferred the insignia of royalty on Siṇḍapa-Nāyaka. The grandsons of the latter served under Maṇḍa and gained a victory at Mannēru on behalf of their overlord, and received from him the villages Tūmbaṛṛu and Āṭukūru. Next came Kāpana who served under Chōḍa (son of) Velanāṇṭi Goṅka and set up the temple of Mahēśvara at Tūmbaṛṛu. He gave to that temple, named Bhīmēśvara, land which included shares for the several services, the writer of the record, Brāhmaṇas, etc.
442	On a slab set up in front of the Hanumān image at **Kondakavuru**.	....	....	Śaka 1313, Bahudhānya (wrong), Pushya, *śu.* 14, Wednesday.	Telugu.. ..	Registers that Timmarusayya, the minister (*pradhāni*) of Kṛishṇadēva-Mahārāya, gave the village Koṇḍakāvūru to the temple of Trikōṭiśvara for worship and festivals.
443	On a Nāga-pillar set up in the street at **Timmapuram**.	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅka	Śaka 1088, Uttarāyaṇa-Saṅkrānti.	Telugu (verse and prose).	Saraṇaya, a favourite servant of the king, made certain charities at the village of Jēvaramu for the merit of the king and his wife Kāmidēvi, such as the consecration of the temple of Goṅkiśvara, the construction of tanks, gift of lands, *etc.*
444	On a Nandi-pillar set up in front of the Śiva temple at **Degaramudi**.	Telugu-Chōḍa ..	Nannichōḍa-Mahārāja, son of Tribhuvanamalladēva-Chōḍa-Mahārāja and Māchaladēvi.	Śaka 10[8]2 ..	Telugu .	Registers the gift of Dēṅgaṛabūḍi east of Koṭyadona in Kammanāḍu, to the temple of Tribhuvanamalla-Mallikārjuna-Mahādēva through the priest Mailajiya-Paṇḍita, for worship and festivals.
445	On a stone in the wall close to the entrance into the fort at **Kondavidu**.	..	....	....	Telugu verse ..	Registers the eulogy of Rāmaya-Bhāskara, the minister of king Achyutadēvarāya and the builder of the Gōpinātha temple and town at the foot of the hill.
446	On the monolithic lamp-column set up in front of the Gōpināthasvāmin temple in the same village.	Vijayanagara ..	Vīrapratāpa Vīra-Śrīraṅgarāyadēva-Mahārāya II.	Śaka 1499, Īśvara, Kārttika, *śu.* 1[1].	Telugu.. ..	Gift of the village of Gorijavōlu *alias* Śrīraṅgarāyapuram as a tax-free *agrahāra* to a certain Virūpākṣha.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a pillar of a *dargâ*-pavilion in the same village.	....	....	Śaka 1326, Tarana, Magha, *śu.* 10, Saturday.	Telugu	Gift of this (central) pillar for the mukha-*maṇḍapa* of the Nagarêśvara temple at Koṇḍaviḍu, by the merchant Narahari-seṭṭi of the Puchchakola-*gôtra* and the chief of Penuṅgoṇḍa.
448	On another pillar of the same pavilion ..	....	....	Do.	Do.	Gift of this (central) pillar for the same *maṇḍapa*, by the merchant Suggi-seṭṭi of Nuḍuṟumbāḍu who belonged to the Yeraseṭṭi-*gôtra* and was the chief of Penuṅgoṇḍa.
449	On the third pillar in the same place ..	....	....	Do.	Do. ..	Gift by Chavvi-seṭṭi of Bo[ḍa]rukuta-*gôtra*.
450	On the fourth pillar in the same place ..	....	....	Do.	Do.	Gift of the pillar by Kaṭakama-seṭṭi of Yeṇḍalûru, who belonged to the Venukula-*gôtra*.
451	On a beam of the same pavilion	....	....	Do.	Do.	Gift by the merchant Vîra[malli]-seṭṭi of Yanukola-*gôtra* for the merit of his father, uncles and mother.
452	On another beam of the same pavilion ..	....	....	Do.	Do.	This beam (*ḍârapaṭṭe*) was the gift of the merchant Krôli Gaṅgi-seṭi of Vivarisiṭla-*gôtra*, for the mukha-*maṇḍapa* of the same temple.
453	On the third beam of the same pavilion ..	....	....	Do.	Do.	Gift by the merchant Mâraṭûri Pôlama-seṭṭi of [A]ppanaṅgakula-*gôtra*.
454	On a boulder near the *edgu* at Ellamanda	Vijayanagara ..	Vîrapratâpa Sadâśivadêva-Mahârâya ..	Śaka 1477, Râkshasa, Śrâvaṇa, *śu.* 11, Thursday.	Do. ..	Registers certain privileges (?) granted to the residents of the village Yallamanda in Koṇḍaviṭi-sîma, by the chief Siddirâju Timmarâjayyadêva-Mahârâja on behalf of the *Mahâmaṇḍalêśvara* Yara Tirumalarâjayyadêva-Mahârâja.
455	On a stone lying in a field at Guravayapalem, a hamlet of the same village.	....	[*Mahâma*]*ṇḍalêśvara* Kulô[ttuṅga-Chôḍa-râja].	Śaka 1075, Śrîmukha, Uttarâyaṇa-Saṅkrânti.	Do. . .	Gift of a tank constructed by himself at Peṭlûru, to the temple of Trikôṭîśvaradêva, by a certain Buddana.
456	On a slab lying in a field at Munumaka.	....	....	Śaka 1145, Uttarâyaṇa-Saṅkrânti.	Do.	Damaged. Seems to record a gift of land at Muluvumbâka to the temple of Amarêśvara-Mahâdêva by a certain Siddhirâja, for the merit of his parents and of Gaṇapatidêva-Mahârâja.
457	On a stone built into the platform of the Hanumân temple at Ganapavaram.	....	....	Durmukhi, Chaitra, *śu.* 5, Thursday.	Do.	Gift of this Garuḍa-pillar by the merchant Kâmi-seṭṭi.
458	On a mutilated stone lying near the Sômêśvaraswâmin temple in the same village.	....	....	Śaka . . . . Śrâvaṇa, *śu.* 3, . . .	Do.	Seems to record a gift by Akkasâla Kâmôju, for the welfare of the people and for the merit of Kulôttuṅga-Râjêndra-[Chôḍa]. Mentions the Jaina temple Chandra [pra°]bha-Jinâlaya.
459	On the Kirâtârjuna-pillar set up on the top of the Indrakîla hill at Bezwada (Beswada taluk, Kistna district).	....	....	....	Sanskrit prose in archaic Telugu (of about the 9th century A.D.)	The inscription has to be read from the bottom. Registers the setting up of the pillar by a certain Trikôṭibôyi of Pechche[vâ]ḍa. See below page 148 paragraph 77.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
460	On a pillar set up in front of the Brahmēśvara temple at Kondanayanivāram.	....	*Mahāmaṇḍalēśvara* Vīranārāyaṇa Chōḍa-Baddigadēvarāja.	Śaka 1188, Karkāṭaka-Saṅkrānti.	Sanskṛit and Telugu.	Unfinished. The Sanskrit portion refers to a gift of land at Vēlēṭi-*janapada* to the temple of Brahmēśvara, by the king who was the son of Chōḍa-Dōraya and grandson of Vīranārāyaṇa Baddiga.
461	On the same pillar	....	Udaya-Manma	Śaka 117[1], Saumya, the Sun being in conjunction with Budha (Mercury).	Do.	Gift of land and 25 cows for maintaining a lamp in the temple of Brahmēśvara.
462	Do.	Pallava ..	Nārāyaṇa, brother of Nāga of the Bhāradvāja-*gōtra*.	Śaka 1178, Makara (Nakra)-Saṅkrānti.	Do.	Gift of land and cows for the same purpose.
463	Do.	Do.	Nāgadēva	Śaka 1157, Uttarāyaṇa-Saṅkrānti.	Sanskṛit (in Telugu).	Gift of land and cows for the same purpose. Traces the king's descent from Śiva and refers to the founder Kāḍveṭṭi, the donor of seven villages.
464	Do	....	....	Śaka 1180, the Sun being in Mēsha.	Sanskṛit and Telugu.	Gift of land and cows to the same temple by the merchant Muppi-seṭṭi of Utakula-*gōtra*, for maintaining a lamp.
465	On the top beam of the inner entrance into the same temple.	....	....	Śaka 1165, Āshaḍha, *śu.* 12.	Do.	The beginning and the end are built in. Gift of 25 cows for a lamp to the temple of Prasannavallabha-Kēśavadēva at Goṇṭūru, by the merchant Paruva Anni-seṭṭi of Peṇḍlikula-*gōtra*.
466	On a stone set up in front of the Rāmaliṅgasvāmin temple at Santaravuru, (Bapatla taluk, Guntūr district).	[Kākatīya] ..	Gaṇapatidēva-Mahārāja	Śaka 1167, Viśvāvasu.	Telugu . ..	Gift of land by Karaṇamu Māraya to the temple of Rāmanāthadēva at Rāvūru, for the merit of his parents and the king.
467	On a pillar of the Kalyāṇa-*maṇḍapa* of the same temple.	....	. .	Śaka 1417, Anala, Phālguna, 5. (called Phani-*tithi*) the Sun having passed Vṛisha (Taurus), Friday. The Telugu portion gives the same Śaka year, but Rākshasa, Phālguna, [*ba.*] 5, Friday.	Sanskṛit and Telugu.	Records that a certain Gandhe-Pōtaya set up a *liṅga* called Mallēśvara or Mallikārjuna in the Rāmaliṅga temple at Rāvūru.
468	On the same pillar	....	....	Śaka 1418, Nala, Chaitra, [*ba.*] 14, Monday. Śivarātri.	Telugu ..	Registers that a certain Gandhe-Nāgama did the plastering for the temple of Rāmēśvaradēva of Rāvūru in connection with its re-consecration.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a pillar in the verandah of the Channakēśavasvāmin temple in the same village.	Gajapati ..	Purushōttamadēva	Śaka 1418, Nala, Vaiśākha, *śu.* [11]	Telugu .. .	The Chief Hinduṟāvu-Surathāṇi (*i.e.*, the Sultan among Hindu kings) Sarvēpalli Timmāreḍḍi made a grant of land for offerings to the goddesses Lakshmi and Bhū, on the occasion of their consecration.
470	On a second pillar in the same place ..	....	....	Śaka 1575, Jaya, Āshaḍha, *ba.* 30, Monday.	Do.	Damaged. Registers that on this day "in the second quarter of the night the earth shook and all temples crumbled. Hence at Sāntarāvūru. . . ."
471	On the same pillar	....	....	Śaka 1[4]18, Nala, Vaiśākha, *śuddha* 11, [Friday].	Do. ..	Records the consecration of the goddesses Lakshmi and Bhū in the Channakēśavarāya temple at Rāvūru by Gandhe-Pōtaya for the merit of his parents. See No. 469, above.
472	On the lamp-column set up in front of the same temple.	....	.. .	Śaka 1403, Plava, Nija-Āshāḍha, 11, (the first *Ēkādasi*).	Sanskṛit and Telugu.	States that Śūramu Tirumali-Reḍḍi consecrated, for the first time, the god Chennakēśavarāya at Rāvūru for the merit of his parents.
473	On a stone built into the compound wall of the same temple.	....	....	Śaka 1366, Raktākshi, Pushya, *ba.* 2, Sunday.	Telugu ..	A certain Chennayya of Rāvūru built the surrounding wall (of the temple) for the merit of Teluṅgu-rāya-Mahārāya.
474	On another stone in the same place ..	....	....	Śaka 1366, Raktākshi, Pushya, *ba.* 7, Thursday.	Do. .. .	Gift of the stone (*bāra*) by a certain Attōṇṭa Immaḍi-Nāyuḍu, for the merit of his parents.
475	On a stone set up outside the same temple	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya, ruling from Vijayanagara.	Śaka 1467, Kīlaka, Āshāḍha, *śu.* 1, Thursday.	Do.	Much damaged. Registers that Mūrti-Rāmarājayya, the agent of Rāmarājayya, who was "the agent for the whole empire of the king," was ruling Koṇḍaviḍu and under the command of the king and Rāmarājayya remitted the taxes on barbers in the four towns Vinikoṇḍa, Bellaṁkoṇḍa, Aḍḍaṅki and Ammanaṁbrōlu included in that country.
476	On the second stone set up in the same place.	Saḷuva ..	*Mahāmaṇḍalēśvara Kaṭhāri-Sāḷuva* Teluṅgu-rāyadēva-Mahārāya.	Śaka 1350, Kīlaka, Āśvīja, *śu.* 15, Sunday, lunar eclipse.	Sanskṛit and Telugu.	Registers that the king declared tax-free, the lands owned by the gods and Brāhmaṇas at Rāvūru, for the merit of himself and of his parents Śamburāya and Nāgalidēvamma.
477	On the third stone set up in the same place.	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1477, Rākshasa, Māgha, *śu.* 1[5].	Telugu ..	Gift of tolls [in kind] and in coin collected at the village of Santa-Rāvūru, to the temples of Channa-rāya and Rāmaya-liṅga at that village by the *Mahāmaṇḍalēśvara* Rāmarāja-Chiṇa-Śrīraṅgarāja-Jaggarājayyadēva-Mahārāja.
	Bellary District, Adoni taluk.					
478	On a slab set up in the Courtyard of the Āñjanēya temple at **Bassarakodu.**	[Yādava] ..	*Rāyanārāyaṇa Prauḍhapratāpa*[*chakravarti*]*n* Rāmachandradēva.	Śaka 1200, Bahudhānya, Jyēshṭha, *śu.* 1, Thursday.	Kanarese ..	States that the king was ruling at his capital Dēvagiri as a feudatory of [Śaka]rāya (*i.e.* the Muhammadan king). A certain *Mahāmaṇḍaleśvara* Bhīmadēva-Rāne who was ruling over Sindavāḍi, Āḍavāni and other districts, gave the village Basurukōḍu as a free grant to the *Mahāmaṇḍalēśvara* Vīra-Bommarasa.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
479	On a rock in a field at **Alasandigutti**	....	....	Śaka 8 [9 ; 4, Pra[mō]da, Uttarāyaṇa, *śuddha Paushya.*	Kanarese and Telugu.	Gift of 4 *pannasa-maṭṭaru* of land to the temple of Mahādēva at Alasandagurki, by a certain Mallaparasa. One line in Telugu at the end of the inscription states that other private persons also granted an *Umbaḷi* [to the same temple].
480	On a rock in a field at **Sambukallu**	Yādava ..	Rāmachandradē[va]	....	[Kanarese] ..	Damaged and mutilated.
481	On a stone set up in the Liṅgamayya temple at **Baichageri**	....	...	Śaka 862, Vikārin, Māgha, *śuddha*, 3, [*tadigē*], Monday.	Kanarese ..	While Bi[jye]na was ruling the Sindavāḍi-one-thousand country, a son of Rēvaṇayya of Chaṇḍakōḍa gave 4 *maṭṭa* of land by the royal measure (*rājamāna*) to a certain Dēchayya.
482	On a stone in a field near the same village	. ..	....	Yuvan, Māgha, *su* 16.	Do.	Damaged. Seems to record a gift of land at Bayichagere by Channamārapa-Nāyaka under orders of Kāmaṇa-Nāyaka.
483	On a slab set up in front of the *Chāvaḍi* at **Kapati.**	..	...	Śaka 1453, Khara, Āśvīja, *ba* [5], Saturday.	Do.	Registers that one half of the village Karpaṭi *alias* Hadiharāpura was granted to the temple of Tiruvēṅgaḷanātha by the *Mahājanas* of that village for the merit of king Vīrapratāpa Vīra-Achyuta-rāya-Mahārāya.
484	On a rock at **Sultanapuram**	....	....	Śaka 147[9], Nāḷa, Āshāḍha, *śuddha* 5.	Telugu ..	Much damaged. Refers to Pesarlabaṇḍa included in Ādaveni a province of Vijayanagara and the temple of Nārasiṁhadēva.
485	On the east wall of the *maṇḍapa* in front of the central shrine of the Āñjanēya temple at **Kallubhavi.**	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya	Śaka 1481, Siddhārthin, Āśvīja, *śu.* 15, [Sunday].	Do. ..	Seriously damaged. Mentions Kallabhā[vi].
486	On a slab lying in a field near the same village.	..	....	....	Kanarese (in Nāgarī).	Registers that this is the field of Mādhava-Bhaṭṭa son of Vishṇu-Bhaṭṭa who was evidently the priest (?) of the temple of Murāri-Kēśavadēva.
487	On a slab set up in a field near the village of **Isivi.**	..	....	Śaka 1623, Vishu, Jyēshṭha, *śu.* [7].	Kanarese ..	Damaged. Seems to record a gift by the *Dēśāi* Dēmājīya of Yisibe.
488	On an image in the central shrine of Gaṅgādharēśvara temple at **Badanehalu.**	..	....	Vaisākha, *ba.* [1].	Do.	Mutilated. Registers that a certain Ereyama-Nāyaka the *heggaḍe* of maha-nāḍu and "the *mast* elephant of . . . . " went to heaven.
489	On a slab lying near a cattle trough in the same village.	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I)	Śaka 976, Jaya, Phalguṇa, *śuddha*, 5, Sunday.	Do.	The chief Viranoḷamba-Pallava Permānaḍi was ruling Sindavāḍi one thousand, as a feudatory of the king. Gift of black-soil land at (?) Badalapāḷa near Kavaṭāḷu twelve.
490	On a rock at **Yerigeri**	Vijayanagara ..	Vīrapratāpa Sadāśiva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Karttika, *śu.* 12.	Do.	Unfinished.
491	On a stone set up in front of a well in the village of **Guddada Hosahalli**	..	....	[Pārti]bha (*i.e.*, Pārthiva), Āśvīja, [*ba.*] 13, Thursday.	Do. ..	Damaged. The chief (or prince) Vīra-Mallappa-Oḍeyaru entitled *mūrurāyaganḍa* and *Bhāsegetappu-rāyaraganḍa*, seems to have granted land at Hiriya-haraḷu, to one of his subordinates.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
492	On the east wall of the Āñjanēya temple at **Kavutalam**.	Vijayanagara ..	Virapratāpa Achyutarāya-Mahārāya ..	Śaka 1454, Nandana, Phālguṇa, *ba.* 7, Monday.	Kanarese ..	Refers to the *Mahāmaṇḍalēśvara* Salakayadēva Chika Tirumalarāja-Mahārasu and the charter given by him to the *gavuḍas* and people of Kevaṭaḷada-sīme, who had emigrated to the district of Māsaveya-sīme.
493	On a rock in front of the deserted Āñjanēya temple near **Kamavaram**.	..	....	Śaka 1477, Ānanda, Magha, *ba.* 10. ..	Do ..	Records a gift by the *Mahāmaṇḍalēśvara* Rāmarāja-Koṇḍarājaya-Mahārasu to a certain Mallebōyi.
494	On a hero-stone lying near the ruined Āñjanēya temple in the same village.	..	....		Do. ..	Registers the death of a certain *gavuḍa* who was the servant (*aḍi*) of Bappadēva himself a devotee of Malla.
495	On a rock near the *Chāvaḍi* at **Vurukunda**.	..	....	Haksha (*i.e.*, Akshaya), Kārtika, *ba.* 1. Monday.	Telugu .	Registers that a tiger (*puli*) having entered the town, a certain Bayirā-viruṇḍu attacked it and died. Rēmaṭi Koṇḍrāju granted his family 3 *tūms* of *rēgaḍa* land.
496	On the image of Hanumān in the same village.	..	....	Śaka 1828, Tāraṇa, Mārgaśira, *śu.* 15.	Kanarese ..	Damaged. Refers to the *Mahāmaṇḍalēśvara* Avubhaḷarāja and to the residents of the village Uṟukunde. These latter appear to have constructed or repaired the temple of Hannmanta.
497	On a stone built into a platform in the bazaar street at **Kosgi**.	..	....	Śaka 1[6]18, Dhātṛi, Jyēshṭha, *ba.* 14, Thursday.	Do. ..	Registers that the assembly of the village of Kosigepāḷe, granted a bazaar to the Pañchāḷas, having properly repaired it.
498	On a stone lying in a field near **Devarabetta**.	Yādava ..	[Pra*]tāpa-Siṅgaṇadēva	6th year, Pramōdōtha (*i.e.*, Pramōda), Māgha, *śuddha* 2, Sunday	Do. ..	Damaged. States that the king was ruling "after having acquired the whole earth." Bhilluva-Nāyaka the sole agent (*sarvādhikāri*) of the Sindavāḍi-one-thousand province, under the *Mahāprādhāna* Jagadāḷa Sōmaya-Nāyaka, made a grant of tolls to the temple of Mallikārjunadēva.
499	On a slab set up in the compound of a ruined Īśvara temple at **Pedda-Tumbalam**.	Western Chāḷukya.	Bhūlōkamalladēva (Sōmēśvara III) ..	Chāḷukya Vikrama year 58, Pramādīcha, Pushya, *ba.* 11 (*Ekādaśi*) Sunday, Uttarāyaṇa-Saṅkrānti Vyatipāta, solar eclipse.	Do. ..	Mentions the *Mahāmaṇḍaḷēśvara* Trailōkyamalla Mallidēva-Mahārāja ruling the Sindavāḍi-one-thousand province and records a gift of land to the temple of Pañchaliṅgadēva at Tumbaḷabīḍu. Two *vīsas* on each *daḷa* in "the mint where coins were stamped (*achchina ṭaṅkasāḷe*)" were also granted.
500	On a slab built into the masonry wall of a well in the same village.	..	....	..	Do. ..	Registers that Kopparasa the sole agent of Khaṇḍeyarāya Nāgadēva-Rāṇe gave an oil-mill for the use of the god Narasiṁha in his form of splitting (the giant Hiraṇyakaśipu).
501	On a slab set up in a field near the same village.	..	....	..	..	"This is the tomb (*niśīdhi*) of Bhūtāyya."

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
502	On a slab set up near the Kalkaṇṭharāya temple at Karakantapuram, a hamlet of the same village.	Western Chaḷukya.	Bhūlōkamalla (Sōmēśvara III)	Chāḷukya Vikrama year 57, Paridhāvin, Chaitra, *śuddha*, 5 (*pañchamī*), Thursday, Rōhiṇi, Śōbhana-yōga, Bālava-karaṇa and Vishu-Saṅkramaṇa.	Kanarese (prose and verse).	Registers that the Sinda chief, the *Mahāmaṇḍalēśvara* Bāchiga or Bāchārasa a feudatory of the crown prince (*Yuvarāja*) Tailapadēva, ruling the Sindavāḍi country gave to the temple of Kaṟekaṇṭhadēva at the capital town Tumbaḷa the village of Iṭṭage situated in Gaḷuḍe seventy, a sub-division of Āḍavani-five-hundred which was itself a district of Sindavāḍi-one-thousand, for worship, oblations, lamps, servants and a feeding house, after pouring water into the hands of the teachers Chandramauḷi-Paṇḍita and Vāgadēva-Paṇḍita.
503	On a second slab set up in the same place	Do.	*Pratāpachakravartin* Jagadēkamalladēva, uling from Kalyāṇapura.	11th year, Vibhava, Chaitra, New-moon (*Amāvāsyē*), Monday, solar eclipse.	Kanarese ..	Daṇḍanāyaka Rēchārasa son of the *Mahāpradhāna Sēnāpati*, *Kaḍitaverggaḍe*, *Kannaḍa-sandhivigrahi Mane-vergaḍe* and *Hiriya-Daṇḍanāyaka* Bammanayya, was ruling the Sindavāḍi-one-thousand province and granted the village Tōhiya in Kavataḷa twelve, to the learned and pious *mahājanas* of Svayambhu-Kaṟekaṇṭhadēvarapura of Tumbuḷabiḍu, dividing it into seventy shares.
504	On a slab lying in the same place ..	Kaḷachurya ..	Bhujabaḷamalla, 'lord of Kaḷañjanapura the best of cities' ruling from Kaly	[Regnal year lost], Tāraṇa, Jyēshṭha, *śuddha* Full-moon (*Puṇṇami*), Saturday (*vaḍḍavāra*), lunar eclipse.	Kanarese (prose and verse).	Barma or Kali-Barma the son of the general Kaḷidāsa, was ruling the Sindavāḍi province from his capital Kīrtinārāyaṇa-nagara Ereyama-seṭṭi the son of the chief merchant (*mahāvaḍḍavyavahāri*) Bammi-seṭṭi of the Kubēra-vaṁśa, Vaiśya-kula and the Śrōtriya family, set up the god Brahmēśvara and the *Mahādaṇḍanāyaka* Bammadēvarasa (*i.e.*, Barma) gave for the worship, offerings and repairs, the village Kōsageyahaḷa included in Kandukūr twenty-four. Other gifts were also made by *nakaras* and other mercantile communities.
505	On a second slabl ying in the same place	Western Chaḷukya.	Tribhuvanamalladēva (Vikramāditya VI), ruling from Kalyāṇa	Chāḷukya Vikrama year 31, Vyaya, Śrāvaṇa, Full-moon (*Puṇṇame*), Wednesday, lunar eclipse.	Kanarese ..	The missing top portion of the stone was discovered at Malakāpuram 7 miles from Pedda-Tumbalam. Records that the *Mahāmaṇḍalēśvara* Mallarasa granted the taxes of Baḍagikuṇṭe in Tumbuḷa thirty, a sub-division of Āḍavani five hundred, in Sindavāḍi-nāḍu, to the temple of Kaṟekaṇṭhadēva for worship, offerings, repairs, etc.; he also presented some land and a village. The great *nagaras* of the great city Tumbuḷa, the *baḷañjigas*, the *nānādēśis*, the nobles and the *gavuṇḍas* also made grants.
506	On the third slab lying in the same place	Do.	Tribhuvanamalladēva (Vikramāditya VI)	Lost	Do. ..	Mutilated at the bottom. Seems to record a grant of land or of a village called Kisumoge. The road to Āḍavani is mentioned among the boundaries.
507	On the same slab, second face	Do.	*Pratāpachakravartin* Jagadēkamalla, ruling from Kalyāṇapura.	Do.	Do. ..	Mutilated at the bottom.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On a rock near the Pālabhavi well at **Myakadoni**.	....	....	....	Telugu ..	Registers gifts of dry land, wet land and the low land of a tank bed, by a certain Kṛishṇayya the brother-in-law of Nāgaṭi Nāgapa-Nāyuḍu of Kandanavōlu, to Tirumala-Tātayya of Ādavani.
509	On a rock in a low land between **Myakadoni** and **Chinna-Kadaburu**.	Āndhra ..	Sātavāhana Siri-Pulumāvi (II)	8th year, Hēma-[nta-pakha] 1, diva 1.	Prākṛit ..	Records the digging of a tank by a householder (*gahapatika*) of the village Vai[p]ura.
510	On a stone set up in the Mallēśvarasvāmin temple at **Pedda-Kadaburu**.	....	....	Khara, Māgha, *ba.* 14, Wednesday, Śivarātri.	Kanarese ..	Registers that Salakarāja-Timmarāja granted to Vēṅgaḷarāja the village Kaḍabūru as a *Jāghir*. The tax *mānagōṇike* was remitted on all the *dēvamānya* lands of this village.
511	On another stone in the same place ..	. ..	....	....	Do. ..	A certain Bādigāvuṇḍa of Kaḍabūru made a gift of land to Nāgarāsijīya.
512	On a slab lying in a field near the ruined Iśvara temple at **Doddimakala**.	[Rāshṭrakūṭa]..	Gōyindara Ballaha, 'ruling up to the sea'	Śaka 352, Khara, Phālguṇa, *śu.* 5 (*pañchamī*), Friday.	Do. ..	Registers that while the *Mahāsāmanta* Kannara was ruling the Sindavāḍi-one-thousand province, while Jñānaśiva-Bhaṭara was in charge of the *dēvabhōga* lands and Appaṇa was the *gavuṇḍa*, a certain Kāga-seṭṭi of the Vaśya-kula and the Baḷagāra race (*?*), made a gift of land to the temple of Kāmēśvara.
513	On a slab set up near the Āñjanēya temple at **Bapuram**.	Kaḷachurya .	*Rāyamurāri Bhujabaḷamalla* Sōmēśvaradēva, "lord of Kaḷāñjana, the best of cities," ruling from Soleyahaḷḷi.	Śaka 1093, Khara, Māgha, *śuddha*, 5, Monday.	Do. ..	Registers that while the *Daṇḍanāyaka* Kariya-Kēsirājayya was ruling the Sindavāḍi-one-thousand, as a feudatory of the king, the *Sēnabōva* Bicharasayya of the Vasishṭha-*gōtra*, consecrated a temple for Biyaḷa Sōmanāthadēva on the western side of the holy tank at Chitrasele. On that occasion the *mahājanas* of Kīrtinārāyaṇapura *alias* Tumbuḷa, made gifts of land for offerings, lamps, repairs, etc.
514	On a slab set up near the Sōmēśvara temple at **Chinna-Tumbalam**.	Western Chaḷukya.	Bhuvanaikamalladēva	Śaka 990, Kīlaka, Mārgaśira, Full-moon (*Puṇṇame*), Friday, lunar eclipse.	Do. ..	The king's brother Trailōkyamalla Noḷamba-Pallava-Permāḍi Jayasiṅghadēva was ruling the Noḷambavāḍi 32,000 and the Sindavāḍi-one-thousand, from his capital town of Kampile. He gave to the Kālāmukha teacher Chandrabhūshaṇa-Paṇḍita, well versed in *Tarka* and the other Śāstras, 250 *mattar* of land and 30 *mattar* to Nārāyaṇadēva, for the purposes of education.
515	On a slab lying in a field near the same temple.	Do.	Tribhuvanamalla (Vikramāditya VI) ..	Chāḷukya Vikrama year 17, Āṅgīrasa, Vaiśākha, Full-moon (*Puṇṇame*), lunar eclipse.	Do. ..	Records that the *Mahāmaṇḍalēśvara* Kaliga or Kaḷiyamarasa, "the *mast* elephant of Chandaladēvi," who being evidently the ruler of the Pānuṅgal five-hundred district, was (ordered to) take charge of "the Southern country." He built [at Tumbuḷa] a temple for Sōmēśvaradēva. The Chief Pottipi-Chōḷa-Mahārāja Ghaṭeyaṇṇa made a grant of the village of Piriya-Sōgeyanūru for offerings and worship. The *mahājanas* of Tumbuḷa also granted land at Beḷugali.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On a broken slab lying near a bridge in the same village.	Western Chāḷukya.	Tribhuvanamalla (Vikramāditya VI) ..	Chāḷukya Vikrama . . . Mārgaśira, Full-moon (*Puṇṇame*), Sunday, lunar eclipse.	Kanarese ..	Mutilated. Mentions the *Mahāmaṇḍalēśvara* Śigarasa ruling the Sindavāḍi-one-thousand province, from his capital Tumbuḷa and seems to record a gift to the temple of Dakshiṇa-Sōmēśvaradēva in favour of the [Kāḷāmukha] teacher mentioned in No. 514 above.
517	On a slab lying near the Pēṭe-Basappa temple in the same village.	Do.	[*Pra*]*tāpachakravartin* Jagadēkamalladēva ..	Yuva, Pau[shya] . . . 5 (*pañchamī*), Monday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Mentions the *Mahāmaṇḍalēśvara* Trailōkyamalla Bhujabala-Vīranārā[yaṇa Ā]hava-malladēva "the lion to the elephant—the Pāṇḍya" and seems to record a grant of land for worship and offerings to the temple of Tripurāntaka.
518	On a slab lying near Marīsvāmi-*maṭha* in the same village.	Do.	Tribhuvanamalladēva (Vikramāditya VI), ruling from Jayantipura.	Chāḷukya Vikrama year, 32, Sarvajit, Pushya, Full-moon (*Puṇṇami*), Tuesday, lunar eclipse.	Do. ..	Registers that the chief queen Maleyamatidēvi, at the request of the *Daṇḍanāyaka* Śrīdharayya, gave to the 140 *mahājanas* of Tumbuḷa (in Sindavāḍi-nāḍu) which belonged to her, 30 *gadyāṇas* of gold from the *Siddhāya* of that village for the maintenance of the commentator (on *Śāstras*), the reader of the *Purāṇas*, the teacher of the Ṛig-Vēda and the Yajur-Vēda and of the Brāhmaṇa in charge of the Agnishṭage.
519	On a slab set up near the manure-pit of Rāchappa in the same village.	Do.	Tribhuvanamalladēva (Vikramāditya VI) ..	Chāḷukya Vikrama year 4, Siddhārthin, Jyēshṭha, *śu.* 10, Thursday and Chāḷukya Vikrama year 11, Kshaya, Uttarāyaṇa-Saṅkrānti.	Do. ..	States that when the *Mahāmaṇḍalēśvara* Jōyimayya-rasa was ruling the Sindavāḍi-one-thousand province his officer Perggaḍe [Kambaṇa], built the temple of Kambēśvara and got a grant of land made to it at the capital town of Tumbuḷa. Mentions the tank Jōyiyasamudra, the *rājaguru* Sōmaśiva-Paṇḍita, and the districts Eḍedore-two-thousand, Kallakeḷage five-hundred and Moṟaṭa three-hundred.
520	On a slab lying on the tank-bund in the same village.	Yādava ..	Jaitugi (I)	Śaka 1[151], Virōdhin, Chaitra, *śuddha* 10, Wednesday.	Sanskṛit and Kanarese.	Mentions the minister Murāri-Kēśava. Records that the god Yōgamūrti Narasiṁhadēva was established on the western side of the Joyya-tank at Tumbuḷa or Hiṟiya-Tumbuḷa in the Sindhuvāṭi country and that the *mahājanas* of that village made a grant of land for worship and offerings.
521	On a slab lying in a field near the same village.	Western Chāḷukya.	Jagadēkamalladēva (II)	5th year, Dundubhi, Śrāvaṇa, Full-moon (*Puṇṇame*), Sunday, lunar eclipse.	Kanarese ..	Registers a gift of land by the 104 *mahājanas*, to the temple of Kēśavadēva at Tumbuḷa, which had been constructed there by Arasiyakka. The merchants also made some contributions.
522	On the stone beams supporting a *maṇḍapa* in a field near the same village.	Do.	Trailōkyamalladēva (Sōmēśvara I), ruling from Kalyāṇa.	Śaka 974, Nandana, Pushya, *ba.* 2, Thursday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Damaged. Vīra-Noḷamba-Ghaṭṭidēva father of Vīra-Noḷamba-Pallava-Permānaḍi who was ruling the Sindavāḍi-one-thousand province, made a grant to a certain teacher. Mentions also Tumbuḷa and the temple of Bhōgēśvara.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
523	On a slab lying near the sluice of the Karīm-saheb tank in the same village.	Western Chaḷukya.	Tribhuvanamalladēva (Vikramāditya VI)	Chalukya Vikrama year 4, Siddhārthin, [Jyēshṭha[, *śuddha*, 10, Thursday.	Kanarese ..	Seriously damaged. Mentions the *Mahāmaṇḍalēśvara* Tribhuvanamalladēva Pēsaṇa-Garuḍa Jōyimayyarasa, already referred to in No. 519, above.
524	On a rock near the Tirumala cave-temple at Belagallu.	....	....	Jaya, Chaitra, *śuddha*, 1, Sunday.	Do. ..	Damaged. Records a gift of land to the temple of Tirumaladēva on the hill at Bēḍara Beḷugallu, by a subordinate of the *Mahāmaṇḍalēśvara* Salagarāju Chikka-Tirumalarājadēva-Mahāarasu.
525	On a stone set up in Gaḍḍam Kariah's garden near the same village.	....	....	Rākshasa, Śrāvaṇa, *śu.* 5.	Do. ..	States that the well (in the garden) was constructed by four private individuals.
526	On a stone lying in a field near Halvi ..	....	....	Chalukya Vikrama year [3]3, Sarvadhārin, [Jyēshṭha], New moon (*Amāvāse*), Thursday, solar eclipse.	Do. ..	Mutilated. Mentions the *Mahāmaṇḍalēśvara* Mallarasa ruling the Sindavāḍige country and the chiefs Chavuṇḍamayya, Śrīpati-Daṇḍanāyaka and others of Hiriya-Haluve.
527	On a stone set up in front of the village gate at Bhattarabommalapuram.	Vijayanagara ..	Vīrapratāpa Vīra-Achyutadēva-Mahārāya ..	Śaka 1457, Jaya, Pushya *śuddha*, 3, Monday, Saṅkramaṇa.	Do. ..	Gift of the *agrahāra* Bommalāpura to a certain Bhaṭara-Nāgaya. The village was situated in Śatanūra-sīme in Ādavāni-rājya.
528	On the west wall of the first fort gate at Adoni.	....	....	Yuvan, Vaiśākha, *ba.* 3.	Do. ..	Registers a *cowl* granted to the 18 classes of the town of Adalabāḍa, by Khāni Ajam Gāliba-khāna-Sāhēba, exempting them from *siddhāya*, *ka*[*ḍ**]*ḍāya bi*[*ṭ**]*ṭi* and *baigāra*, for a period of 12 years. Above this is the Arabic inscription No. 1 noted below.
529	On one of the pillars of a mosque on the hill in the same village.	Vijayanagara ..	*Gajabēṇṭekār* Praudhadēvarāya-Mahāraya ..	Śaka 1439, Īśvara, Magha, *śu.* 5.	Do. ..	Registers that Rāmaṇa-Nāyaka, son of Kaṭhāri Tippaṇa-Nāyaka established a temple for Prasanna-Rāmayadēva on the upper fort at Ādavāni.
530	On a rock on the same hill	....	....	Krōdhin, Vaiśākha, *śu.* 10, Sunday.	Telugu ..	Registers that a certain Tirivilisiṅgu, heroically met the five brothers of Kachi-Nāyuḍu and died (?).
531	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at (Kalagotla) Naranapuram.	....	....	Ānanda, Śrāvaṇa, *ba.* 10.	Kanarese ..	Damaged. Mentions the *Mahāmaṇḍalēśvara* Rāmarāja-Kōnēṭirāja-[Koṇḍrā]jayyadēva-Mahārāja. Seems to record a *cowl* granted to the Reḍḍis and Karṇams of Nārāyaṇapura, by an agent of this chief.
532	On a rock in a field at (Kulluru) Timmapuram.	..	....	Dhātṛi, Kārtika, *ba.* 10 (*daśami*).	Do. ..	Mentions that Sambeṭa Timmarāja gave to two Reḍḍis a piece of black cotton-land (*ere-hola*).
533	On a slab lying in a field at Kadimetla	....	....	Plava, Jyēshṭha, *śu.* 2.	Telugu ..	Mentions the *Mahāmaṇḍalēśvara* Bhōgarāju-Timmayadēva-Mahārāja and records a *cowl* granted by this chief to the Reḍḍis and other residents of the village of Kaḍameṭla.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
534	On a slab set up near the *Garuḍa-stambha* in front of the Āñjanēyasvāmin temple at **Dayyamdinne.**	....	....	Śaka 14[82], Kāḷayukta, Āśvija, *śu.* [14], lunar eclipse.	Telugu ..	Records the gift of tolls due from the *agrahāra* Dayyaṁdinna *alias* Kṛishṇāpura to the hill fortress of Ādavēni, in favour of the *maṭha* of Paraṅkuśa Śrī-Śaṭhagōpajīyaṁgāru, a Śrī-Vaishṇava teacher who held the titles *sarvatantrasvataṇtra* and *ubhaya-vēdāntāchārya.* The donor was Śrīraṅgarāja (a relation ?) of the *Mahāmaṇḍalēśvara* Śrīraṅgadēva-Śrī-Veṅkaṭādrirājayyadēva-Mahārāja.
535	On a slab built into the floor of the Āñjanēyasvāmin temple at **Yenigabala.**	....	*Mahārājādhirāja* Immaḍi-Bāṇanāyani-Ayyavāru.	Śaka 1[4]98, Dhāṭri, *adhika-Jyēshṭha, śu.* 5.	Do. ..	Damaged. Mentions Yēnugabāla.
536	On a rock in a field in the same village ..	....	....	Vikārin, Mārgaśira, *śu.* 5.	Do. ..	Much damaged. Registers that a certain Liṅgināyani-Pōtināyaniṅgāru who styled himself a *nāyaṁkarāchārya* and was the *mokhāsa* chief of Yēnuṅgabāla village, gave a piece of land to a potter in compensation for a pond which the latter had dug. The grant is stated to have been made for the merit of Yedula-Pāḍusaha whose name proper is not distinct on the impression.
537	On a rock in Rāmappa's house at **Yemmiganur.**	....	....	Śaka 164[5], Śōbhakṛit, Śrāvaṇa, *śu.* 5, Friday.	Kanarese ..	Refers to the temple of Kaśi-Viśvanatha and Kāmākshiamma, at Yemaganūra-pē[ṭe] and to the well dug by some private individuals for the temple.
538	On a slab set up in the court-yard of the Āñjanēyasvāmin temple at **Hissara Muruvani.**	.. .	....	Viśvāvasu, Āshāḍha, *śu.* 15, lunar eclipse.	Telugu ..	Gift of the village Muruvani by Rāmarāju-Kōnēṭi-Timmarājugāru, to Kaṇḍāla Śrīraṅgāchārya, for the merit of his mother.
539	On a broken pillar lying at the entrance into the Āñjanēyasvāmin temple at **Halaharavi.**	....	....	Śaka 143[5], Prajāpati, Chaitra . . .	Kanarese ..	Damaged. Seems to record a gift of land by the chiefs Taḷavāra Bhīma-Nāyaka and Yallapa-Nāyaka.
540	On a rock in a field in the same village ..	[Rāshṭrakūṭa] ..	Nityavarsha [Indra III ?]	Śaka 854, Pārthiva (wrong).	Do. ..	Mentions Chandiyabbe queen of Kannara, who was ruling the Sindavāḍi-one-thousand country. She appears to have constructed a *basadi* (Jaina temple) at Nandavara and to have made a grant of the *Siddhāya* taxes of Rājanūru for its maintenance. Mention is also made of a certain Padmanandi.
541	On a rock on the way to **Nandavaram** from the same village.	Vijayanagara ..	Vīrapratāpa [Vīra-Sadāśivadēvarāya-Mahārāya, ruling from Vidyānagara.	Śaka 148[3], Durmati, Māgha, *śu.* 1.	Telugu ..	Refers to the *Mahāmaṇḍalēśvara* Jagarājaya son of Ko[ṇḍa]viṭi Tirumalarājayya of the solar race and to his grant of rent free land to a certain Rāmakṛishṇa. Mentions also Rāmarāja-Veṅkaṭādrirājayya the representative (*kāryakarta*) of the king.
542	On a stone lying to the east of Mantrāla-Yellamma's temple at **Manchala.**	[Rāshṭrakūṭa] .	Akālavarsha Śubhatuṅga-Bhaṭāra (Kṛishṇa II).	Śaka 815, Pramāthin.	Kanarese ..	Mentions the king's *Mahāsāmanta* Matyenaṇṇa ruling the Sindavāḍi-one-thousand province.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On a slab lying in the court-yard of the Kēśavasvāmin temple at **Buduru.**	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1482, Raudri, Vaiśākha, *ba.* 15, solar eclipse.	Kanarese ..	Registers that the province Ādavāni-sīme was granted as *amaramāgaṇe* to the *Mahāmaṇḍalēśvara* Veṅkaṭādrirāja of the lunar race. Gift of land to the temple of Ahōbaḷa-Nārasiṁhadēva at Būdūru which was an *umbaḷige* grant of the *Mahāmaṇḍalēśvara* Gōbūri Avubhaḷarājaya.
544	On a stone lying in the same place ..	....	....	Solar eclipse ..	Do. ..	Gift of land for the maintenance of the tank Cha[ndivu]yyana-kere at Būvaranūru.
545	On a *vīragal* set up in a field (near a Gaṇēśa figure) at **Rachumarri.**	....	....	....	Do. ..	Incomplete. Mentions the *Mahāsāmanta* Bikki of the Chāḷukya family.
546	On a pillar in the *maṇḍapa* of the Parvatēśvara temple at **Nandavaram.**	Western Chāḷukya.	Vīranārāyaṇa Sōmēśvaradēva (IV), ruling from Jayantipura.	Śaka 1108, Parābhava, Pushya, *śuddha* 13, Thursday, Uttarāyaṇa-Saṅkramaṇa.	Sanskṛit and Kanarese.	Registers that the *Mahāpradhāna* Māḷaparasa who was ruling the Sindavāḍi one thousand province, gave 1 *gadyāṇa* each month from the *hejjuṅka* of Guḍikallu 24, to the temple of Mallikārjuna at the *agrahāra* Nandāpura after washing the feet of Rudraśakti-Paṇḍita.
547	On a slab lying in a field in the same village.	....	....	Vikrama, corresponding to fasli 1170, *Nija*-Śrāvaṇa, *śu.* 12.	Kanarese ..	Gift of land by the *Gavuḍas* of Nandavara to a certain Jaṅgama Nāgaya for worshipping Mallēdēva.
548	On a slab set up near a well at **Kanakavīdu.**	....	....	Svabhānu, Chaitra, *śuddha*, 5, Sunday.	Do. ..	Keñcha-Sōmaṇa-Nāyaka, son of Timmaṇa-Voḍeya granted a *cowl* to the *gauḍas* and the people of Kanakavīḍu, after remitting 90 *varāhas* of *kānike*, on account of the ruined condition of the village.
549	On a slab set up in the court-yard of the Rāmaliṅgasvāmin temple at **Guruzala.**	Western Chāḷukya.	*Pratāpachakravartin* Jagadēkamalla (II), ruling from Kalyāṇapura.	5th year, Dundubhi, Pushya, *śuddha* 6, Friday, Uttarayaṇa-Saṅkrānti.	Do. ..	Registers that under orders of *Heriāḷa-Sandhivigrahi* Kēsimayya, the *Hergaḍe* and *Sēnādhipati* of Manadaḍi-nāḍu, Miriti-nāḍu, Kōsage-nāḍu, Gaḷidiraḷa-Kallakeḷagu-nāḍu Koḷḷihake-nāḍu and Sindavāḍi-nāḍu, his son (?) Chīyamarasa who was ruling Sindavāḍi one thousand province, gave the village Kakumbaḷa to the temple of Rāmēśvaradēva at Gurindaḷa, a village in Mañchalu 'thirty-six villages', a sub-division of Ādavani-five-hundred.
550	On two other slabs set up in the same place.	Do.	Tribhuvanamalladēva (Vikramāditya VI) ..	Chāḷukya Vikrama year 36, Khara, Uttarayaṇa-Saṅkrānti.	Do. ..	While the *rājaguru* Anantaśivadēva was in charge of the two villages Uṇakalu and Gurindalu, *Peggaḍe* Nimbanayya made a gift of land to the temple of Ra[mēśvara]dēva.
551	On a stone lying to the east of a Śiva temple at **Rayachuti.**	....	....	Utta[rāya]ṇa-Saṅkrānti.	Do. ..	Registers that the *Mahāsāmanta* Kannayya made a gift of 26 *mattar* of land at Guriyindaḷa to the temple of Lōkaṇa-Gavuṇḍa. Another portion of the record registers a gift of 12 *mattar* of land to Bināyya-Mahādēva.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
552	On a broken stone lying near the Āñjanēya-svāmin temple at **Peddakottaliki**.	Yadava ..	Siṅgaṇa	Śaka 1[12]5, Dundubhi, Pushya, *śu.* [8], Thursday, Utta[rāya]ṇa-Saṅkrānti.	Sanskṛit and Kanarese.	Much damaged. Begins with the genealogy of the king. Mentions Sindavāḍi-one-thousand province and seems to record a gift of land.
553	On a slab set up near the Āñjanēyasvāmin temple at **Gangavaram**.	....	....	Virōdhin, Mārgaśira.	Telugu ..	Registers a *cowl* granted by the *Mahāmaṇḍalēśvara* Kāvēṭi Raṅgarājayyadēva-Mahārāja, regarding the cultivation of fields, to the Reḍḍis, Karṇams and the people of Gaṅgavaram.
554	On a slab set up near the eastern wall of Kanuma-Doḍḍayya's temple near **Kotakalu**.	Vijayanagara ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	Lost	Kanarese ..	Much damaged. Seems to record a gift of land.
555	On a slab set up at the entrance into the village of **Malakapuram**.	Western Chaḷukya.	Traiḷōkyamalla *Bhujabala Vīra Rāyamurāri* Sōmēśvaradēva (IV), ruling from Jayantipura.	Śaka 1106, Krōdhin, Kārttika, New-moon (*Amāvāsyē*). Monday, solar eclipse.	Kanarese (verse and prose).	Evidently the slab belongs to the village of Pedda Tumbalam. Gives a genealogical account of the chiefs Brahma (Bammidēva), his son Padmidēva and Vatsarāja the maternal uncle of the latter. Padmidēvarasa and Vatsarāja were ruling the whole of the eastern country including Sindavāḍi. The village Kantarike in Bāgi 12, a sub-division of Sindavāḍi—one-thousand, was granted to the temple of Brahmēśvaradēva (at Karekaṇṭhapura in Kīrtinārāyaṇapura, the capital of the Sindavāḍi province) which had been built by the merchant Śrōtriya Ereyama-seṭṭi.
556	On a slab set up near the Rājarājēśvara-svāmin temple at **Cheruvu-Belagallu** (Kurnool taluk and district).	....	....	Parābhava, Mārgaśira, *śu.* 14.	Telugu	Damaged. Registers that the *Mahāmaṇḍalēśvara* Rāmarāja-Raṅgarājayyadēva-Mahārāja, remitted the tax on barbers (*maṅgaḷḷa-ōjulu*) in Beḷuganṭi-sīma which was part of the Ādavani-sīma.
557	On another face of the same slab ..	Vijayanagara ..	Vīrapratāpa Sadāśivadēva-Mahārāja ..	Śaka 1482, Raudri, Śrāvaṇa, *śu.* 5.	Do.	Registers that the *Mahāmaṇḍalēśvara* Śiddhirāju Śrīraṅgarājayadēva-Mahārāja, having conferred the tolls of Kere-Beḷuganṭi-*ṭhāṇyam* on the chief Chennarasu, the latter granted 6 *varāhas*, collected from the *Balijas* of that city, for offerings, to the temple of Rājarājēśvara-Mahādēva at Kere-Beḷugallu. Other gifts made in the following year Durmati, are also recorded.
558	On a pillar in the Kēśavasvāmin temple in the same village.	Do. ..	Vīrapratāpa Vīra-Kṛishṇarāya-Mahārāya ..	Śaka [143*] [6], Bhāva, Vaiśākha, *śu.* 15.	Kanarese ..	Carelessly inscribed. Mentions the temple of Jalaśayana or Jalaśiṅgadēva at Keriya-Beḷugallu and records a gift of land by Karṇam Basaparasa, son of Sōmarasa of Tirupattūru, to a certain Naṭṭuva-Nāgayya whose father Chēgaya was connected with the drama *Tāyikuṇḍa-nāṭaka* and to the daughter of Naṭṭuva-Timmaya of Pōtavara who was a *pātri*.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On a pillar set up in front of the Vīrabhadrasvāmin temple in the same village.	Vijayanagara ..	Vīrapratāpa Vīra-Kṛishṇādēva-Mahārāya ..	Sarvajit (=Śaka 1449-50), Āshāḍha, *śuddha* [6], Śivarātri (?).	Kanarese ..	Gift of land by Suṅkaṇa-Nāyaka, son of Dāḍi-Nāyaka to the temple of Pēṭe-Vīrabhadradēva of Kere-Beḷugallu (included in Ādavani-durga) which was granted to him as *amara* by the king.
560	On the Jaina image of Vardhamānasvāmin (now worshipped as a Hindu idol) at **Kammarchodu** (Alur taluk, Bellary district).	....	....	....	Kanarese (verse and prose).	In characters of about the 12th century A.D. Registers the reconsecration (of this image) by Chandavve the wife of the merchant chief (*mahāvaḍḍavyavahāri*) Rāyara-seṭṭi who was the favourite pupil of Padmaprabha-Maladhāriśvāmin.
561	On a slab set up in the court-yard of the Bhōgēśvara temple in the same village.	Western Chāḷukya.	Traiḷōkyamalladēva (Sōmēśvara I), ruling from Kampile.	Śaka 976, Jaya, Pausha *śuddha* 1[5], Sunday, Uttarāyaṇa-Saṅkrānti, lunar eclipse.	Kanarese ..	Gift of land by certain *gāvuṇḍas*, to the temples of Mūlasthānadēva and Bhōgēśvaradēva at Kamma[ra]cheruvu while the *Mahāmaṇḍalēśvara* Vīra-Noḷamba-Gaṭṭidēva of the Paṭṭava family was ruling the Sindavāḍi one thousand.
562	On a pillar set up in a field at **Hulibidu** (same taluk and district).	....	....	4th year, Sarvajit	Do. ..	Mutilated at the top. Registers the death of a hero named Siriguppa when the latter opposed on behalf of the Raṭṭas the army of Dantiga, which attacked the village Chikurambravi.
563	On a slab set up in the court-yard of the Jōtināṭha temple at **Joti** (Sidhout taluk, Cuddapah district).	....	Rakkasa-Gaṅgarasadēva-Mahāraja	Śaka 1169, Plavaṅga, Jyēshṭha, *śuddha*, 13 (*trayōdaśī*), Saturday.	Telugu.. ..	Registers that Chenti Rāmi-Nāyaka, the servant of the *Mahāmaṇḍalēśvara* Rayidēva-Mahāraja, built the compound wall and the *gōpura* of the temple of Jōtināṭha. He also constructed a temple for Irugalasani at Takaprōlu and made other gifts at Cheṭlūru.
564	At the entrance, on the east wall of the old fort at **Sidhout** (same taluk and district).	Vijayanagara ..	Vīra-Veṅkaṭarāya, ruling the Chandragirisīma.	Śaka 1527, Viśvāvasu.	Sanskrit and Telugu (verse).	Registers that this stone fort was extended (?) by the Maṭli chief Ananta of the solar race whose father Ellamaraja conquered Siddhavaṭa after fighting the battle of Ūṭukūru.
565	On a slab set up on the Kailāsappa-guṭṭa (hill) at **Konakondla** (Gooty taluk, Anantapur district).	Western Chāḷukya.	Tribhuvanamalladēva (Vikramāditya VI), ruling from Poṭṭaḷakere.	Chaḷukya Vikrama year 6, Durmati, Pushya, *bahuḷa* [6], Thursday, Uttarāyaṇa-Saṅkrānti.	Kanarese ..	Records that Nāvikabbe built a Jaina temple called Chaṭṭa-Jinālaya at Koṇḍakundeyatīrtha and [her husband] the *Mahāmaṇḍalēśvara* Jōyimayyarasa who was entitled Pēśaṇa-Garuḍa gave 30 *mattar* of black-soil land at Kiriya Koṇḍakunde, to that temple.
566	On a slab lying in a field near the same village.	Do.	Tribhuvanamalladēva (Vikramāditya VI) ..	Chaḷukya Vikrama year 12, Vibhava, Uttarāyaṇa-Saṅkrānti.	Do. ..	Damaged. Mentions first the *Mahāmaṇḍalēśvara* Ballaya-Chōḷa-Mahārāja who was ruling the Sindavāḍi-one-thousand province and whose *praśasti* begins with the words *Charaṇa-sarōruha, etc.*; then it mentions the *Mahāmaṇḍalēśvara* Chikarasa of the Mahābali race whose *praśasti* begins with the words *Jagattrayābhivandita, etc.*, and next the *Mahāsāmantas* Chandarasa, Barmmarasa and Rēvarasa of Koṇḍakunde, whose *praśasti* begins with the words *ari-durdhara, etc.*, seems to record the grant of a land.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the north and west walls of the central shrine and the west wall of the Mukha-*maṇḍapa* of the Madhyasthanatha temple at Darukapuram (Sankaranayinarkoyil taluk, Tinnevelly district).	Pāṇḍya ..	*Irandakālamēḍutta* Perumāḷ Śrīvallabhadēva Tirunelvēliperumāḷ, 'who was born under the asterism Aśvati.'	Śaka 1463, 7th year, Plava, Āvaṇi, 22, *śu. di.* 7, Tuesday, Ṛishabha-karaṇa, Vishkambha-yōga, Anusha.	Tamil	Registers a gift of land in the village of Paṭṭakurichchi in Āri-nāḍu for compiling a *pañchāṅga* (calendar).
568	On the same walls	Do. ..	Parākrama-[Pāṇ]ḍyadēva	Śaka 1470, 5th year, Kīlaka, Āvaṇi, 17, *śu. di.*, Saubhāgya-yōga, Tiruvōṇam.	Do.	Incomplete. Mentions Muṉṉakkuḍi in Śōḻa-maṇḍalam.
569	On the south wall of the same shrine ..	....	....	Kaṇṇi, 1, *śu. di.* [4].	Do.	Fragment. Mentions Malaiyaḍikkurichchi-Uḍaiyār.
570	On the same wall	Pāṇḍya ..	Perumāḷ Ku[laśēkara-Perumāḷ Parākra]ma-Pāṇḍyadēva, son of Jaṭilavarman *alias* Tribhuvanachakravartin Kōnērmaikoṇḍāṉ Abhirāma-Parākrama-Pāṇḍyadēva.	Śaka 1471, 7th year, ... 13, *ba. di.* 7, Sunday, Dhṛiti-yōga, Balakaraṇa, Pushya.	Do.	Incomplete. Seems to mention prince Tirunelvēliperumāḷ . . . . . who was born under the asterism Aśvati and was the son of Abhirāma-Parākrama-Pāṇḍya.
571	Do.	Do. ..	Jaṭilavarman *alias* Tribhuvanachakravartin Kōnērmaikoṇḍāṉ, [born under the asterism] Vaiśākha.	Śaka 1462, Śārvari, Tai, 12, *śu. di.*, . . . Bhadra-Karaṇa.	Do.	Built in at the end.
572	At the entrance into the Mukha-*maṇḍapa* in front of the same shrine; right side.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravar[ti]n Kulaśēkharadēva.	Lost .. .	Do. .. .	Damaged. Registers the gift of a hanging lamp and 25 sheep. Mentions the southern hamlet of Pirāntaka-chaturvēdimaṅgalam.
573	In the same place	Do. ..	Jaṭāvarman *alias* [Tribhuva]nachakravartin Kulaśēkharadēva.	12th year ..	Do.	Do. Registers the gift of 50 sheep for a lamp by a certain Kaṇḍiyadēva.
574	Do.	Do. ..	[Jaṭā]varman *alias* Tri[bhuva]nacha[kravartin] Vikrama-Pāṇḍyadēva.	4th ,, ..	Do.	Do. Gift of sheep for a lamp to the temple of Piṇakkaṟukkum-Nāyaṉār.
575	Do.	Do. ..	Jaṭāvarman *alias* [Tribhuvanachakrava]rtin Kula[śēkha]radēva.	11th year ..	Do.	Do. Gift of lamp and 50 sheep to the temple of Piṇakkaṟu[k*]kum-Mahādēva at Malaiyaḍi-[kkuṟu]chchi which was a hamlet of Pirāntaka-chaturvēdimaṅgalam, a *brahmadēya* in Āri-nāḍu, by a native of Maṇapaḍaiviḍu, the northern hamlet of Śrīvalavamaṅgalam in Kiḻkarai-kūṟṟam.
576	In the same place; left side	Do. ..	Jaṭāvarman *alias* Tribhu[vana]chakravartin Kula[śēkharadēva].	13 + 3rd year	Do.	Gift of 50 sheep for a lamp to the temple of Piṇakkaṟukku-Mahādēva at Malai[yaḍi]kkuṟichchi, the southern hamlet of Pirāntaka-chaturvēdimaṅgalam which was a *brahmadēya* in Āri-nāḍu.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
577	In the same place; left side	Pāṇḍya ..	Jaṭilavarman *alias* Tribhuvanachakravartin Kōnērmaikoṇḍaṉ Aḻagaṉ-Perumaḷ Ativīrarāman Śrīvallabhadēva, 'who was born under the *asterism* Punarvasu.'	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Śaiśiraritu, Kumbha-Ravi, 26, *tu. di.* 10, Friday, Ārdrā.	Grantha and Tamil.	Registers the *sarvamānya* gift of certain taxes to the temple of Piṉakkaruttaruḷiya-Naṉiṉār. Bears the signature of Koḍumaḷur-Uḍaiyāṉ.
578	Do.	Do. ..	Jaṭa[varman] *alias* Tribhuvanachakravartin Kulaśēkharadēva.	[13] + 1st year, Karkaṭaka, 27, Rēvati, Friday.	Tamil (of about the 13th century A.D.).	Gift of money (*dīnai-achchu*) for a lamp to the same temple, by a native of Maṅgōṭṭuchchēri.
579	Do.	Do. ..	Kulaśēkharadēva	13 + 9th year	Tamil	Unfinished. Gift for a lamp to the same temple by the native of a village in Malai-maṇḍalam.
580	Do.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th ,,	Do.	Gift of money for a lamp to the same temple, by a native of Oruṭaḻaippaḷḷi in Malai-maṇḍalam.
581	On the north wall of the same *maṇḍapa* ..	Do. ..	Jaṭāvarman *alias* Kulaśēkharadēva ..	13 + 4th ,,	Do.	Registers that the assembly of Pirāntaka-chaturvēdimaṅgalam, a *brahmadēya* in Āri-nāḍu, exempted under orders of the king, from the payment of taxes certain lands which they had sold to the temple of Piṉakkarukkumdēva. Mentions Ulaguyyavanda-Pāṇḍyappērēri.
582	On the same wall	Do. ..	Māṟavarman *alias* [Tribhu]vana[cha]kravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḻa country.'	13th ,,	Do.	Records that as there was no money in the treasury of the temple of Piṉakkarutta-Nāyaṉār in Malaiyaḍikkuṟichchi, the southern hamlet of Pirāntaka-chaturvēdimaṅgalam a *brahmadēya* in Āri-nāḍu, a certain Puliyūr-kiḻavaṉ Piraḻaya-Viḍaṅgan Abhayampukkaṉ living in the street called Kulaśēkharapperuṅderu, defrayed the expenses to be met in regard to the tax called *viniyōgam* on the tank Ulaguyyavanda-Pāṇḍyappērēri and made a gift of his right to one-third of the income from the tank along with some money to the temple, for offerings to Tiruppaḷḷiyaṟai-Nāchchiyār and Tukkaiyār. Mentions the temple of Tirukkaḻaṉiśvaramuḍaiya-Nāyaṉār at Śavadam-paṭṭakuṟichchi which belonged to the *tantirattār* i.e. the Kaikkōḷas the Sēnāpatis and Daṇḍanāyakas.
583	On the north and west walls of the same *maṇḍapa*.	Do. ..	Jaṭilavarman *alias* Tribhuvanacha[kravartin] Kōnērmaikoṇḍaṉ Tirunelvēlipperumāḷ, born under the asterism A[śva]ti in Vaigāsi.	Śaka 1457, Manmatha, Kārttigai, 23, *tu. di.* 12, Monday, Śōbhanayōga, Svāti.	Do.	Gift of land to a number of persons of various *gōtras* and *sūtras*. Records that these lands and the tank called Māṉābharaṇappērēri included in Āri-nāḍu, were now joined to the village of Abhirāma-Parākramapāṇḍiya-chaturvēdimaṅgalam. They were divided into 10 shares and given to 11 persons. Mentions the king's father (*dachchaṉ?*) Āhavarāman Śrīvaladēva.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the west wall of the same *maṇḍapa* ..	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	7th year, Monday, Hasta.	Tamil	Begins with the introduction *tirumagaḷ vaḷarmulai* and records a sale of the *kārāṇmai* right of land. Perhaps built in at the right end.
585	On the same wall	Do. ..	Aḷagan-Perumāḷ Parākrama-Pāṇḍyadēva, 'who was born under the asterism Ārdrā.'	Śaka 1403, 2 + 6th year, Riśabha 30, *śu. di.* 9, Sunday, Siddha-yōga, Uttara-Phalguṇi.	Do.	Incomplete. Registers a gift of land to a private individual for supplying oil to the temple, on *aṣhṭami* and *pradōsha* days. Refers to a previous gift of the village of Śrīvallabha-chaturvēdimaṅgalam by king Śrīvallabhadēva for the recitation of the *Vēdas*.
586	On the south wall of the same *maṇḍapa*	Do. ..	Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	[1]2th year, Simha, 14, *śu. di.* 3, Friday, Uttara-Phalguṇi.	Do. (of about the 13th century A.D.)	Much damaged. Registers a sale of land to a certain Vēṇāvuḍaiyār. Mentions Śevvirukkai-nāḍu.
587	On the same wall	Do. ..	Māravarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	5th year ..	Tamil	Begins with the introduction *tirumalai mādu etc.* Registers a gift of land by Śeṅgoḍikkuṉṟaṉ Śakrāyudan *alias* Vikrama-Pāṇḍyapaṉman of Malai-maṇḍalam, for the expenses of the temple of Piṉakkaruttīśvaram-Uḍaiyār at Malaiyaḍikkuṟuchchi, which was the southern hamlet of Parāntaka-chaturvēdimaṅgalam in Āri-nāḍu. The gift was made under the orders of the king when he was in his palace at Aḷḷiyūr in Naṭṭārruppōkku at the request of his brother-in-law (*machchāḷvi*) Vikrama-Chōḷadēva.
588	Do.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ	5th year and 225th day.	Do.	Refers to the transaction mentioned in No. 587 above and fixes the rates of assessments to be paid on the several kinds of land.
589	On the second *gōpura* of the same temple; right side.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	13 + 6th year, Makara 25, Sunday, Mṛigaśīrsha.	Do. (of about the 13th century A.D.)	Gift of 7 *achchu*, for a lamp and a lamp-stand to the same temple by Karinambi Kūttāḍuvān *alias* Uttama-Pāṇḍiya-Viḷupparaiyaṉ of Poṉparri, in Miḻalai-kūṟṟam.
590	In the same place	Do. ..	[Ja]ṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	13 + 9th year.	Do.	Gift of money for two lamps, to the same temple by two natives of Tiruviḷimiḻalai.
591	Do.	Do. ..	Ma[ravarman *alias* Tribhuvanachakravar-tin] Sundara-Pāṇḍyadēva, 'who distributed the Chōḷa country.'	[9]th ,, ..	Do.	Gift of money for a lamp to the same temple.
592	On a pillar in the rock-cut cave at **Tirumalaipuram** (same taluk and district).	Do. ..	Chakravartin Śrīvallabhade[va]	....	Tamil	Damaged. Seems to register a gift of land. Mentions the seat called *Pāṇḍiyarāja*ṉ in Aḷagiya-Pāṇḍiyaṉ-kūḍam in the palace at Śō[ḻāntaka]-chaturvēdimaṅgalam, a village in Pa[ga]ṉūr-kūṟṟam.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
593	On the rock by the side of the road from **Vasudevanallur** to **Sankaranayinarkoyil**.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year ..	Tamil .. .	The introduction commences with the words [illegible]. Registers that the residents of (*ūrōm*) Kōṭṭukaṉpākkam *alias* Uttamatoṅganallūr remitted the taxes on certain lands granted to the temple of Guṇamalaiyīśvaramuḍaiya-Nāyaṉār in their village. Refers to the construction of the entrance to the temple and a gift of land for a lamp to it.
594	On the west wall of the central shrine in the Umaiyorupāgēśvara temple at **Sāyamalai** (same taluk and district).	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kōnērmai[ko]ṇḍaṉ Aḷagan *alias* Ativīrāman Śivaḷadēva.	Śaka 1500, 15th year, Īśvara, Vaigāśi.	Do.	Registers a gift of land for offerings to the temple of Umaiyorupāgīśuramuḍaiya-Nāyiṉār at Śāyamalai, on Kārttigai and Śivarātri days. Mentions Aḷagiyaśokkaṉār Abhirāma Varatuṅgarā[ma].
595	On the north wall of the *maṇḍapa* in front of the same shrine.	..	....	18th year ..	Vaṭṭeḻuttu ..	Incomplete. Registers a gift of sheep for a lamp to the temple of Pōrmugaśiṅga-Īśvarattudēva, by Araiyaṉ Uttama[śīla]ṉ *alias* Teṉṉavaṉ Śōḷavaraiyaṉ, for the merit of three persons who belonged to Nechchura-nāḍu.
596	On the west and south walls of the same *maṇḍapa*.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + 1st year Vṛiśchika 10 *ba. di*, 11, Sunday, Hasta.	Tamil (of about the 14th century A.D.).	Registers a gift of land for offerings to the temple of Uḍaiyār-Umaiyorupāgīśuramuḍaiya-Nāyaṉār at Śāyamalai. Mentions Kulaśēkhara-Īśvaramuḍaiya-Nāyaṉār.
597	On a stone set up in the court-yard of the same temple.	Do. ..	Jaṭilavarman *alias* Tribhuvanachakravartin Kōnērmaiko[ṉ]ḍaṉ Śrīvalamaraṉ Varaguṇaṉ *alias* Kulaśēkhara Dikshitar.	Śaka 15[6]3, [2]3rd + * year.	Tamil	Stops with the mention of the king.
598	On the east wall of the *maṇḍapa* in front of the central shrine of the Subrahmaṇya temple at **Valliyur** (same district, Nanguneri taluk).	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	22nd year ..	Do.	Damaged. Mentions Aḷḷiyūr *alias* Kēraḷakula[kāla]-chaturvēdimaṅgalam in Naṭṭārruppōkku.
599	On the same wall	Do. ..	[Māṟavarman] *alias* Tribhu[vanachakra]-vartin Kulaśēkhara[dēva], 'who [was pleased] to take [all countries].'	27th ,, ..	Do.	Fragment. Seems to record a sale of land.
600	Do.	Do. ..	Kulaśēkharadēva, 'who was pleased to take all countries.'	[4]7th ,, ..	Do.	Damaged. Seems to register a gift of money to Tirukkaivēlaḷagiyār for reciting songs in the temple at Aḷḷiyūr *alias* Kēraḷakula[kāla]-chaturvēdimaṅgalam in Naṭṭārruppōkku. Mentions Kiḻ-Iraṇiyamuṭṭam.
601	On the south wall of the *maṇḍapa* in front of the same shrine.	Do. ..	[Māṟa]varman *alias* Tribhuvanachakravartin Kula[śēkharadēva] 'who was pleased to take all countries.'	39th ,,	Do.	Stones missing. One of the pieces mentions the festival of Māsi-Makham.
602	On the west wall of the Ammaṉ-shrine in the Śokkan temple in the same village.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇ[ḍya]dēva, 'who was pleased to distribute the Chōḷa country.'	14th ,, ..	Do.	Registers the gift of two gold *tiruppāḍagam* to the goddess.
603	On a boulder in the Iraṭṭaipottai rock at **Eruvadi** (same taluk and district).	....	....	....	Vaṭṭeḻuttu ..	States that (the image below which the inscription is engraved) is the work of Ajjaṉandi.
604	On the same boulder	....	..	....	Do. ..	Mentions the assembly of I[raṭṭai]ppa[tai].
605	Do.	Pāṇḍya ..	Māṟañjaḍaiyaṉ	43rd year ..	Do. ..	Registers a gift of land as *paḷḷichchandam* to the temple of Aruvāḷattu-Bhaṭāraka of Tiruviruttalai in Naṭṭārruppōkku.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
606	On a rock in the hill near the village of **Karisattan** (Sankaranayinarkoyil taluk, same district).	....	....	[Kollam] 987, Pramōdūta, Āvaṇi.	Tamil	Records the construction of the steps by a Reḍḍi of Kāriśattaṉ.
607	On the south wall of the rock-cut temple of Mahādēva at **Malaiyadikkurichchi** (same taluk and district).	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	3rd year	Do. (about the 12th century A.D.).	Introduction commences with the words ஸ்வஸ்தி ஸ்ரீமதே. Registers a gift of land by the king to the temple of Piṉakkaṟukku-Mahādēva at Malaiyaḍikkurichchi, the southern hamlet of Paraṉtaka-chaturvēdimaṅgalam, a *brahmadēya* in Āṟi-nāḍu. When ordering the grant, the king was in his palace at Tirunelvēli in Kīḻvēmba-nāḍu. Mentions Vīrapāṇḍiyan Pilāṟu and the seat called *Muṉaiyaḍaraiyaṉ*. Below this is an incomplete record dated in the 11th year, probably, of the same king.
608	On a slab set up near a well in the same village.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Śaka 1236, and 12th year.	Tamil	Records that this well at Malaiyaḍikkurichchi was dug by Taṉiyāṉai Tiruveṇkaḍuḍaiyāṉ *alias* Tamiḻadaraiyaṉ.
609	At the entrance into the central shrine in the Tripuranathēśvara temple at **Tenmalai** (same taluk and district).	Do. ..	. . . . . [Tribhuvanachakra]vartin Sundara-pāṇḍyadēva.	Lost	Do.	Fragment. Gift of sheep for a lamp.
610	On the east wall of the central shrine in the same temple.	Do. ..	[Mā]ṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 4th year	Do.	Registers a sale of land to the temple of Tiruppāttiśvaramuḍaiya-Nāyaṉār at Āṉaiyūr in Āṟi-nāḍu, by the *tandirattār*, *i.e.*, the *Sēnāpatis* and the *Daṇḍanāyakas* belonging to the *parigraha* of Puttūr in Āṉmā-nāḍu.
611	On the south wall of the same shrine ..	Do. ..	[Māṟa]varman *alias* Tribhu[vaṉachakra]vartin Sundara-Pāṇḍyadēva.	* + 1st year, Vṛiśchika 2[6], *ba. di.* 1, Sunday, Rōhiṇi.	Tamil (of about the 13th century A.D.).	Registers a gift of land for a lamp to the temple of Tiruppāttiśvaramuḍaiya-Nāyaṉār, by the assembly of Sundarapāṇḍya-chaturvēdimaṅgalam which was a *brahmadēya* in Āṟi-nāḍu.
612	On the same wall	Do. ..	Sundara-Pāṇḍyadēva	8th year ..	Do.	A portion is missing in the middle. Seems to register a gift of land for the expenses of the temple of Tiruppāttiśvaramuḍaiya-Nāyaṉār.
613	On the east wall of the Śivaparipūraṇi shrine in the same temple.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year, Kanyā 13, *ba. di.* 7, Wednesday, Mṛigaśīrsha.	Do.	Registers a sale of land by the assembly of Sundarapāṇḍiya-chaturvēdimaṅgalam, a *brahmadēya* in Āṟi nāḍu, for the requirements of the goddess of Śivaṉaimuḻudumuḍaiya Nāchchiyār who was set up in the temple of Tiruppāttiśvaramuḍaiya-Nāyaṉār by Tiruvaṉaikkāvuḍaiyāṉ Udayadivākaraṉ *alias* Vēṇāḍuḍaiyāṉ, a native of Kūgūr in Vaḍavellāṟu *alias* Sundarapāṇḍyavaḷanāḍu. Mentions the temple of Tirumoḻisai-Viṇṇagar Emberumāṉ.

B.—Stone inscriptions copied in 1915—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
614	On the rock called Eḷuttuppāṟai at **Paraippatti** (Otapidaram taluk, same district).	....	....	Śārvari, Paṅguni, 25.	Tamil	Damaged. Registers a *sarvamānya* gift to a private individual. Contains a long string of Vijayanagara and Saḷuva *birudas*, two of which were, the capturer of all countries and the capturer of Madura and Yaḷpāṇam (Jaffna). The rock is called Ūśippāṟai at Taṭṭāṅkiṇaṟu.
615	On the same rock	Paṇḍya ..	Danma-Perumaḷ Aḷagapperumaḷ Ativīrarāman Śīvaḷa-Māṟaṉ *Iraṇḍakaḍlameḍutta* Ativīrarāman.	Śaka 15[17], Manmatha, Vaigāśi, 11.	Do	Registers a *sarvamānya* grant of land to three private individuals. The grant was issued during the reign of Veṅkaṭapatirāya of Vijayanagar whose ancestors Dēvarāya, Kṛishṇarāya, Sadāśivarāya, Vīra-Narasiṁharāya, Dharmarāya and Śrīraṅgarāya are mentioned at the commencement of the record with a string of *birudas* as in No. 614 above. The rock on which the inscription is engraved is called Ūśippāṟai at Taṭṭāṅkiṇaṟu.
616	On the north, west and south bases of the Taḷapurīśvara temple on the hill at **Panamalai** (Villupuram taluk, South Arcot district).	Pallava ..	Rājasiṁha (II)	.. ..	Pallava-Grantha	Beginning and end built in. The record is broken at several places and contains 6 verses which mention Aśvatthāman, the Pallava race and king Rājasiṁha (II).
617	On the steps of the *maṇḍapa* in front of the same temple.	....	Nababu Sādallākhān Sāyapu-Avargaḷ ..	Śaka 1596, Ānanda, Māśi 11, Ārdrā, 13, Friday.	Tamil	Unfinished. The king receives the titles *Mahāmaṇḍalēśvara*, *rājādhirāja* and *rājaparamēśvara*. Records the visit paid to the temple of Taḷagirīśvara at Pannasa-nagara, by a resident of Vēpputtūr in the Chōḷa country, on his way from Rāmēśvaram to Kāśi (Benares).
618	In a cavern on the same hill	Pallava ..	Rājasiṁha (II)	....	Pallava-Grantha	Published in *South-Indian Inscriptions*, Volume I, No. 31.
619	On a slab set up in a street of the same village.	....	....	Prajāpati, Tai, 24.	Tamil	Seems to register certain conditions imposed upon those who resided or wished to reside in Nañjaṇappēṭṭai.
620	On the north base of the central shrine in the Rāmanāthēśvara temple at Aṉṉiyūr (same taluk and district).	Vijayanagara ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 14[53], Khara, Kumbha, *ba. di.* 14, Śravaṇa, Sunday Śivarātri.	Do.	Built in at the bottom. Registers evidently the gift of the village Tirukkuṉṟam by Śegaṭapi Nāgaraśar for the merit of Śāṇi Śiṅgappa-Nāyakkar. Mentions Aṉṉiyūr in the Karuvāṭchi-śīrmai.
621	Inside the Naṭarāja shrine in the same temple.	Do. ..	Do. ..	Śaka 1300 (mistake for 1463), Plava, Tai, *Paurṇamī*, Pushya, Monday.	Do.	Registers the gift of 6 villages including Aṉṉiyūr, Tirukkuṉṟam, Veḷḷērippaṭṭi and three others to the Tiruvirāmīśuramuḍaiya-Nāyanār at Aṉṉiyūr in the Karuvākshi-śīrmai after having reconsecrated the temple for the merit of the chief Śegaṭapi Nāgaraśar.
622	On the south wall of the *maṇḍapa* in front of the Tripurasundarī shrine in the same temple.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1482 ..	Do.	Gift of taxes on looms by Viśvanātha-Nāyakkar, son of Nāgama-Nāyakkar, for the merit of Aḷiya Rāmarājayya, son of the *Mahāmaṇḍalēśvara* Śrīraṅgarājayyadēva-Mahārāja.

B.—Stone inscriptions copied in 1915—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
623	On a slab set up in the *prākāra* of the Varadarāja-Perumāḷ temple in the same village.	Vijayanagara ..	Virapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1442, Pramathin, Kārttika, *suddha*, 15, Sunday, lunar eclipse.	Telugu ..	Registers the gift of land and a village by *Āndhra-kavitāpitāmaha* Peddirāja, son of Allasāni-Chokka-rāja to the temple of Varadarāja-Perumāḷ completed and consecrated by himself at Annūru in Karivāchi-sīma which was given to him by the king as a *nāyaṅkara*.
624	On a slab set up in a field in the same village.	....	....	....	Tamil ..	Records that the grain income of *aḷḷu* from the Friday fair held [at this village] was restored to the temple of Tiruvirāmayar by Ādichchadēva-Mudaliyār and another.
625	On the boulder at the entrance into a cavern on the south-western slope of the hill at Māski (Lingsaugar taluk, Raichur district, Hyderabad State).	Maurya ..	Devanam Piya Asoka	....	Brāhmī ..	Published by the Assistant Archæological Superintendent with Text, translation and plates as No. 1 of the Hyderabad Archæological Series.

Appendix C.—List of stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north, west and south walls of the central shrine in the Añjaniṉra-Perumaḷ temple at **Vallanad-Agaram** (Srivaikuntham taluk, Tinnevelly district).	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	2 + 12th year, Tai, 1.	Tamil	Fragments. Mention Valla-nāḍu *alias* Jayaṅgoṇḍa-Pāṇḍiyanallūr. Seem to allot shares of land and house-sites to a number of Brāhmaṇas of various *gōtras* and *sūtras*. Refer to the 12th year of the king's reign and mention Vikrama-Pāṇḍya-Viṉṉagar-Emberumāṉ.
2	On the east wall of the *maṇḍapa* in front of the same shrine.	Do. ..	[Māṟavarman *alias*] Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Su[nda]ra-Pāṇḍyadēva.	2 + 9th year, Śaka 1463, Plava, Dhanus, 24, *śu. di.* 5, Thursday, Vyatīpāta-yōga, Vyāgra-karaṇa, Śadaiyam.	Do.	Much damaged. Seems to register a gift of land to a Brāhmaṇa.
3	On the south, west and north tiers of the central shrine in the Chakrapāṇi-Perumaḷ temple at **Vallanad** (same taluk and district).	.. ..	....	....	Do.	Fragments. One of these is dated in the fifth year of the reign of Chakravartin Vikrama-Pāṇḍyadēva. Another mentions the temple of Kulaśēgara-Viṉṉagar at Valla-nāḍu *alias* [Jayaṅ]goṇḍapāṇḍiyapuram and Kañjanūr *alias* Vikkiramaśōḻachaturvēdimaṅgalam in Nalla[ṟū]r-nāḍu.
4	On the east wall of the *maṇḍapa* in front of the same shrine.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Kōṉērmaikoṇḍāṉ Parākrama-Pāṇḍyadēva.	2 + [2]8th year, Śaka 1[4]57, Manmatha, Paṅgūṉi, 30, *śu. di.* 5, Sunday, Saubhāgya-yōga, Rōhiṇi.	Do.	Built in. Registers a gift of land for offerings at the service Parākrama-Pāṇḍiyaṉ-*śandi* called after the king, in the temple of Āḷiṅgapperumaḷ-Nayiṉār at Vallanāḍu *alias* [Jayaṅ]goṇḍapāṇḍiyanallūr.
5	On the four sides of the *bali-pīṭha* in front of the same temple.	....	....	10th year ..	Do. .. .	Damaged and fragmentary. Mentions Vallanāḍu *alias* Jayaṅgoṇḍapāṇ[ḍiyapuram*].
6	On the south wall of the central shrine in the Iḍaiviṉaiṭīrtta-Perumaḷ temple at **Sugandalai** (Tiruchchendur taluk, same district).	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	11th year, Riṣabha, 3, *śu. di.* 11, Monday, Uttiram.	Do. (of about the 13th century A.D.)	Gift of land for offerings, to the temple of Tirunārāyaṇa-Viṉṉagar-Emberumāṉ at Śivandalai *alias* Tirunārāyaṇa-chaturvēdimaṅgalam by a native of Kukkalūr.
7	On the same wall	....	....	225th day ..	Do.	Records that at the request of Kaliṅgarāyaṉ, the king renovated the temple of Tirunārāyaṇa-Viṉṉagar-Emberumāṉ which had gone out of repair, and set up the image of Gajārchchanai-Āḻvār in it. Toṇḍaimāṉ and Pallavarāyaṉ figure among the signatories.
8	On the north wall of the central shrine in the Śālyavanēśvara temple at **Sannavanam** (Tiruppattur taluk, Ramnad district).	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Śuṇḍ[a*]ra-Pāṇḍyadēva, 'who took the Chōḷa country.'	5th year ..	Do.	Records that a certain Śivaṉiṇḍakalaṉ *alias* Māḷavachakravarti reconsecrated the image of Sōmaviḷagamuḍaiya-Nāyaṉār at Tiruttiyūr-Muṭṭam and gave lands to the Śivabrāhmaṇas for worship. Mentions the temple of Śannavanamuḍaiya-Nāyaṉār.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
9	On the same wall	....	....	....	Tamil	Records that the right of worship for 15 days in the temple of Sōmaviḷāgamuḍaiyar, belonged to a certain Nichchayiganḍa-Bhaṭṭan.
10	On the east wall (inside) of the same shrine.	....	....	2 + 29th year..	Do.	Built in at the beginning. Seems to register a gift of land by a certain Gāṅgayaṇ. Mentions Tiruttiyūr-Muṭṭam.
11	On the same wall (outside)	Pāṇḍya ..	Tribhuvanachakravartin Kula[śēkharadēva].	....	Do.	Fragment. Mentions Hṛiṇya(Hiraṇya)simhamaṅgalam.
12	On the south wall of the same shrine ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Parākra[ma°]-Pāṇḍyadēva.	2 + 28th year, Vijaya, Āṇi, 9.	Do. (of about the 15th century A.D.).	Registers the gift of a village for the service called Raṇavīraṇ-*śandi*, in the temple of Tiruchchaṇṇavaṇṇamuḍaiya-Nāyaṇ[a]r at Ilaikkaḍambaṅguḷam *alias* Iraṇyaśiṅgamaṅgalam which was the eastern hamlet of Piḷār in Tiruttiyūr-Muṭṭam by Gāṅgēyaṇ who held the *birudas Iravikulamaṇṇaṇ, Ēkāṅgavīraṇ, Uruba-Nārāyaṇaṇ, Śīraṅgaṇādar* and *Iraṇavīrapperumāḷ* for warding off the evil effect of the combination of Śittirai (Chitrā) and Saturday.
13	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	2 + 28th year, Vijaya, Āvaṇi, 5.	Tamil . ..	Registers a gift of land made in accordance with a previous grant of Mummuḍiśōḷaṇ Maḷavamaṇikkam *alias* Uḍaiyār Maḷavachakravartin, for a lamp to the same temple, by the chief mentioned in No. 12.
14	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva..	13 + 10th year	Do.	Gift of taxes, by Maḷavachakravartin mentioned in No. 13, for offerings to the temple of Tiruchchaṇṇavaṇṇamuḍaiya-Nāyaṇār of Ilaikkaḍambaṅguḷam *alias* Hiraṇyasiṁhamaṅgalam, the eastern hamlet of Piḷār *alias* Sundarapāṇḍiyanallūr in Tiruttiyūr-Muṭṭam.
15	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	11th year ..	Do.	Gift of land by a lady named Poyyāmoḻi-Āḷuḍaiyāḷ, to the same temple. Tiruttiyūr-Muṭṭam is here stated to be in Pāṇḍi-maṇḍalam.
16	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva..	13 + 12th year, Mēsha, 11.	Do. (of about the 13th century A.D.).	Gift of land for offerings to the goddess Tiruppaḷḷiyaṟai-Nāchchiyār set up by the chief Maḷavachakravartin mentioned in No. 13.
17	On the north wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Māṟava[rman] *alias* Tribhuva[nachakravartin] Kulaśēkharadēva, 'who was pleased to take [all] countries.'	23rd year, Vṛiśchika, *ba. di.* 11, Monday, Hasta.	Tamil	A few syllables are missing at the beginning of each line. Gift of land to the temple of Tiruchchaṇṇavaṇṇamuḍaiyār, by the assembly of Sundarapāṇḍiya-chaturvēdimaṅgalam, a *brahmadēya* in Muṭṭṉ[ṟṟu-kūṟ]ṟam.
18	On the same wall	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	6th year, Tai, 23.	Do.	Records a sale of land by the residents of the village of Illañjēriṟṟu near Poyyili in Kiḻkuṇḍāṟu, a subdivision of Kēraḷasiṅga-vaḷanāḍu, to the same temple, for the requirements of the *maṇḍapa* called *tiruppū-maṇḍapam*.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the same wall	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	38th year, Vṛiśchika, 13, Sunday, Aśvati.	Tamil (of about the 14th century A.D.).	Gift of land for offerings to the same temple, by a native of Maṟittulagaṅgāttapāṇḍiyapuram in Maṟittulagaṅgāttapāṇḍiya-vaḷanāḍu.
20	Do.	Do.	. . . . . Tribhuvanachakravartin . . . . . ', 'who was pleased to take all countries.'	1[8]th year ..	Tamil	Damaged. Registers a gift of land for expenses to the shrine of Tirukkāmakōṭṭamuḍaiya-Nachchiyār in the same temple, by Maḷavachakravartin. Śivaṉiṇḍakāḷaṉ Tirukkāṉappēruḍai[yā]ṉ *alias* Maḷavachakravarti figures as one of the signatories.
21	Do.	Do.	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th ,, ..	Do.	Gift of money and land by Tirukkāṉappēruḍaiyaṉ Śivaṉiṇḍakāḷaṉ *alias* Maḷavachakravartin, for a special worship in the same temple to be conducted every year on his birthday. Mentions Śāttamaṅgalapparṟu in Tiruttiyūr-Muṭṭam.
22	Do.	Do.	Parākra[ma]-Pāṇḍyadēva	[18]th year, Āṉi, 22.	Do. (of about the 15th century A.D.).	Gift of land for a lamp to the same temple by the chief mentioned in No. 12 above, for removing the evil effect of a light being put out at the time of his taking food.
23	Do.	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	26th year Paṅguni, 24.	Do. (of about 13th century A.D.).	Records a sale of land by certain residents of Kurumparraṅguḍi (near) Illaṅjēri in Maṟittulagaṅgāttapāṇḍiya-vaḷanāḍu, to the same temple.
24	On the east wall of the same *maṇḍapa* ..	Do.	. . . . . *alias* Tribhu[va*]nachakravartin Vīra-Pāṇḍyadēva.	10th year ..	Tamil	Built in at the beginning. Gift of land, by the chief mentioned in No. 21, for offerings to Subrahmaṇya-Piḷḷaiyār and Kshētrapāla-Piḷḷaiyār.
25	On the same wall	Do.	[Kulaśē]kharadēva	9th ,, ..	Do.	Built in at the beginning. Registers an order of [Ka]ṇḍiyūrnāḍāḷvā[ṉ].
26	Do.	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	17th ,, ..	Do.	Much damaged.
27	Do.	Do.	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	20+1st ,, ..	Do.	Registers the gift of a village for the expenses of the temple of Tiruttiyūr-Muṭṭam, by Maḷavamāṇikkam Tirukkāṉappēruḍaiyāṉ *alias* Maḷavachakravartin. It was originally given to the donor by a *Śivabrāhmaṇa* of Śemboṉmāri in Taḷaiyūr-nāḍu.
28	On the south wall of the same *maṇḍapa* ..	Do.	Mā[ṟa]varman *alias* Tribhuvanachakravartin Ku[laśēkharadēva], 'who was pleased to take all countries.'	18th ,, ..	Do.	A portion at the right end has not been secured being very much damaged. Registers the gift of taxes (*kaḍamai*) on a certain village. Mentions the temple of Śaṉṉavaṉamuḍaiya-Nāyaṉār at Tiruttiyūr-Muṭṭam. Sundarapāṇḍiya-chaturvēdimaṅgalam in Taḷaiyūr-nāḍu.
29	On the same wall	Do.	[Mā]ṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	[8]th ,, ..	Do.	Records a sale of land by the residents of Illaṅjēri near Poyil in Kiḻkuṇḍāṟu, a subdivision of Kēraḷasiṅga-vaḷanāḍu, to the same temple.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
30	On the south and east walls of the same *maṇḍapa*.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	38th year ..	Tamil	Gift of land, by the residents of Viyādaraiyankōṭṭai for offerings to the image of Tiruvādavūr-Nāyaṇār set up in the same temple by a certain Sundara-pāṇḍiya-Bhaṭṭa.
31	On the south wall of the same *maṇḍapa* ..	Do.	Māravarman *alias* Tribhuvanachakravartin [Ku]laśēkha[radēva], 'who was pleased to take all countries.'	.... 6 *tiyadi, śu. di.* Paurṇami, Friday, Punarvasu.	Do. (of about the 14th century A D.).	Registers a gift of land, by the residents of the countries belonging to Tiruttiyūr-Muṭṭa-nāḍu, for offerings to the image mentioned in No. 30, above, on the occasion of the Mārgaḻi-Tiru[vadirai] festival.
32	On a pillar in the same *maṇḍapa*	....	....	11th year ..	Tamil	Incomplete. Gift of land in Piḷār, by a lady named Poyyāmoḻiyāḷuḍaiyāḷ, for the annual improvement of a land which she had brought under cultivation and given to the temple of Tiruchchannavaṇamuḍaiya-Nāyaṇār at Tiruttiyūr-Muṭṭam in Pāṇḍi-maṇḍalam.
33	On the same pillar	Pāṇḍya ..	Tri[bhuvana]chakravartin Kulaśēkharadēva.	Indistinct ..	Do.	Damaged. Seems to register a gift of land by Mu[m*]muḍiśōḻaṉ Māḷavamāṇikkam *alias* Māḷavachakravartin, to a Brāhmaṇa resident of Sund[a]rapāṇḍiya-chaturvēdimaṅgalam.
34	On the west tier of the Darśanavalli shrine in the same temple.	Do.	Māra[varman *alias* Tribhuvanachakravartin] Kulaśēkharadēva, '[who was pleased to take all] countries.'	18th year ..	Do.	Provides for worship in the shrine of Tirukkāmakōṭṭa-Nāchchiyār, which was constructed in the temple of Tiruchchaṉṉavaṇamuḍaiya-[Nāyaṇār], by the king's (?) annt. Mentions Kaṇḍiyūrnāḍāḷvāṉ and Vikramapāṇḍya-Mūvēndavēḷāṉ.
35	On a pillar in the rock-cut cave known as the Kakōḷanātha temple, on the hill at **Tirukkalakkudi** (same taluk and district).	Do.	Sundara-Pāṇḍyadēva	10 + 2nd ,, ..	Do.	Registers an order of Vikkiramaśiṅgadēvaṉ providing for offerings and lamps to a *maṭha* called Mudaliyār-*tirumaḍam*.
36	On a second pillar in the same cave ..	Do.	Tribhu[va*]nachakravartin Kulaśēkharadēva.	9 + 1st ,, ..	Do.	Gift of land for offerings to the temple of Śivadha[r*]mīśvaramuḍaiya-Mahādēva at Tirukkōḷakkuḍi in Puṟamalai-nāḍu, by Kaṇḍaṉ Sundaravilli *alias* Tuvarāpativēḷāṉ of Kaṇṇamaṅgalam in Śōḷapāṇḍya-vaḷanāḍu.
37	On the third pillar in the same cave ..	Do.	Sundara-Pāṇḍyadēva	20 + 2nd ,, ..	Do.	Registers an order of Vikkiramaśiṅgadēvaṉ assigning, for the welfare of the king (*Ulaguḍaiya-Nāyaṇār*), the taxes due by certain shepherds, to the temple of Śivadharmīśvaramuḍaiya-Nāyaṇār of Tirukkōḷakkuḍi, for lamps and offerings.
38	On the same pillar	Do.	Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	7th ,, ..	Do.	Gift of land situated in Śōḷapāṇḍiya-vaḷanāḍu, for a *maṭha* in the same temple, by a native of Kāraiyūr in Kēraḷaśiṅga-vaḷanāḍu.
39	On the fourth pillar in the same cave ..	Chōḷa	Tribhuvanachakravartin Kulōttuṅ[ga-Chō]ḷadēva.	14th ,, ..	Do.	Damaged. Seems to register a gift of land to the same temple.
40	On the north wall of the same cave ..	Do.	Tri[bhu]vanachakravartin Ku[lōttu]ṅga-Chōḷadēva.	Do. ..	Do.	Much damaged. Mentions Po[nnama]rāpati in Pu[ra]ma[lai]-nāḍu, a subdivision of [Rā]j[ē]ndra-śōḷa-vaḷanāḍu which was a district of Rājarāja-Pāṇḍināḍu.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
41	On the east wall of the same cave ..	....	....	....	Sanskṛit (in Grantha).	Unfinished and damaged. States that the god was worshipped in the three *yugas* Kṛita, Tṛētā and Dvāpara by Kṛitānta (*i.e.*, Yama), Kumbhabhava (*i.e.*, Agastya), *etc.*
42	On the south wall of the same cave ..	Chōḷa ..	Tribhuvanachakravartin Ku[lō]ttuṅga Chōḷadēva.	14th year ..	Tamil	Damaged. Mentions the temple of Śivadharmēśvaramuḍaiya-Mahādē[va] at Tiruk]kōḷa[kku]di in [Pu]rama[lai-nāḍu], a subdivision of Rājēndraśōḷa-vaḷanāḍu, which was a district of Rājarāja-Pāṇḍināḍu.
43	On the west wall of the rock-cut cell of Malaimūrti-Vināyaka, below the same cave.	Do.	Tribhuvanachakravartin Rājādhirājadēva ..	7th ,, ..	Do.	Gift of land to the temple of Śivadharmēśvara-[m*]uḍaiya-Nāyaṉār by Kōḷaṉ Tirukkoḍuṅguṉramuḍaiyaṉ *alias* Nishadharājaṉ of Ponnamarāvati in Puṟamalai-nāḍu.
44	On the west wall of the *maṇḍapa* in front of the same cave.	....	....	Śaka 1[4]4[7, Pārthiva, Māsi, 7.	Do.	Seems to refer to an assignment of land to the goldsmiths and blacksmiths of Āttūr and to the settlement of a dispute between them.
45	On the north wall of the same *maṇḍapa*	....	....	Śaka 151[9], Dundubhi (Durmukha), Āṇi, 5.	Do.	Unfinished. States that the sacred car of the temple having been damaged, a new one was made in its place by the merchants of Iḷaiyāttakkuḍi and that the income of the village of Perunallūr, viz., 50 *pon* and 500 *kalam* of paddy, was set apart to meet the cost of the annual car festival.
46	On the same wall (inside)	....	....	....	Do.	Registers a grant made by the merchants (*nagarattār*) residing in the street called Sundarapāṇḍiyaṉperunderu at Tirukkōḷakkuḍi in Puṟamalai-nāḍu and belonging to Sundaraśōḷapuram *alias* Dēśiyugandapaṭṭaṇam in Teṉ-Kōnāḍu, a subdivision of Ollaiyūr-kūṟṟam in Kaḍalēḍaiyādilaṅgaikoṇḍaśōḷavaḷanāḍu, for receiving the privilege of the *tīrtha* and sacred ashes in the temple.
47	On the east wall of the same *maṇḍapa*; right of entrance.	Saḷuva	Narasā-Nāyaka	Śaka 14?[4], Dundubhi, Uttarāyaṇa, Kumbha, *ba. di.* 4, Vidirbaga-vāra, Vyatipāta-yōga, Tiruvōṇam.	Do.	Registers a *dēvadāna* grant of the village of Kiḻmaṇanallūr together with Embalkuṟichchi in Teṉ-Kōnāḍu, for offerings, to the temple of Tirukkōḷakkuḍi-aṇḍa-Nāyiṉār in Ponnamarāpati-nāḍu on the occasion of the *Ushā pūjā*. The gift was made for the merit of Tipparasa-Uḍaiyar, by his agent Tammaya-Nāyaka. The inscription seems to state that Narasā-Nāyaka was governing the country on behalf of Narasiṅga Bhujabalarāya Danmarāya.
48	On the same wall	....	....	Prabha[va*], Tai, 15.	Do. (of about the 16th century A.D.).	Built in at the right side. Registers a grant of land evidently by Sāḷiva-Nāyaka and Appa-Piḷḷai to two private individuals of Kūḍaiūr for the service of *pāḍikāval* and refers to the rehabitation of a village which had been once deserted.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
49	On the same wall	....	....	Śaka 1459, Durmukhi, Paṅguṇi 10.	Tamil	Built in at the right side. Records an agreement made between the temple authorities and the *tandarimār* about the rehabitation by Siṭṭama-Nāyaka, agent of Tammaya-Nāyaka, of the place referred to in No. 48, above.
50	Do.	....	....	Śaka 1423, Durmati, Puraṭṭādi 20.	Do.	Registers a sale of land to the temple of Tirukkōḷakkuḍi-Āṇḍa-Nāyaṇār by the Maṟavas of Vēḷaṅguḍi in Pūṅguṉṟa-nāḍu, in order to pay the taxes due by them on their holdings.
51	On the same wall; left of entrance ..	....	....	Śaka 1[4]73, Sādhāraṇa, Vaigāśi 10.	Do.	Registers an agreement made between the temple authorities of Tirukkōḷakkuḍi and the merchants of Iḷaiyāttakuḍi near Kulaśēkharapuram in Kalvāśal-nāḍu, who had made a car for the temple and were thus entitled to certain temple honours.
52	Do. ..	....	....	Śaka 1429, Kshaya, Āvaṇi 13.	Do.	Registers an agreement made between the temple authorities of Tirukkōḷakkuḍi and certain residents of Iḷaiyāttakkuḍi *alias* Kulaśēkharapuram in Kalvāśal-nāḍu, regarding the celebration of festivals and other services for the image of Śambandap-perumāḷ which they had set up in the temple.
53	Do. ..	....	....	Śaka 1377, Īśvara, Aṟpaśi 6.	Do.	A similar agreement regarding the celebration of festivals, etc., for the image of Chandraśēkhara set up in the same temple by resident of Iḷaiyāttakkuḍi *alias* Kulaśēkharapuram.
54	Do. ..	....	....	....	Do.	Records that the *maṇḍapa* was constructed by a certain Maḷavarāyaṉ, a native of Tachchaṉūr in Kiḻvēmba-nāḍu.
55	Do. ..	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Śrīvalla[bha°]dēva.	26th year, Kumbha, [*śu.* P] Monday, [Punarvasu], Dvādaśi.	Do. (of about the 14th century A.D.).	Damaged. Gifts of taxes to to the same temple by certain trading classes.
56	Do. ..	....	....	Śaka 1437, Bhāvaka (Bhāva), Vaigāśi 22.	Tamil	Do. Registers an agreement made between the temple authorities of Tirukkōḷakkuḍi-Āṇḍa-Nāyaṇār and the merchants living in the street called Sundarapāṇḍiyanperundeṟu, regarding the celebration of a festival conducted in honour of the processional goddess (*tiruvīdi-Nāchchiyār*) presented by them to the temple.
57	Do. ..	....	....	Manmatha, Puraṭṭādi 18.	Do.	Records that the merchants (*nagarattār*) supplied four *tiruvāśigai*, for four images in the same temple.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
58	On the same wall; left of entrance ..	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ	7th year ..	Tamil (of about the 13th century).	Gift of the city (*nagaram*) of Kumāttakkuḍi in Poṉṉamarāvati-nāḍu for offerings, at the service of Pāvanaṅgāraṉ-*śandi* instituted by prince Parākramapāṇḍiya Māvilivaṇādirayaṉ in the temple of Śivadharmēśvaramuḍaiya-Nāyaṉār at Tirukkōḷakkuḍi in Puṟamalai-nāḍu. One of the signatories is Veṉṟumuḍisūḍiṉaṉ Eṉakkunalla-Perumāḷ *alias* Sundarapāṇḍya Pallavarāyaṉ of Śēvūr in Arumbūr-kūṟṟam.
59	Do.	....	....	Śarupadi (Śārvariu ?), Puraṭṭādi 10.	Do.	Records that a certain Kaṇakarāyar of Sundaraśōḷapuram *alias* Dēśiyugaṇḍapaṭṭaṇam in Teṉ-Kōṇāḍu, a subdivision of Olliyūr-kūṟṟam, set up the image of Pallakku-Śokkar in the temple of Tirukkōḷakkuḍi-Āṇḍa-Nayiṉār and arranged for a festival for which he received in return certain temple honours.
	Do. ..	....	Rājākkaḷ Tambiraṉ	[Kollam*] 761, Paṅguṇi 5.	Do.	Refers to the destruction of Śūraikkuḍi and the inclusion of the villages Viraiyāchchilai and Kōṭṭiyūr in Poṉṉamarāpati-nāḍu.
61	Do. ..	....	....	Śaka 0, Vil .va], Śit .a. 2.	Tamil	Records the conferring of *kāval* rights of certain villages, on three persons.
	On the same wall (inside)	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7th y Tula, *ba* . 11, M ay, Ut rashāḍha.	Tamil (of about the 13th century A.D.)	Registers a gift of land, by purchase, for celebrating a festival, to the image Nāchchiyār of Udaiyāṇḍār set up in the shrine of Piḍāriyār Aḻagiya-Nāchchiyār, by a native of Kulaśēkharapuram in [Ka]lvāyil-nāḍu. Mentions a coin called *puḍukkuḷigai*. Among the signatories figure Eḷḷāṇḍalaiyāṉa Pāṇḍiya-Brahmārāyaṉ and Vīrapāṇḍiya-Brahmārāyar.
63	Do.	Do. ..	Do.	10 + 1st year, Karkaṭaka, *ba. di.* 9, Friday, Aśvati.	Do.	Registers the gift of the *kāṟāṇkīḻmaikkāṇi* right of the village of Muḷḷikkuḍi *alias* Muḍivaḻaṅgu-perumaḷḷallūr in Kāṇa-nāḍu, to Vīrapāṇḍiya-Kāliṅgarāya, a native of Kalyāṇasundaranallūr which was a *dēvadāna* of the temple at Tiruppūvaṇam in Aṇḍanāḍu. The two signatories mentioned in No. 62 appear in this also.
64	Do.	Do. ..	Māravarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	31st year, Kanya, *śu. di.*, 3, Friday, Śvāti.	Tamil (of about the 14th century A.D.).	Sale of the *kāṇiyāṭchi* right, to a native of Kuḷamaṅgalam in Mēlai Iraṇiyamuṭṭa-nāḍu which belonged to the temple of Aḻagar. Refers to the disorder caused by the Muhammadans and their conquest by Kampaṇa.
65	On the south wall of the *maṇḍapa* ..	....	....	Śaka 1464, Plava, Puraṭṭādi, 10.	Tamil	Gift of land to the same temple, for the merit of a certain Periya Rāmappa-Nāyaka.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On the same wall (inside)	Pāṇḍya .	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1 [9]th year, Karkaṭaka, *śu. di.* 5, Wednesday, Hasta.	Tamil (of about the 18th century A.D.).	Registers a lease of land by the temple authorities to Uyyavandān Pāṇḍiyan *alias* Sundarapāṇḍiya Narasiṅgadēva, a *Kaikkōḷa* of Si[ru]-Veṇkuṇṟam near Māḍakkuḷakkiḻ-Madurai. Fixes the rate of *māḷvāram* to be paid by the donee to the temple. One of the signatories is Ellāndalaiyāṇa-Pāṇḍiya-Piramādirāyan.
67	Do.	Do. ..	Do.	10th year, Vṛiśchika, *śu. di.* 14, Thursday, Aśvati.	Do.	Registers a lease of temple lands to Uyyavandān *alias* Parākramapāṇḍiya Narasiṅgadēvaṉ. Ellāndalaiyāṇa-Pāṇḍiya-Piramādirāyan and Vīrapāṇḍiya-Piramādirāyan figure among the signatories.
68	On the south wall of the Chitrasabhāpati shrine in the same temple (left of entrance).	...	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ	..		Built in. Gift of the village called Kaṇḍiyadēvan Sundarapāṇḍiya-chatur[vedimaṅgalam], to 20 *Brāhmaṇas* versed in the *vēdas* and *śāstras* and for building Śiva and Vishṇu temples, the latter under the name Kulaśēkhara-Viṇṇagar-Āḻvār. The grant was made at the instance of Kāliṅgarāyan.
69	On the same wall; right of entrance ..	....	....	Śaka 1450, Ānanda, Tai 12.	Tamil	Refers to the construction of the *maṇḍapa* and the setting up of an image in it. Mentions Sundaraśōḻapuram, *alias* Dēśiyagaṇḍapaṭṭaṇam, which was a village in Teṇ-Kōnāḍu, a sub-division of Olliyūrkūṟṟam.
70	On a stone built into the same wall ..	....	....	....	Tamil (verse) ..	States that the chief Aḻagiyaśēman worshipped Śiva in his dancing posture.
71	On the east wall of the same shrine ..	....	....	17th year and 185th day.	Tamil	Refers to the gift by purchase of the village of Mañjanēri in Pūṅguṟṟa-nāḍu for offerings, etc., to the image of Kūṭṭāḍuvār which was set up in the temple of Śivadharmiśvaramuḍaiya-Nāyaṉār at Tirukkōḷakkuḍi by Śēmāṇḍār, the younger brother of Akaḷaṅkavaḍāḻvār and states that at the instance of Kāliṅgarāyaṉ the granted village was made tax-free by the king in the 11th year of his reign, when he was encamped at Gaṅgaikoṇḍapaṭṭaṇam.
72	On the same wall	....	Tribhuvanachakravartin Kōṉērimēlkoṇḍāṉ	11th year ..	Do.	Registers the order of the king mentioned in No. 71 above.
73	Do.	....	Tribhu[va*]nachakravartin Kōṉērimailkoṇḍāṉ.	....	Do.	Records that the lands comprised in the village of Maṇalūr *alias* Sundarapāṇḍya-chaturvēdimaṅgalam, founded in the king's name by his son Kaṇḍiyadēva, excepting those belonging to the temple of Tirukkoḍuṅguṇṟamuḍaiya-Nāyaṉār, were divided into 24 parts, 20 of which were assigned to 20 Brāhmaṇas learned in the *vēdas* and *śāstras*, 2 to the temple of Sundarapāṇḍya-Īśvaramuḍaiya-Nāyaṉār and 2 to the temple of Kaṇḍiyadēvar-Viṇṇagar-Āḻvār. Refers to the 14th year of the king's elder brother (*aṇṇāḻvi*) (vide No. 68, above).

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	On the north wall of the same shrine	Pāṇḍya	Tribhuvanchakravartin Vīra-Pāṇḍyadēva ..	3rd year, Vṛiśchika, *śu. di.* 13, Thursday, Tiruvōṇam.	Do. (of about the 14th century A.D.)	Registers a public sale of the village Māṅguḍi, by the residents of Śēvūr, to the temple of Tirukkōḷakkuḍi-uḍaiya-Nāyaṉār. It was set apart to meet the expenses of the shrine of Aḻagapperumaḷ built by one of the *tapasvins* of the *maṭha*, in the same temple.
75	On the west wall of the same shrine ..	....	....	....	Tamil	Sale of land to the temple of Tirukkōḷakkuḍi by the residents of Vēḷaṅguḍi. The beginning of the inscription is lost. The land here sold is the same as that referred to in No. 50 of 1916, above.
76	On the same wall	Pāṇḍya	Tribhuvanachakra[vartin] Vīra-Pāṇḍyadēva	....	Do.	Fragment. Mentions Tirukkōḷakkuḍi in Puṟamalai-nāḍu.
77	On the rock adjoining the same temple ..	Do.	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5th year and 228th day.	Do.	Gift of land made tax-free, for the service called Muḍivaḷaṅguperumaḷ-*śandi* and for daily offerings to the temple of Śivadharmiśvaramuḍaiya-Nāyaṉār at Tirukkōḷakkuḍi, by the king at the request of his brother-in-law (*machchunanār*) Aḻagapperumaḷ. The king, while issuing the order, was occupying the seat called *Maḷavarāyaṉ* in the *Palliyaṟaikkūḍam* of his palace at Ponnamarāpēḍi in Puṟamalai-nāḍu.
78	On the north wall (outside) of the Ātmanāyaki-Amman temple on the same hill.	Do.	M[āṟa°]varman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who, having taken the Chōḷa country, was pleased to perform the anointment of heroes and victors at Muḍigoṇḍaśōḻapuram.'	14th year and 328th day.	Do.	Records that, at the instance of the king's nephew Kulaśēkharadēva, certain lands situated in Kumattakkuḍi, a village of Kāṉa-nāḍu, were made tax-free and given to the temple of Tirukkōḷakkuḍi for offerings to the goddess of Āḷuḍaiya-Nāchchiyār Tirukkāmakkōṭṭam set up in the temple, by a native of Rājavallipuram in Kīḻvēmba-nāḍu. Mentions the royal seat called *Palḷippīḍam Maḷavarāyaṉ* placed in the Rājarājaṉ-*maṇḍapa* of the king's palace at Muḍigoṇḍaśōḻapuram in Kulōttuṅgaśōḻavaḷanāḍu, a district of Śōḻa-maṇḍalam and the temples Tāṇḍōṉṟīśvaramuḍaiyār and Kāṉanāṭṭu-Viṇṇagarāḻvār.
79	On the same wall	Do.	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ	15th year ..	Do.	Refers to the transactions mentioned in No. 78, above.
80	Do.	Do.	Kulaśēkharadēva	2nd „ ..	Do.	Registers an order of Gaṅgaiyaṉ issued to the temple authorities of Tirukkōḷakkuḍi recording the sale of the *kāṟāṉmai* right of a land in Koṟṟamaṅgalam which was a village near Iḷaiyāttakkuḍi in Kaḻvāyil-nāḍu, to a certain Nakularāya and the grant of the several taxes on the land to the temple.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
81	On the same wall	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanacha[kravartin] Kulaśēkharadēva, 'who was pleased to take [all countries].'	22nd year, Kumbha, *ba. di.* 3, Monday, Uttara-Phalgunī.	Tamil (of about 13th century A.D.)	Registers a public sale of land to the temple of Tirukkōḷakkuḍi in Puṟamalai-nāḍu, a subdivision of Ponnamarāpati-parṟu, by the residents of Viraiyāchchilai in Kāṉa-nāḍu, a subdivision of Kāṉa-nāḍu *alias* Virudarājabhayaṅkara-vaḷanāḍu, in order to pay the taxes due by them. Mentions Ulagaviḍaṅgiśvaramuḍaiya-Nāyaṉār and states that the original documents connected with the land were deposited in the temple. Refers to the oppression by Tirunelvēli-Uḍaiyār, a subordinate Kaṇḍiyadēvaṉ.
82	On the same wall (inside)	Do.	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year and 4[90]th day.	Tamil	Much damaged. Gift of land for offerings to the temple of Śivadhanmiśvaramuḍaiyār.
83	Do.	Do.	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	7th year ..	Do.	Do. Seems to record a gift of land by some private individuals to the temple of Tirukkōḷakkuḍi-uḍaiya-Nāyaṉār at Tirukkōḷakkuḍi in Puṟamalai-nāḍu.
84	On the west and south walls of the same temple.	Do.	Māṟavarman *alias* Tribhuvanachakravartin Su[ndara-Pāṇḍyadēva], "who was pleased to distribute the Chōḷa country.'	Lost	Do.	Gift of land in the 10th year of the king for offerings to the shrine of Āḷuḍaiya-Nāchchiyār of Tirukkāmakkōṭṭam, built in the temple of Śivadharmiśvaramuḍaiya-Nāyaṉār by a native of Rājavallapuram in Kīḻvēmba-nāḍu. Mentions the seat called *Māḷavarāyaṉ* [in the king's palace at] Maḍakkuḷakkīḻ-Madurai in Madurōdaya-vaḷanāḍu and the king's brother-in-law Aḻagapperumāḷ.
85	On the west wall of the same temple ..	Do. ..	Ja[ṭāvarman] *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to take the Chōḷa country.'	22nd year ..	Do. ..	Sale of land called *Karikālaśōḷa-Pallavaraiyaṉ-kuḍikkāḍu* to the same temple, by a certain Tribhuvanaśiṅgaṉ, a native of Kuṉṟattūr in Kalvāyil-nāḍu, a subdivision of Kēraḷaśinga-vaḷanāḍu.
86	On the west and south walls of the same temple.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	15 + 1st year Karkaṭaka, *ba di.* 3, Sunday, Tiruv[ōṇam].	Do. (of about the 13th century A.D.)	Damaged. Registers a public sale of the village of Naṭṭāṉēri to the same temple, by the residents of Viraiyachchilai under conditions similar to those mentioned in No. 81, above. The old documents connected with the land are said to have been deposited in the temple
87	On the south wall of the same temple ..	....	....	....	Tamil	Provides for offerings and repairs to the shrine of Āḷuḍaiya-Nāchchiyār built in the same temple by Tamiḻappallavadaraiyaṉ. One of the sagnatories is Gāṅgēyarāja.
88	On the same wall	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ.	13th year and 203rd day.	Do.	Mentions (the king's ?) brother-in-law Aḻagapperumāḷ and Tamiḻappallavadaraiyaṉ. Registers an order restoring to the donee of No. 87, certain rights which he had in the temple.
89	Do.	Pāṇḍya ..	Sundara-Pāṇḍyadēva	* + 2nd year ..	Do.	Built in at the right end. Registers an order of the residents of Kāṉa-nāḍu *alias* Viru[darājabhayaṅ]-kara-vaḷanāḍu regarding the gift of a land to the temple.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
90	On the same wall	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	12th year ..	Tamil	Sale of water of the tank called Amarādichchankuḍikkaṭṭukkuḷam, by the chiefs of Viraiyāchchilai which was a *paḍaippaṟṟu* to the residents of Kumāttakkuḍi.
91	Do.	Do ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	10th year, Vṛiśchika, *ba. di.* 2, Friday, Rōhiṇī.	Do. (of about the 13th century A.D.)	Incomplete. Mentions the shrine of Akkaśālai-Piḷḷaiyār on the bank of the tank called Poṉṉiṟuṇi *alias* Pichchi-kuḷi in Tirukkōḷakkuḍi.
92	On the east wall (inside) of the same temple.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	11 + 1st year and 4[63]rd day.	Tamil	Records that at the instance of Maḷavarāyaṉ, the village of Muṉṉaikkuḍi in Puṟamalai-nāḍu which was purchased by the temple from the Maṟavas of Vēḷaṅguḍi in Puṅguṟṟa-nāḍu, was now made tax-free. Signed by Muḍivaḷaṅgu-Vēḷaṉ Vikrama-Pāṇḍya Uttaramantrin.
93	On a pillar in the *maṇḍapa* of the same temple.	....	....	Sarvadhārin, Tai 28.	Do.	Gift of the pillar by one of the temple servants.
94	On another pillar of the same *maṇḍapa* ..	....	....	Vikārin, Tai 2.	Do.	The pillar was presented by a potter of Tirukkōḷakkuḍi.
95	Do. ..	....	....	Sarva[dhārin], Tai 8.	Do.	The pillar of the steps in front of the shrine of the goddess was presented by one of the *taṇḍirimār*.
96	On the south wall of the Subrahmaṇya shrine, near the same temple.	....	....	Vijaya, Āṉi 25.	Do.	Records that the shrine, the steps and the images of Subramaṇya, Dēvyayāna and Vaḷḷi-Nāchchiyār were made by Tiruvāṉaiyār Āvuḍaiyār Aḷagar a native of Sundarasōḷapuram.
97	On the rock to the south of the same temple.	....	....	Āvaṇi 19 ..	Do.	Built in at the beginning. In modern characters. Seems to record a gift of land.
98	On the rock adjoining the spring, by the side of the temple.	Vijayanagara ..	Sāyaṇa-Uḍaiyar	Dundubhi, Kārttigai.	Do. .. .	States that the spring was built of stone and was cleaned by Pambaiyūruḍaiyāṉ Ponnaṇḍār Tirukkaivēḷaḷagiyār a native of Sundaraśōḷapuram *alias* Dēśiyugaṇḍapaṭṭaṇam in Oḷḷaiyūr-kūṟṟam.
99	On the north wall of the Śivadharmapurīśvara temple on the same hill.	....	....	Viśvavasu, Tai 5.	Do.	In modern characters. Registers a sale of land to the *taṇḍirimār* of Tirukkōḷakkuḍi.
100	On the same wall	....	....	....	Do. (of about the 13th century A.D.)	Gift of land situated in the village of Śiṟukuḍi in Vaḍapiṟappu-nāḍu, to the shrine of Āḷuḍaiya-Piḷḷaiyār established by the king, for offerings during the service called Buvanēkaviraṉ-*śandi* named after the king. Refers to the 6th year of the king's brother (*aṇṇāvi*). Poṉṉaṟṟi-uḍaiyāṉ Uyyavandāṉ Sūryadēvaṉ *alias* Gāṅgēyaṉ of Śiṟumarudūr in Vaḍaveḷḷāṟu *alias* Sundarapāṇḍya-vaḷanāḍu, figures as a signatory.
101	On the west wall of the same temple ..	Pāṇḍya ..	Sundara-Pāṇḍyadēva	20 + 1st year ..	Tamil	Registers an order of Gaṅgayaṉ making over to the temple of Śivadharmīśvaramuḍaiya-Nāyaṉār at Tirukkōḷakkuḍi, the taxes due on the lands called *Vēḷārkuḍikkāḍu* and *Karikālaśoḷappallavdaraiyaṉkuḍikkāḍu* which were sold to the temple (*vide* No. 85, above).

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On the west and south walls of the same temple.	Pāṇḍya ..	Māravarman *alias* Tribhuvanachakravartin Vīra-Sundara-Pā[ṇ°]ḍyadēva, 'who having taken the Chōḷa country, was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	20 + 1st year ..	Tamil ..	Registers a sale of land of the village of Munnaikkuḍi in Puṟamalai-nāḍu to the same temple. The lands were owned by the *Maṟavas* of Vēlaṅguḍi in Pūṅguṟṟa-nāḍu. The order (*ōlai*) of Vikramaśiṅgan written in continuation of the record and signed by Teṉṉavadaraiyan states that the gift was to be utilised for the service of Vīramiṇḍaṉ-*śaṇḍi*.
103	On the north wall (inside) of the temple kitchen on the same hill.	Do. ..	[Māra]varman *alias* Tribhuvanacha[kravartin Sundara-Pāṇḍyadēva].	[1]5th year, Tulā, *ba. di.* [3], Friday, Anuradha.	Do. (of about 13th century A.D.)	Registers the lease as *kārāṉ-kiḻamai-uḻavukāṇi* of a temple land which was lying waste to a certain Karikālaśōḷa-Pēraiyan. Mentions the coin *puḍukkuḻigai*. Ēḷḷāṇḍalaiyāṉa-Pāṇḍya-Brahmādarāyaṉ figures as a signatory.
104	On the same wall	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year, Mēsha, *ba. di.* 13, Tuesday, Uttiraṭṭādi.	Tamil ..	Records the sale of the *kārāṇmai* right of certain temple lands, to a native of Tiruppugalūr in Paṇaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷavaḷanāḍu which was a district of Śōḷa-maṇḍalam. It was stipulated that the purchaser should bring into cultivation the waste lands. Refers to a tank called *Pāvanaṅgakāraṇēri* dug in the name of the king's son (*makkaṇḍyaṇār*) Parākrama-Pāṇḍya-Mahābali-Vāṇādhirāyaṉ.
105	Do. (outside)	Do. ..	[Ja]ṭāva[rman *alias* Tribhuvanachakravar]tin Sundara-Pāṇḍyadēva.	....	Do.	Damaged. Registers an agreement given to the temple authorities by the residents of Ponnamarāvati-nāḍu, for meeting the cost of offerings at the service called Poṉṉamarāvatināḍaṉ-*śaṇḍi* instituted in the temple from the tax called *viniyōgam*.
106	On the west wall of the same kitchen ..	Do. ..	Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	44th year .	Do.	Gift of the village Perunallūr to the temple of Śivadhanmīsvaramudaiya-Nāyaṉār at Tirukkōḷakkuḍi by the residents of Kāṇa-nāḍu *alias* Virudarājabhyaṅkara-vaḷanāḍu, for offerings at the service Śeṇbaga-Kulaiśēgaraṉ-*śaṇḍi* instituted by the king and for the festival Tiruvāṇi-tirunaḷ. Refers to the 32nd year of the king.
107	One the south and west walls of the store-room attached to the same kitchen.	Do.	Māravarman *alias* Tribhuvanachakaravartin Kulaśēkharadēva.	4th year, Śaka 1239, Kanya, *ba. di.* 11, Friday, Punarvasu	Do.	Damaged. Records a sale of land to one of the servants of the temple of Tirukkōḷakkuḍi-uḍaiya-Nāyaṉār, by the *Maṟa-mudalis* of the place.
108	On the north tier of the Subrahmaṇya temple on the same hill.	Do.	Māravarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	4th year ..	Do.	Do. Provides for the conduct of the car festival.
109	On the north and west tiers of the same temple.	....	....	....	Do.	Records the names of persons who supplied stones, pillars and money to the temple.
110	On the south tiers of the same temple ..	Pāṇḍya ..	Māravarman *alias* Tirubhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	2[2]nd year, Mēsha, *su. di.* 1[1], Friday, Uttiram.	Do. (of about the 13th century A.D.).	Sale of the village Tiruvāṇḍiyēri to the temple of Iḷaiya-Piḷḷaiyār. Kappalūr-Uḍaiyaṉ figures as one of the signatories.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
111	On the east wall of the cellar called *Koḍagarai* on the same hill.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	18th year and 203rd day.	Tamil	Registers the gift of taxes due on certain lands, to the temple of Śivadhanmiśvaramuḍaiya-Nāyaṉār for the construction and repairs of Sundarapāṇḍiyaṉ-*aruvarai*, built in the name of the king. Mentions the 26th year of the reign of the king's elder brother (*aṇṇāḷvi*).
112	On the south wall of the same cellar ..	....	....	Śaka 1436, Rudhirōdgārin.	Do.	Damaged. Mentions Timmarasayya, agent of Vaṅgappayya.
113	On the west wall of the same cellar ..	Pāṇḍya	Māravarmaṉ *alias* Tribhuvanachakravartin Kulaśēkharadēva.	12th year ..	Do.	Gift of money for lamps to the temple of Tirukkōḷakkuḍi, by a native of Veḷiyaṟṟūr in Kēraḷasiṅgavaḷanāḍu.
114	On the same wall	....	Tribhuvanachakravartin [Kō]ṉēriṉmaikoṇḍāṉ.	4[1]st ,, ..	Do.	Damaged. Registers the order of king Kulaśēkharadēva that the village Perunallūr with its taxes must be set apart as a *dēvadāna* for conducting the service called Śeṇbagapperumāḷ-*śandi*. See above No. 106.
115	Do.	....	Tribhuvanachakravartin Kōṉērimaikoṇḍāṉ.	28th year and 1[4]2nd day.	Do.	Do. Gift of land in Peruṅkūṟṟakuḍi *alias* Sundarapāṇḍiyanallūr in Oḷḷaiyūr-kūṟṟam, a subdivision of Teṉ-kōṉāḍu for the service called Aiyyanaṅkaraṉ-*śandi* instituted by king Kulaśēkharadēva.
116	On the rock near the entrance into the same cellar.	....	....	..	Do.	States that the tank and fields to the north of Tirukkōḷakkuḍi-Nāyaṉār form the *dēvadāna* Śittirameḷi nallūr.
117	On the east tiers of the Poyyāmoḻi-Īśvara temple, at the foot of the same hill.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year .... [5], Thursday, Punarvasu.	Do. (of abont the 13th century A.D.).	Incomplete. Seems to register the grant of the village of Koṟṟamaṅgalam to the temple of Poyyāmoḻi-Īśvaramuḍaiya-Nāyaṉār. Mentions Aḷagukaṇḍa-Perumāḷ Sundara-Pāṇḍiya Gāṅgēyadēvar.
118	On the north and west walls of the central shrine in the Agastyēśvara temple at Ettiyattaḷi (Arantangi taluk, Tanjore district).	....	....	Manmatha, Āṇi 10.	Tamil	Records that Ponnambalanāda-Toṇḍaimāṉār restored the *taṉikkāṇiyāṭṭchi* right of the village of Naṭṭumaṅgalam-Kāraiyūr near Iṭṭiyūrtaḷi which had been wrongly given to the son of a certain Būpālarāya, to the rightful holder, the temple accountant Teṉṉavadaraiyar.
119	On the north wall of the *maṇḍapa* in front of the same shrine.	....	....	Śaka 1365, Rudhirōdgārin, Paṅguṇi 28.	Do.	Registers the gift of *kāṇiyāṭṭchi* right of certain fields in the village of Maṅguḍi in Vaḍaveḷḷāru *alias* Sundarapāṇḍiya-vaḷanāḍu to Nāyaṉār Ilakkaṇadaṇṇāyaka-Toṇḍaimāṉār, his son by Aḷagiyamaṇavāḷapperumāḷ-Toṇḍaimāṉār, who held the chief of Arantāṅgi, stipulating the remission of taxes on them and in lieu of payment of paddy to the temple of Tiruvagattīśvaramuḍaiyār.
120	On the same wall	....	.. ..	Śaka 1366, Raktākshin, Paṅguṇi 24.	Do.	Registers an order of Aḷagiyamaṇavāḷapperumāḷ Toṇḍaimāṉār issued to a native of Naṭṭiṉmaṅgalam, to measure a fixed quantity of paddy in lieu of the taxes due by him on certain lands in the temple of Agattīśuramuḍaiya-Nayiṉār.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the same wall	....	....	Śaka 1364, Dundubhi, Aṛpaśi 20.	Tamil	Registers the gift of the *kāṇiyāṭchi*-right of certain lands in the village of Māṅguḍi in Iḷaṅgō-nāḍu, a subdivision of Vaḍaveḷḷāṛu *alias* Sundarapāṇḍiya-vaḷanāḍu to Nayiṉār Ilakkappaḍaṉṉāyaka-Toṇḍaimāṉār, by Āḷagiyamaṇavāḷapperumāḷ Toṇḍaimāṉār stipulating the remission of taxes on them and in lieu the payment of paddy to the same temple.
122	Do.	....	....	Śaka 1363, Durmati, Puraṭṭāḍi 21.	Do.	Registers a transaction similar to No. 121, above. Kāliṅgarāyar figures as a signatory as in the three preceding numbers.
123	Do	....	....	Śaka 1364, Dundubhi, Puraṭṭāḍi 29.	Do.	Do. do.
124	Do.	....	....	Śaka [13]63, Durmati, Puraṭṭāḍi 21.	Do.	Do. do. The holder here was Mēṉṉiṉṟa-Perumāḷ.
125	Do.	....	....	Virōdhin, Tai 12.	Do.	Gift of land to the temple of Nāyaṉār Tiruvagattiśuramuḍaiyār at Iṭṭiyūrttaḷi, by Tirunelvēlipperumāḷ Toṇḍaimāṉār, who held the chiefship of Arantaṅgi. One of the signatories is Nirambavaḷagiyār Kāliṅgarāyaṉ.
126	On the west wall of the same *maṇḍapa* ..	....	....	Śaka 1364 [Dundubhi], Puraṭṭāḍi.	Do.	Records that Āḷagiyamaṇavāḷapperumāḷ Toṇḍai[māṉār], who held the chiefship of Arantaṅgi in Iḷaṅgō-nāḍu, a subdivision of Sundarapāṇḍiyavaḷanāḍu, ordered certain lands in Nāṭṭumaṅgalam which belonged to Mēṉṉiṉṟa-Perumāḷ Atiśū[ra*]-rāma Toṇḍaimāṉār, to be made tax-free. Signed by Nirambavaḷaṅgiyāṉ Kāliṅgarāyaṉ.
127	On the same wall	....	....	Śaka 1365, Rudhirōdgārin, Paṅguṇi 28.	Do.	Records that the chief mentioned in No. 126 above remitted the taxes on certain lands, in favour of the temple of Nayiṉār Tiruvagattiśuramuḍaiyār.
128	Do.	....	....	Chitrabhānu, Tai 10.	Do.	Gift of land in Miḻalai-kūṟṟam, to the temple of Tiruvagattiśuramuḍaiya-Nāyiṉār at Iṭṭiyūrttaḷi by Tirunelvēlipperumāḷ Toṇḍaimāṉār.
129	On the south wall of the same *maṇḍapa* ..	....	....	Viḻambin, Śittirai.	Do.	Gift of 12 *mā* of land in Miḻalai-nāḍu, a subdivision of Vaḍaveḷḷāṟṟu-nāḍu, by the chief of Arantaṅgi, for worship in the temple of Tiruvagattichchuramuḍaiya-Nāyaṉār. Signed by Maṅgaḷarāyar of Maṅguḍi
130	On the same wall	....	....	....	Do.	States that (the image of) Tiruvāḍavūr-tambiṟāṉār was (set up) by *nālu-nagarattār*, i.e., the four mercantile classes.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
131	On the east wall of the *maṇḍapa* in front of the same temple.	....	....	....	Tamil	Gift of land by U[gaiyaṉ Araṅgulavaṉ *alias* Paḷipayaṅgappērāiyaṉ of Nāṭṭimaṅgalam for the *Śivarātri* festival and for a lamp to the temple.
132	On the west wall of the old Ammaṉ shrine in the second *prākāra* of the same temple.	Pāṇḍya ..	Kulaśēkharadē[va]	42nd year ..	Do.	Damaged and built in at the end. Fixes the taxes by Śāliyas and the Kaikkōḷa.
133	On the north, west and south walls of the central shrine in the Varadarāja-Perumāḷ temple at **Minjur** (Ponneri taluk, Chingleput district).	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	4th ,, ..	Do.	Gift of land for festivals, *etc.*, in the temple of Śōḷakulasundara-Vinnagar-Āḻvār at Mīñjūr in Nāyaṟunāḍu, a subdivision of Puḷaṟ-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions the temple of Kalladiśvaramudaiyār.
134	On the south wall of the same shrine ..	Do.	Madhurāntaka	3rd ,, ..	Do. (verse) ..	States that the temple of Śōḷakulasundara-Vinnagar was constructed in this year by a certain Kēśavaṉ Karugaikkō[n], for the god Āḻivalakkēśava.
135	On both sides of the entrance into the same shrine.	Do.	[Parakēsa]rivarman *alias* Rājēndra-Chōḷadēva.	Damaged ..	Tamil	After the king's name, the inscription is completely obliterated.
136	At the entrance into the *maṇḍapa* in front of the same shrine; left side.	Do.	[Para]kēsarivarman *alias* Chakravartin Vikrama-Chōḷadēva.	12th year ..	Do.	Damaged. Mentions the village Nāyar in Nāyaṟunāḍu, a subdivision of Vikkiramaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
137	On the north wall of the central shrine in the Sugandapurīsvara temple at **Melur** (same taluk and district).	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	32nd year, Rishabha, *śu.di.* 7, Sunday, Pushya.	Do. (of about the 13th Century A.D.).	Gift of the then current 100 *paṇam* for worship and offerings to the image of Tiruppāḷaivaṉamudaiya-Nāyaṉār set up in the temple of Tirumaṇaṅgāvudaiya-Nāyaṉār at Vallūr in Nāyaṟu-nāḍu a subdivision of Puḷaḷ-kōṭṭam *alias* Vikramachōḷa-vaḷanāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam.
138	On the north and west walls of the same shrine.	....	....	Dundumi (Dundubhi), Āvaṇi 15.	Tamil	Records a gift of fees to the temple of Tirumaṇaṅgāvudaiya-Tambirāṉār by the residents of various villages for the merit of Rāchchavīṭṭi-Nāyaka made under orders of his agent Tirumalai-Nāyaka. The villagers agreed also to bear certain festival-charges.
139	On the west wall of the same shrine ..	....	Tribhuvanachakravartin Vijayagaṇḍagōpāladēva.	5th year, Karkaṭaka, *śu.di.* 5, Sunday, Uttiram.	Do	Gift of money for offerings to the shrine of Tirukkamakkōṭṭamudaiya Tiruvudai-Nāchchiyār in the temple of Tirumaṇaṅgā-Araiya-Nāyaṉār.
140	On the west and south walls of the same shrine.	....	Do. do.	[3]rd year, Makara, *śu.di.* 7, Monday, Uttira[tt]ādi.	Do.	Built in at the end. Gift of a lamp.
141	On the south wall of the same shrine ..	Pāṇḍya	. . . . . Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	15th year .	Do. .. .	Built in at the beginning and damaged. Gift of money for repairs, to the same temple.
142	On the same wall	....	....	..	Grantha and Tamil.	Built in at the end. Mentions Puḷaṟ-kōṭṭam *alias* Vikramaśōḷa-vaḷanāḍu.
143	On a slab lying in the court-yard of the same temple.	....	....	Kaliyugam 48[1]7, Dunmukhi, Arppaśi 9.	Tamil	Records that the kitchen and *yāgaśālai* in the temple was built by a merchant of the Kaṇṇandai-maharishi-*gōtram* of Periyapaḷaiyam.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
144	On the west wall of the central shrine in the Pushparathēśvara temple at **Nayar** (same taluk and district).	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya 'who levied tribute from Iḷam (Ceylon).'	Śaka 1360, Krōdhana, Mithuna, *śu. di.* 10, Monday, Tiruvōṇam.	Tamil	Damaged. Gift of a lamp to the temple of Pūtēri-Āṇḍār at Nāyar in Nāyaṟu-nāḍu a subdivision of Puḷaṟ-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
145	On the east wall of the *maṇḍapa* in front of the same shrine.	Do. ..	Vīrapratāpa Achyutaiyadēva-Mahārāya ..	Śaka 1448 (mistake for Śaka 1455), Vijaya, Māsi, Śivarātri.	Do.	Records the gift of the village Pūtēriviḷāgam to the temple of Puttēri Appaṉ, by Nāgama-Nāyaka, son of Poṉṉappa-Nāyaka of Kandanavōlu (Kurnool), for the merit of the king.
146	On a stone in the ruined Śiva temple in the same village.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[4]th year ..	Do.	Unfinished.
147	On a stone built into the *maṇḍapa* in front of the central shrine in the Dharmaliṅgēśvara temple at **Kilvidi** (Arkonam taluk, North Arcot district).	Chōḷa	Parakēsariva[rman], 'who took Madura and Iḷam (Ceylon).'	....	Do.	Fragment.
148	On a stone set up near the *dhvajastambha* of the same temple.	Rashṭrakūṭa ..	Ka[ṇṇara]dēva	17th year ..	Do.	Much damaged. Mentions Kiḷaivaḷi in Valla-nāḍu a subdivision of Dāmar-kōṭṭam.
149	On a slab set up on the bund of the tank in the same village.	Chōḷa ..	Parakēsarivarman, 'who took Madura and Iḷam (Ceylon)'.	41st ,, ..	Do.	Gift of land by purchase, for the upkeep of the tank at Kiḷaivaḷi in Valla-nāḍu, a subdivision of Dāmar-kōṭṭam.
150	On a slab built into the north wall of the Agastyēśvara temple at **Poyyanur** (same taluk and district.)	Pallava ..	Vayiramēgavarman	2nd ,, ..	Do. ..	Damaged. Provides for offerings to the temple of Tiruvagattīśva[ramuḍaiya-Mahādēva] at Poy[gai]-nallūr in Dāmar-kōṭṭam.
151	On a slab built into the Perumāḷ temple in the same village.	....	....	....	Do.	Gift of 500 *kuḷi* of land for offerings to the temples of Mahāvishṇu and Mahādēva. Mentions Iṟalūr in Ayiṟkāḍu and Tiruvindaḷūr in Tiruvindaḷūr-nāḍu, a subdivision of Śōḷa-nāḍu.
152	On the north, west and south walls of the Kailāsanātha temple at **Kilpulam** (same taluk and district).	Pallava ..	Vayiramēgavarman	2nd year ..	Do.	Registers a gift of land for conducting *Śrībali* with five persons including one for beating *śēgaṇḍi* and two for blowing the trumpets, in the temple of Tirukkūḷichcharattu-Āḻvār at Palakalam, in Dāmar-kōṭṭam, by Muḷḷikkuḍaiyāṉ Ādittanāḷi.
153	On two fragments in the court-yard of the same temple.	Chōḷa	. . . . kēsarivarman	Lost	Do.	The second fragment registers a gift of sheep for a lamp.
154	On the north wall of the central shrine in the Śukanāthēśvara temple at **Kalattur** (same taluk and district.)	Do.	[Rājēndra-Chōḷa I]	.. .	Do. .. .	Unfinished. Contains only a portion of the historical introduction of the king.
155	On the north and west walls of the same shrine.	Do.	Rājēndra-Chōḷadēva (I)	20th year ..	Do.	Registers a gift of gold to the temple of Kumbiśvara-muḍaiya-Mahādēva at Vikkiramaśiṅga-chaturvēdimaṅgalam in Dāmar-nāḍu a subdivision of Dāmar-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. Mentions a number of persons of the *āḷuṅgaṇattār* of the *sabhā* of the village.
156	On the west and south walls of the same shrine.	....	....	26th ,, ..	Do.	Unfinished. Stops with the mention of a number of persons who belonged to the assembly of Vikramaśiṅga-chaturvēdimaṅgalam.

C.—List of stone inscriptions copied in 1916—*cont*.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On the same walls	Chōḷa ..	Parakēsarivarman *alias* Uḍaiyār śrī-Rājēndradēva.	11th year ..	Tamil ..	Gift of land (made tax-free) by one of the *saṁvatsara-vāriyam* members of the assembly of Vikkiramaśiṅga-chaturvēdimaṅgalam, for the *perum-bali* offering on Sundays to the image of Paśupatamūrtigaḷ in the temple of Tirukkumbiśvaramuḍaiya-Mahādēva. Mentions the coin Madurāntakadēvaṉ-*māḍai*.
158	On the south wall of the same shrine ..	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva	5th ,, ..	Do.	Gift of land for offerings, lamps, etc., to the temple of Kumbiśvaramuḍaiya-Mahādēva at Pañjiṟai-Kaḷattūr *alias* Vikkiramaśiṅga-chaturvēdimaṅgalam. Mentions Kūttaṉ Tiruvēṅgadadēvaṉ an officer (*adhikāri*) of Uḍaiyapirāṭṭiyār.
159	On the same wall	Rāshṭrakūṭa ..	Kaṇṇaradēva	2*th ,, ..	Do.	Registers a gift of gold for a lamp to the temple of Tattēri-Mahādēva at Pañjiṟai-Kaḷattūr in [Dāma]r-kōṭṭam, by one of the [*āḷuṅgaṇat*]*tār* of the village.
160	On the south wall of the *maṇḍapa* in front of the same shrine.	Vijayanagara ..	Vīra-Bukkaṇa-Uḍaiyar	Durmati ..	Do. ..	Incomplete. Provides for offerings and a lamp to the temple of Kumbiśvaramuḍaiya-Nāyaṉār at Kaḷattūr *alias* Kulaśēkharanallūr in Kaḷattūr-nāḍu, a subdivision of Dāmar-kōṭṭam in Jayangoṇḍaśōḷamaṇḍalam.
161	On the east wall of the first *prākāra* of the same temple.	....	....	Śaka 1467, Parābhava, Karkaṭaka, *śu. di. 5.*	Do. ..	Built in at the end and damaged. Mentions Kṛishṇarāya. Provides for offerings to the temple of Agattīśuramuḍaiya-Nāyiṉār. The king receives Sāḷuva *birudas*.
162	On a pillar in the inner enclosure of the same temple; south side.	....	....	5th year ..	Do. ..	Gift of gold for a lamp to the temple of Tattēri-Mahādēva of Kaḷattūr by Kāḍupaṭṭi Karaḷaiyuḍaiya Kāḍupaṭṭi Vayiriyappa of Śō[ḻa]-nāḍu in Paiyūr-Iḷaṅgōṭṭam. The money was entrusted to the assembly of Pañjiṟai-Kaḷattūr in Kaḍigai-nāḍu a subdivision of Dāmar-kōṭṭam and the annual supervision committee (*samvatsara-vāriyam*) undertook to burn the lamp.
163	On the north wall of the central shrine in the Vijayarāghava-Perumāḷ temple at Tiruppukkuḷi (Conjeeveram taluk, Chingleput district).	Pāṇḍya ..	Tribhuvanachakravartin Koṉēriṉmai[koṇḍāṉ] Sundara-Paṇḍyadēva.	17th year, [Mithuna], *śu. di.* 7, Friday, Viśāka.	Do. (of about the 13th Century A.D.)	Damaged. Registers the gift of the village of Poygainallūr for offerings to the temple of Vijayarāghava-Perumāḷ at Tiruppuṭkuḻi in Dāmal-nāḍu, a subdivision of Dāmal-kōṭṭam.
164	On the west wall of the same shrine ..	....	Madhurāntaka-Pottappichchōḷaṉ Vijayagaṇḍagōpāladēva.	15th year, Mēsha, *śu. di.* 3, Friday, Pūśam.	Tamil ..	Registers the gift of the village of Vikramaśōḷanallūr (and its hamlet) situated between *Vaḍagarai*-Vallanāḍu and *Teṉkarai*-Dāmal-kōṭṭam, for offering and festivals to the same temple.
165	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Vīraganḍa[gōpāla]-dēva.	4th year, Kumbha, *śu. di.* 7, Monday, Puṇarpūśam.	Do. ..	Unfinished. Registers a gift of cows for a lamp to the temple of Tiruppuṭkuḻi-Nāyaṉār, by a native of Malaimaṇḍalam.
166	On the north base of the *maṇḍapa* in front of the same shrine.	....	....	Śubakira (Śubhakṛit), Kārttigai 2.	Do. ..	Registers a gift of money for offerings to the temple of Pōṟṟu-Nāyiṉār on the occasion of the *Ēkādaśi* days for the merit of Veṅgappa-Piḷḷai.

O.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On the west wall of the same *maṇḍapa* ..	....	....	....	Tamil	States that the images of Perumāḷ, Iḷaiya-Perumāḷ and Nāchchiyār were set up in this temple, by the Gōmaṭhattu Aruḷāḷapperumāḷ *alias* Tyāgapperumāḷdāsan of Māmaṇūr in Pōśaḷa-rājya.
68	On the same wall	....	....	....	Do. ..	Records that Dēvapperumāḷ Śaraṇadēvaṉ of Nandampākkam in Pērūr-nāḍu, a subdivision of Puliyūr-kōṭṭam, set up the image of Tirumaṅgai-Āḻvār in this temple.
169	On the east wall of the same *maṇḍapa* ..	Vijayanagara ..	Kṛishṇadēva-Mahārāya, son of Narasiṅgaya	Śaka 1437, Yuva, Karkaṭaka, lunar eclipse.	Do. ..	Unfinished. Mentions Tiruppuṭkuḻi in Dāmar-nāḍu, a subdivision of Dāmar-kōṭṭam.
170	On the same wall	....	....	....	Telugu ..	Gift of land Niśānavamtāṅgaḷ for offerings to the temple of Vijayarāghava, at the occasion of the Māśi festival, by a certain Mēnkala Tirumala-Sōmayājin.
171	Do.	....	....	....	Do. ..	Gift of Mānavamtāṅgaḷ to the same temple and to Brāhmaṇas by the donor mentioned in No. 170.
172	On the south wall of the same *maṇḍapa* ..	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya	Sādhāraṇa, Vaigāśi, Paurṇami.	Tamil	Records that, at the request of the temple authorities of Tiruppuṭkuḻi, the king issued an order in the presence of Śrī-Virūpākshadēva on the banks of the Pampā, to his officer Śrīgirinātha at Chandragiri, regarding the assignment of the *jōḍi* (on Tiruppukkuḻi) due to Chandragiri-rājya for offerings, festivals and repairs to the temple of Pōrēṟṟu-Perumāḷ at Tiruppuṭkuḻi in Dāmar-kōṭṭam which belonged to the Chandragiri-rājya. The syllables Śrī-Virūpāksha are engraved in Telugu at the end of the record.
173	Do.	Do. ..	Dēvarāya-Mahārāya	Sādhāraṇa, Āvaṇi, *ba. di.* 6.	Do.	Relates to the transactions mentioned in No. 172 above. The record is signed by Śrīgirinātha.
174	On the south and east walls of the same *maṇḍapa*.	....	....	Śaka 1563, Vṛisha, Tai 9.	Do.	Registers the equal distribution (*paguṟṟu*) of land among themselves by the landholders of Tiruppukkuḻi at the instance of the agent of Kumāra-Tirumalai Tātāchārya of Ēṭṭūr.
175	On the south wall of the same *maṇḍapa* ..	Vijayanagara ..	Sadāśivadēva-Mahārāya, son of Śrīraṅgappayadēva-Mahārāya.	Śaka 1495, Śrīmukha, Tulā, *śu. di.* 11, Wednesday.	Do. .. .	States that the Āḻvārs set up in the temple at Tiruppuṭkuḻi had been destroyed by Muhammadans and that Appalammanavargaḷ, a member of the palace of the *Mahāmaṇḍlēśvara* Jillēḍu Veṅgaḷaiya-dēva-Mahārāja set up new images of 9 of them and repaired those of the three others.
176	On the north wall of the first *prākāra* of the same temple.	Pāṇḍya ..	Śaḍagōpavaraman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year, Makara, *śu. di.* 3, Monday, Tiruvōṇam.	Grantha and Tamil (of about the 13th Century A.D.).	Records the gift of Tayirpākkam, a hamlet of Dāmar, for offerings to the Āḻvārs set up in the temple by a certain Pallavarāyaṉ of Tuñjalūr in Tirumaḻalaikkūṟṟa-nāḍu.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On the same wall	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	28th year, Karkaṭaka, *śu. di.* 3, Saturday, Mūla.	Tamil	Records the *sarvamānya* grant of (a village in) Dāmar-kōṭṭam by Madhurāntaka-Pottappichchōḷaṉ Vijaya-Gaṇḍagōpāḷaṉ for offerings to the temple of Vijayarāghava-Perumāḷ.
178	Do.	....	Tribhuvanachakravartin Vīra-Gaṇḍa-gōpāldēva.	2nd year, Tulā, *śu. di.* 11, Monday, Aśvati.	Do.	Records a gift of the village of Kaṭṭanūr to the temple of Vijayarāghava-Perumāḷ at Tiruppuṭkuḻi excepting lands previously granted to temples of Kailāsamuḍaiya-Nāyaṉār Vināyaka-Piḷḷaiyār and Piḍāri.
179	Do.	....	Do. do. ..	2nd year ..	Do.	Records that a dancing girl of the temple having secured sanction by the king for the gift of Kaṭṭanūr to the temple through Nuḷappiyārukiḻāṉ Vaḷavandāṉ Tiruvēṅgaḍa-Śaraṇālayaṉ, she was granted a *santānachāmam* to the temple.
180	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	18th year, Mārgaḻi 27.	Do.	Records the sale of the village of Puttagaram (part of Kaṭṭanūr) *alias* Svāmisantōsha-chaturvēdimaṅgalam, for arrears of revenue due by persons who owned shares in the village, to the temple of Vijayarāghava-Perumāḷ. Refers to the 17th year of Vijaya-Gaṇḍagōpaladēva. Mentions Paḻavagaram (part of Kaṭṭanūr) *alias* Ammaiyappa-chaturvēdimaṅgalam and the high road leading to Kāñchīpuram.
181	Do.	....	....	....	Do.	Records that the residents of the country assembled in the temple of Dāmal on the day of Āḍi-amāvāsya, corresponding to Pūśam, Saturday and Vyatīpāta, declared the grant of the same village tax-free for offerings and repairs to the temple of Pōṟṟu. Refers to the 19th year of the reign probably of the king mentioned in No. 180.
182	Do.	....	Tribhuvanachakravartin Vijayagaṇḍa-gōpāladēva.	4th year ..	Do.	Registers an agreement made by the great assembly of Kaṭṭanūr *alias* Uttamaśōḻa-chaturvēdimaṅgalam with the treasurers of the temple of Śittirameḻi-Tiruppuṭkuḻi-Nāyaṉār in Dāmar-nāḍu, a sub-division of Dāmar-kōṭṭam, that they shall not encumber by mortgage or conveyance, any of the lands of the village.
183	Do.	Pāṇḍya ..	Śaḍagōpamman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	8th year, Kaṉṉi, *śu. di.* 3, Friday, Āyiliyam.	Grantha and Tamil (of about the 13th Century A.D.).	Duplicate of No. 52 of 1900. Gift of the village of Paḍuvūr *alias* Vīrachampanallūr in Paḍuvūr-kōṭṭam to the temple of Emberumāṉ Vijayarāghava-Perumāḷ, at Tiruppuṭkuḻi for celebrating the festival of Āvaṇi-tirunāḷ and for conducting the service Vīrachampaṉ-*śandi* which Śambukulottuṅga-Śambuvarāyaṉ Vīrachampan had instituted in the temple on the constellation Āyiliyam which was the star of his nativity.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
184	On the same wall	....	Kōṉēriṉmaikoṇḍaṉ	8th year ..	Tamil (of about the 13th Century A.D.).	Gift of the village of Oṭṭattāṅgal to the temple of Vijayarāghava-Perumāḷ at Tiruppuṭkuḻi in Dāmar-kōṭṭam, a subdivision of Toṇḍai-maṇḍalam in accordance with the previous grant of it made by Rājarāja Śambuvarāyaṉ. Bears the signature of Yādavarāyaṉ.
185	Do.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17th year, Mīna, *ba. di.* 13, Saturday, Śadaiyam.	Do.	Gift of land by purchase, in Puttagaram *alias* Svāmi-santōsha-chaturvēdimaṅgalam separated from Kaṭṭaṉūr, to the temple of Śittiramēḻi-Tiruppuṭkuḻi in Dāmar-nāḍu, a subdivision of Dāmar-kōṭṭam, in Jayaṅgoṇḍaśōḻa-maṇḍalam.
186	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāla.	....	Tamil . ..	Unfinished. Stops with the mention of the king.
187	On the west wall of the same *prākāra* ..	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍ-[yadēva].	1[8]th year, Puraṭṭādi.	Do.	Sale of land to the temple by the great assembly of Kaṭṭaṉūr *alias* Uttamaśōḻa-chaturvēdimaṅgalam. Refers to the fifth year of the reign of Vijaya-Gaṇḍa-gōpāladēva.
188	On the same wall	....	Ananta-Vijaya-Gaṇḍagōpāladēva	15th year .	Do.	Sale of land.
189	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	18th „ .	Do.	Unfinished. Seems to register a gift of certain shares to the temple, by the assembly of Kaṭṭaṉūr *alias* Uttamaśōḻa-chaturvēdimaṅgalam.
190	On the south wall of the same *prākāra* ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	16th „ ..	Do.	Gift of cows for a lamp to the temple of Vijaya-rāghava-Perumāḷ, by Śambuvarāyar-Vīraśōḻaṉ.
191	On the same wall	Vijayanagara ..	Vīra-Sadāśivadēva-Mahārāya	Śaka 1483, Durmati, Tulā, *śu. di.* 7, Wednesday, [Uttirā-ḍam].	Do.	Records the gift of the villages of Turaiyūr and another, for offerings to the temple, by Rāyasam Veṅkaṭādri-Ayyaṉ, son of Mosalimaḍugu Timmarāju.
192	Do.	....	Nallasiddharasa of the family of Mukkaṇa-Kāḍuveṭṭi.	15th year ..	Tamil and Grantha.	Records an order of the king, renewing the grant of the village of Kaṭṭaṉūr including Paḻaiya-gāram and Puttagaram, to the temple. The king belonged to the Bharadvāja-*gōtra* and was the ornament of the Pallava race.
193	Do.	Vijayanagara ..	Dēvarāya-Mahārāya, 'who witnessed the elephant hunt.'	Śaka 1360, Kalayukta, Mithuna, *śu. di.* Monday, Puṇarpūśam.	Tamil	Records the distribution of land to the several servants of the temple by the temple authorities. Mentions Lakkapa-Nāyaka and the measuring rod *Rājavibhāḍiṉ kol*.
194	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagō-pāladēva.	19th year ..	Do.	Gift of cows for a lamp by a native of Āndai-nāḍu.
195	On the east wall of the same *prākāra* ..	....	....	..	Do.	Records that Mukkaṇadēvaṉ Śaraṇappiḷḷai of Dāmar *alias* Nittavinōdanallūr set up an image of Nitta-vinōdachchelvar in the temple of Tiruppukkuḻi-Nāyaṉār.
196	On the same wall	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpā-ladēva.	7th year ..	Do.	Gift of land, by purchase in Kaṭṭaṉūr Puttagaram, for offerings to the temple, by Dēvapperumāḷ Maḻavarāyaṉ.
197	Do.	..	Do. do.	30th year, Tula, *śu. di.* 7, Friday, Puṇarpūśam.	Do.	Registers a gift of land in Kaṭṭaṉūr by Madurantaka-ppottappichchoḻaṉ Vīra-Gaṇḍagōpāḻaṉ. Refers to the gift of the village in the 29th year (Śittirai-Vishu) of the same king's reign.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	....	....	..	Tamil	States that the individual mentioned in No. 195 above, set up the image of Vaḷavanda-Perumaḷ in this temple.
199	Do.	....	....	..	Grantha and Tamil	Mentions Champanarēndra. States that the Śrī-Vaishṇavas of Māsandi-nāḍu presented an image of Śēṇaimudaliyār to the temple.
200	Do.	Vijayanagara	Dēvarāya-Mahārāya	Śaka 1354, [Virōdi]kri (Virōdhikṛit), Mīna, *śu. di.* 1.	Tamil	Damaged. Seems to refer to the repair done to a portion of the south wall, by Śakkarasar, son of Āyiṉ-arasar.
201	Do.	....	....	....	Grantha and Tamil.	Registers a gift of land for the extension of the shrine, offerings and worship, to the temple of Subrahmaṇya-Piḷḷaiyār at Kaṭṭaṇūr by the assembly which is here stated to have met in the Gaṅgaikoṇḍāṉ-*maṇḍapa*.
202	Do.	.. .	....	.. .	Tamil	Registers that Śembiyadaraiyar, the younger brother of Pallavarāyar, one of the *muḍalis* of Kulaśēkara-dēvar-*maṇḍapa* made the necessary provision for garlands of flowers and *tiruttuḻāy* to the temple.
203	On the west wall (inside) of the second *prākāra* of the same temple.	....	....	Śaku 1483, Durmati, Tula, *śu. di.* 7, Wednesday, Uttirāḍam.	Do.	Registers an arrangement made by the Jīyar and the *sthānatār* of the temple to provide offerings to the god and goddess when taken out in the streets in procession from the money granted for that purpose by Śrīpadi Śiṅgarājayya.
204	On the same wall	Śāḷuva ..	Vīrapratāpa . . . . . son of Narasaiyadēva, 'who levied tribute from all countries.'	Śaka 1441, Pramāthin, Aśvati.	Do.	Built in at the end.
205	Do.	....	....	....	Do.	Built in at the beginning. Seems to register a gift of money for the swinging festival of the god.
206	Do.	....	....	Subhānu, Śittirai 18.	Do.	Registers a gift of money for offerings to the god on the occasion of the swinging festival.
207	Do.	....	....	....	Do.	States that this *maṇḍapa* and the temple of Periya-pirāṭṭiyār were the charity of Jagad[o]bbagaṇḍaṉ Mahābali-Vāṇarāja.
208	On the north wall of the *maṇḍapa* in front of the Maraṭakavallināchchiyār shrine in the same temple.	Vijayanagra ..	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya, 'who levied tribute from all countries.'	Śaka 1514, Nandana, Mēsha, *śu. di.* 2, Sunday, Aśvati.	Do.	Registers an assignment of land in Tuṟaiyūr for providing offerings to the shrine of Maraṭagavalli-Nachchiyār and an agreement given by the Jīyar, the manager, Ēṭṭūr Tirumalai-Kumāra-Tātāchārya, and others of the temple of Pōṟṟu-Nayiṉār at Tirupputkuḻi in Dāmar-kōṭṭam, a subdivision of Dāmar-nāḍu, situated in Śōḻiṅgapura-parru, which belonged to Chandragiri-rājya in Jayaṅgoṇḍaśōḻa-maṇḍalam, to Nāgama-Nāyaka, son of Timma-Nāyaka, grandson of Pāppu-Nāyaka and great grandson of Veṅgaḷappa-Nāyaka of Vēlūr.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty	King.	Date	Language and alphabet.	Remarks.
209	On the south wall of the same *maṇḍapa* ..	Vijayanagra ..	Vīrapratāpa Vīra-Śrīraṅgayadēva-Mahārāya	Śaka 1499, Bahudhānya, Mēsha, *ba. di.* 10, Monday, Śravaṇa.	Tamil	Registers the sale of the right of supervising repairs (*tiruppaṇi-nirvāhakāṇiyākshi*) by Eṭṭūr Tirumala Kumāra-Tātāchāri and other trustees of the same temple, to Tiruppullaṇi Śrī-Paraṅkuśaṇ and his disciples.
210	Do. ..	Do. ..	Vīrapratāpa Achyutarāya-Mahārāya	Śaka 1466, Durmukhi, Mithuna, *śu. di.* 7, Sunday, Hasta.	Do.	Registers the gift of the village of Paṭṭālam by Narasammaṅgār, daughter of Gaḍḍam Tirumala-Tattayyaṅgār of Kūram, for offerings to the temple on the occasion of the swinging festival.
211	Do. ..	Do. ..	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya ..	....	Do.	Built in at the end. Mentions the son of Timmarājaya of Mosalimaḍugu and Oṭṭipākkam.
212	Do. ..	....	....	....	Do.	Mentions the measuring rods *Rājavibhāḍaṇ-kōl* and *Gaṇḍaraganḍaṇ-kōl*, which are cut on the stone.
213	On the north wall of the kitchen in the same temple.	Vijayanagra ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1466, Śōbakira (Śōbhakṛit), Simha, *śu. di.* 6, Monday, Śōdi.	Do.	The king bears Saḷuva *birudas*. Refers to the gift of the village of Oṭṭippākkam to the temple by a certain Dāmalappa-Nāyaka and to the grant of a house and food to a certain Veṅgappā-piḷḷai of Iñjambāḍi.
214	At the entrance into a vacant shrine on the western enclosure of the same temple, left side.	....	....	17+1st year	Do.	Records an order of Śambuvarāya, making a *sarvamānya* gift of certain lands with taxes in the village of Tugavaḷūr for offerings, to the images of Perra-Perumāḷ and Nāchchimār set up by the Jīyar of Tiruppuṭkuḷi in the temple of Pōrērra-Perumāḷ.
215	At the entrance into the *gōpura* of the same temple; left side.	Vijayanagra ..	....	Yuva, Makara, *śu. di.* 8, Aśvati, Monday.	Do.	Registers a gift of taxes of Tiruppukkuḷi by a certain Kāñjikkuṛi Varadarāja for lamps and offerings to the temple of Pōrērru-Nāyiṉār, under orders of Ellamarasa.
216	In the same place	Do. ..	Kṛishṇadēva-Mahāraya	Vṛisha, Āḍi 31, Monday, Ēkadaśi, Mṛigaśiraha.	Do.	Incomplete. Records that Vaśavappa-Nāyaka, the elder brother of Aḍappattu Vaiyappa-Nāyaka, made a gift of the village Vānavantāṅgal for a festival to be conducted on the day of Jyēshṭha in the month of Māśi which was the Janma-nakshatra of the king.
217	On the same *gōpura*; right of entrance ..	Do. ..	Vīra-Haribararāya	Bahudhānya, Rishabha, *śu. di.* 3, Sunday, Puṇarpūśam.	Do.	Registers the *sarvamānya* gift of a part of *iḍaṅgai-vari* and other taxes for maintaining a lamp in the same temple.
218	On a slab set up in front of the Geṅgoṇḍār-*maṇḍapa*.	....	....	30th year .	Do.	Incomplete. Registers an order of Madhurāntaka-Pottappichchōḷaṉ registering the grant of Kaṭṭaṉūr excepting Paḷaiyagaram and Puttagaram, to the temple of Vijayarāghava-Perumāḷ at Tiruppukkuḷi.
219	On the same slab; back side	....	....	....	Do.	States that this *Śittiramēḷi* of Tiruppuṭkuḷi is the gift of the people of Malai-maṇḍalam.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
220	On the north wall of the *maṇḍapa* in Bāliśeṭṭi-chhatram near the same village.	....	....	Śaka 16[3]5, Vijaya, Āśvija, *śuddha* 10, Friday, Śravaṇa.	Telugu	Registers the construction of the Kalyāṇa-*maṇḍapa*, tank and the *chhatram* by Veṅkaṭapati-śeṭṭi, son of Bāli-śeṭṭi and grandson of Mutyālu-śeṭṭi of Tiruvidhi, a Vaiśya of the Yali-seṭṭi-*gōtra*
221	On the west wall of the Maragatavalli-Amman shrine in the Murugēśvara temple at **Taiyur** (Chingleput taluk and district).	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	1[9]th year, Kanni, *śu. di.* 12, Monday, Rōhiṇi.	Tamil (of about the 13th century A.D.).	Registers a gift of land by six residents of Tiruvidavandai in Paḍuvūr-nāḍu, a subdivision of Āmūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, for offerings to the temple of Nāyaṇār Aḷagiya-Śōḷkaṇār.
222	On a stone in the Mukha-*maṇḍapa* of the same temple.	Vijayanagara ..	Vīrapratāpa Achchutayadēva-[Mahārā]ya, son of [Nara]siṁhadēva-Mahārāya.	Śaka 1458, Durmukhi, Mēsha, *śu. di.* 10, Tiruvōṇam, Friday.	Tamil	Gift of land for worship and repairs to the temple of Nayiṉār Tirumurugī[śvara uḍaiya-Tambirāṉār at Rājakēsari[nallūr] *alias* Taiyūr in [Ā]yiravēlipparṟu a village of Kumiḻi-nāḍu which was a subdivision of Āmūr-kōṭṭam. The land was situated in Kuṉṟanallūr in Iraṇḍāyiravēlipparṟu and was the gift of a native of Śaundariyaśōḷapuram in Puḻaṟ-kōṭṭam a subdivision of [Jayaṅgo]ṇḍaśōḷa-maṇḍalam.
223	On the south wall of the central shrine in the Śeṅganmaḷīśvara temple at **Senganmal** near **Taiyur** (same taluk and district).	....	....	Śaka 1629, Sarvajit Vaiyāśi 25, *śu di.* 5, Friday, Punarvasu.	Do.	States that the temple of Śeṅganmaḷīśvramuḍaiyār in Taiyūr in Iraṇḍāyiravēlipparṟu in Kumiḻi-nāḍu a subdivision of Āmūr-kōṭṭam was repaired by a certain Muttuvāḷu-śeṭṭi, son of Paraśurāma-śeṭṭi of Channapaṭṭaṇam.
224	On the same wall	....	.. .	....	Do. ..	By the side of an image. This is (the image of) Vijaiyarā[ya]r of Koṟṟamaṅgalam, who repaired this (temple).
225	On the north wall of the *maṇḍapa* in front of the same temple.	Vijayanagara ..	Vīrapratāpa Kṛishṇayadēva-Mahārāya ..	Śaka 1442, Vikrama, Makara, *śu. di.* 7, Sunday, Hasta, Mahā-Saṁkramaṇa.	Do.	Records that a village separated from Araiyaṉśēri in Śeṅgaḷunīrpaṭṭu together with the proceeds on ten salt-pans were given for worship and repairs to the temple of Śeṅganmaḷīśuramuḍaiya-Nayiṉār at Rājakēsarinallūr *alias* Taiyūr in Āyiravēlipparṟu a division of Kumiḻi-nāḍu in Āmūr-kōṭṭam, by Śellappar Vī[ra]-Narasi[ṁha]-rāya-Nāyakar, son of Taḷuvakkuḷaindāṉ-Bhaṭṭa.
226	On the west wall of the same *maṇḍapa* ..	Do. ..	Kampaṇṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śōbhakṛit, Karkaṭaka, *śu. di.* 7, Saturday, Śōdi.	Do	Registers a *sarvamānya* grant of certain taxes by the king, for worship and repairs to the temple of Śeṅganmaḷīchchuramuḍaiya-Nāyaṉār at Taiyūr *alias* Rājakēsarinallūr in Kumiḻi-nāḍu a subdivision of Āmūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam. The order regarding the grant was issued by Sōmaya-Deṇṇāyaka in accordance with the written order of Rājanārāyaṇaṉ-Śambuvarāyar.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
227	On the south wall of the same *maṇḍapa* ..	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	11th year, Karkaṭaka, *śu. di.* 7, Saturday, Śōdi.	Tamil (of about the 14th century A.D.)	States that the *Vaiśya* and *Vāṇiya* merchants (*nagarattōm*) of the 18 countries constructed the Alaṅkāra-*maṭha* for Daṇmadāvaḷa-kūttar in the temple of Śeṅgaṇmaliśuramuḍaiya-Nāyaṇār at Taiyūr *alias* Rājakēsarinallūr in Kumiḻi-nāḍu which was a subdivision of Āmūr-kōṭṭam in Jayaṅgoṇḍaśōḻamaṇḍalam, and set apart certain tolls to it for other connected works.
228	On the east wall of the same *maṇḍapa* ..	Do. ...	Tribhuvanachakravartin Jaṭāvarman *alias* Sundara-Pāṇḍyadēva.	13th year, Mārgaḻi, 5.	Tamil	Fixes the rate of taxes to be paid by those who occupy the *tirumaḍai-viḷāgam* of the temple of Śeṅgaṇmaliśuramuḍaiya-Nāyaṇār and mentions the officers Viśaiyapāla and Varaguṇarāya.
229	On the north wall of the central shrine in the Nityēśvara temple at Srimushnam (Chidambaram taluk, South Arcot district).	Do. ..	Māravarman Tribhuvanachakravartin Kōṉēriṉmaikoṇḍaṉ Vikrama-Pāṇḍyadēva.	7th year ..	Do. ..	Registers the gift of four villages in Rājēndraśōḻapurapparṟu, for festivals and offerings at the service of Rājakkaṇāyaṉ-*śandi*, instituted in the name of the king in the temple of Tirumuṭṭamuḍaiya-Nāyaṇār at Tirumuṭṭam at the instance of Moṉṉaippirāṉ Śirāmadēvar *alias* Śēḍirāyaṉ a native of Karuvūr-Poṉparṟi in Naḍuvil-kūṟṟu a subdivision of Miḻalai-kūṟṟam in Pāṇḍi-maṇḍalam.
230	On the same wall	Vijayanagara ..	Vīrapratāpa Dē[varāya]-Mahārāya ..	Śaka 1365, [Rudhi]rōdgāri, Vṛiśchika, *śu. di.* 12, Monday, Rēvati.	Do.	Registers a *sarvamānya* grant by the residents (*nāṭṭārtandirumār*) of the eighteen districts (*paṟṟu*) of certain taxes payable by the ryots inhabiting the *nattam* lands within the premises of the temples of Tirumuṭṭamuḍaiya-Nāyaṇār and Ādivarāha-Nāyaṇār at Tirumuṭṭam in Viḷandai-kūṟṟam a subdivision of Iruṅgōḷa-Pāṇḍināḍu in Mēlkāl-nāḍu which was a district of Vaḍagarai-Virudarājabhayaṅkara-vaḷanāḍu, for offerings at the service called Periyanāṭṭāṉ-*śandi*.
231	On the west wall of the same shrine ..	Chōḷa ..	Rājakēsarivar[man] . . . . . Kulōttuṅga-[Chō]ḷadēva.	30th year ..	Do.	Unfinished. Registers the gift of the villages of Śuṅgandavirttaśō[ḻanallūr*] and Ādivarāhanallūr to the temple of Tirumuṭṭamuḍaiya-Mahādēva and the temple of Śrīvarāha-Āḻvār respectively at Muḍigoṇḍaśōḻanallūr in Viḷandaiyir-kūṟṟam a subdivision of Iruṅgōḷappāḍi, by the king when he was seated on the throne called *Śēḍirāja*ṉ in his palace at camp Tirumaḻuvāḍi in Poygai-nāḍu, a subdivision of Gēyavinōda-vaḷanāḍu.
232	On the same wall	Do. ..	Rājarājadēva	6th „ ..	Do.	Registers a gift of *pāḍikāval* and other income of certain villages for worship in the same temple, by Āḻappiraṇdaṉ Ēḻisaiṉōgaṉ *alias* Kulōttuṅgaśōḻa-Kāḍavarāyaṉ for the merit of himself and his descendants.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
233	On the south wall of the same shrine ..	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	31 + 1st year ..	Tamil	Built in in the middle. At the instance of Kulōttuṅgaśōḷa-Sauvarṇṇādhirāja and another, the separation of the two villages Śuṅgandavvittaśōḷanallūr and Ādivarāhanallūr was ordered by the king when he was seated on the throne called *Śēdirājaṇ* in his palace at Āyirattaḷi *alias* Mīnavaṇaimēṅkoṇḍaśōḷapuram. The former village was a *dēvadāna* of Tirumuṭṭamuḍaiya-Mahādēva at Terrāmpaṭṭu *alias* Muḍigoṇḍaśōḷanallūr in Viḷandaiyir-kūṟṟam a subdivision of Iruṅgōḷappāḍi and the latter a *dēvadāna* of Ādivarāhanallūr. Mentions the temples of Piḍāri, Tirunārāyaṇa-Īśvaramuḍaiya-Mahādēva, the village of Kāvanūr *alias* Vīrarājēndramaṅgalam in Mēṟkā-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu and the big road leading to Peṇṇāgaḍam.
234	On the south wall of the *maṇḍapa* in front of the same shrine.	....	....	Śaka 1395, Jaya, Āḍi 5.	Do	Unfinished. Seems to register a gift of lands in Śuṅgandavirttaśōḷanallūr *alias* Tirumuṭṭam for maintaining the service called Rāhuttamiṇḍaṇ-*śandi*. Mentions Veṭṭuṅgai-Aḷagiyār Kachchiyarāyar.
235	On the same wall	....	....	Śaka 1413, Paridāpi, Śittirai.	Do.	Damaged. Registers a *sarvamānya* gift of certain taxes for festivals and Rāhuttamiṇḍaṇ-*śandi* in the same temple. Signed by Palḷigoṇḍa-Perumāḷ *alias* Kachchiyarāyaṇ.
236	Do.	Chōḷa	Kulōttuṅga-Chōḷadēva	44th year, Aippaśi-Vishu.	Do.	Gift of three *kāśu* for three lamps to the temple of Tirumuṭṭamuḍaiyār, by Anantīśaṇ Āḍavallaṇ of Śūṟāvaḷundūr.
237	Do.	....	.. .	Śaka 1294, Paridāpi.	Do.	Gift of lands for the service called Rāhuttamiṇḍaṇ-*śandi* instituted by Śēvagapperumāḷ Kachchiyarāyaṇ, son of Iḷamaipperumāḷ Kachchiyarāyar and grandson of Veṭṭuṅgai-Aḷagiyār Kachchiyarāyar. The temple is described as Tirumuṭṭamuḍaiya-Nāyaṇār at Śuṅgandavirttaśōḷanallūr *alias* Tirumuṭṭam in Viḷandai-kūṟṟam in Iruṅgōḷappāḍināḍu a subdivision of Mēṟkā-nāḍu in Vaḍagarai Virudarājabhayaṅkara-vaḷanāḍu
238	Do.	Saḷuva	Immaḍi Tirumalaidēva-Mahārāja	Viśvāvasu, Parābhava, Āṇi 20.	Do.	Records that Nāgaiya-Nāyaka, one of the servants of the king, assigned for the merit of the latter the taxes due from the village of Neḍuñjēri situated in the district given to him for military service, for worship and repairs to the temple of Tirumuṭṭamuḍaiya-Nāyaṇār.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
239	On the same wall	Chōḷa	Ku[lō]ttuṅga-Chōḷadēva	44th year ..	Tamil	Gift of 24 sheep for two lamps to the temple of Tirumuṭṭamuḍaiyār in Viḷandaiyūr-kūrram, a subdivision of Vaḍagarai Virudarājabhayaṅkara-vaḷanāḍu, by Kāmadēvaṉ Ponnambalakkūttaṉ, a native of Vāgūr in Vāgūr-nāḍu, a subdivision of Puṟaṅgara[m]bai-nāḍu.
240	On a pillar in front of the same *maṇḍapa*	....	..	Kaliyuga 4050 ..	Do.	States that the middle sluice in the big tank of Vindhamahādēvippērēri dug out by Iruṅgoḷarkōṉ *alias* Nārāyaṇaṉ Pugaḻuyppavarganḍan, was called Vijaiyāditṯaṉ.
241	On the north wall of the first *prākāra* of the same temple.	Chōḷa	[Parakēsarivarman] *alias* Tribhuvana-chakravartin [Vikrama-Chōḷa].	8th year ..	Do.	Fragment. Contains only a portion of the historical introduction of the king commencing with the words [illegible].
242	On the same wall	....	....	....	Do.	Fragment. Seems to register a gift of land in Kāvaṉūr, the eastern hamlet of Muḍigoṇḍaśōḷa-chaturvēdimaṅgalam in Mēṟkā-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu, to the temple of Śrī-varāhadēva at Tirumuṭṭam, in Iruṅgōḷappāḍi-Viḷandaiyiṟ-kūrram.
243	Do.	....	....	....	Do.	Fragment. Mentions a number of officers of the king who is probably Parakēsarivarman Vīra-rājēndradēva.
244	Do.	....	..	12th year ..	Do.	Fragment. Gift of 24 *kāśu* for making a land cultivable. Mentions Śrīvaishṇavamāmuṉi.
245	Do.	Chōḷa	Vikrama-Chōḷadēva	16th ,, ..	Do.	Gift of 11 *kāśu* for a lamp by a native of Iḍaiyāṟṟukkuḍi.
246	On the west wall of the same *prākāra* ..	Vijayanagara ..	Kṛishṇadēva-Mahārāya	Śaka 1435, Śrīmukha, Kumbha, *śu. di.* 12 (Bhīmadvādaśi), Monday, Punarvasu.	Do.	Refers to the excessive taxation and the consequent desertion of the ryots. Fixes the favourable rates of taxes, under orders of Śiṉṉappa-Nāyaka, brother of *vāśal* Āḍiyappa-Nāyaka.
247	On the same wall	Do. ..	....	Śaka 1426, Rudhirōdgārin, Mīna, *ba. di.* 10, Monday, Tiruvōṇam.	Do.	Records an order of Triṇētranātha Kachchirāyar, son of Paḷḷigoṇḍa-Perumāḷ Kachchirāyar who held the *biruda* Rāhuttamiṇḍaṉ, relieving the tenants of the Paḍiṉeṇupaṟṟu district of the heavy taxation imposed by the Kaṇṇaḍiyas, which had forced them to leave their holdings.
248	On the east wall of the same *prākāra* ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year, Māsi 17.	Do. .. .	The introduction [illegible], etc., is inserted after the mention of the king. Registers an agreement among the *Kaikkōḷas* for making over certain taxes on looms to the temple of Tirunārāyaṇīśvaramudaiya[r] Aḻagiya-Nāyaṉār for worship and repairs.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On the same wall	....	Paṭṭukkaṭṭāri Kōnēridēva-Mahārāja ..	Kīlaka, Āḍi 12 solar eclipse.	Tamil	Records that Kōnēri-Nāyakkar Nāgaiya-Nāyakkar, a servant of the king made a *sarvamānya* gift of the village of Kīḻaineḍuvāyi[l*] situated in Viḻandai-parru one of the eleven districts granted to him for military service, to the temple of Tirunārāyaṇīśuramuḍaiya-Nāyaṇār, for the merit of the king.
250	Do.	....	....	....	Do.	Fragment. Gift of 22 *kāśu* to the temple for ghee to be measured by *veḷḷaippaṇṛi-nāḻi*.
251	Do.	Chōḻa ..	[Vi]krama-Chōḻadēva	8th year ..	Do.	Fragment. Mentions a number of persons in charge of lamp gifts.
252	On the *gōpura* of the same temple; right side.	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya-Mallikārjunarāyar.	Śaka 1385, Chitrabhānu, Dhanus, *śu. di.* 5, Friday, Viśākha.	Do.	Registers a *sarvamānya* gift of the taxes payable by the Kaikkōḷas and artisans of Śuṅgandavirttaśōḻanallūr *alias* Tirumuṭṭam for offerings and requirements of the service called Rāhuttamiṇḍaṉ-*śandi* instituted in the temple.
253	In the same place	....	....	Śaka 14[26], Raktākshi, Pūraṭṭādi.	Do.	Much damaged. Mentions [Triṇētra]nātha Kachchiyarāyar, son of Paḷḷigoṇḍa-Perumāḷ and seems to register a gift for the requirements of the temple of Tirumuṭṭamuḍaiya-Nāyaṇār.
254	On the same *gōpura*; left side	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya Mallikārjunarāya.	Śaka 1383, Vikrama, Mithuna, *śu. di.* 11, Monday, Rēvati.	Do.	Records the construction of the *Mahā-maṇḍapa* in the temple of Tirumuṭṭamuḍaiya-Nāyaṇār, by the chief Ēka[m*]baranāda Kachchiyarāyaṇ of Viḻandai who had the *birudas* Rāhuttamiṇḍaṉ, Iḷavaraśarmaṇavāḷaṉ, Vayiravīraganḍaṉ, Araśanārāyaṇaṉ, etc.
255	In the same place; above an image ..	....	....	....	Do.	States that the image represents Tambirāṇṭōḻaṉ Mānakkañjāraṉ who recited the *Tiruppadiyam* of this temple and took leave (i.e., died).
256	On the south wall of the first *prākāra* of the Bhūvarāha-Perumāḷ temple in the same village.	....	....	Śaka 1504, Chitrabhānu.	Do.	States that this wall of the Ādivarāhamūrti at Tirumuṭṭam was constructed by Koṇḍama-Nāyaka, son of Vaiyappa-Kṛishṇappa-Nāyaka.
257	On the same wall	....	....	Do.	Do.	Do. do.
258	Do.	Vijayanagara ..	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya, ruling from Penugoṇḍa.	Śaka 1514, Nandana, Śrāvaṇa, *bahuḷa* 5.	Telugu	Registers the gift of the village of Chilarabūru in Kuruchipattu, a subdivision of Pallikoṇḍapaṭṇam-*sīma* to the temple of Ādivarāha-Perumāḷ by *Avasaram* Kōnappa, son of Timmarasu and grandson of Haṇḍeriga-Gaṅgādharaya to whom it had been given as an *agrahāra* by Koṇḍamanāyaṇiṅgāru.
259	Do.	Do. ..	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya, ruling from Ghanagiri (i.e. Penugoṇḍa).	Śaka 1603, Vṛisha (wrong), Vaiśākha, *śu.* 15.	Do.	Registers a gift of land for a feeding-house in the temple of Ādivarāhaśvāmin by *Rāyasam* Aṇṇaya, son of Veṅkaṭaya and grandson of Kallappa-Puṭṭi-Bhaṭṭa of the Vishṇuvardhana-*gōtra*. The land is stated to have been situated in Araśūr which was granted to the donor by Veṅkaṭappanāyaṇi-Ayyavāru.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall	....	Viraptratāpa Vīra-Veṅkaṭapatidēva-Mahārāya, ruling from Penugoṇḍa.	Śaka 1522, Plava, Phalguṇa, *śu.* 10.	Telugu ..	Registers a gift of land in the village Yaḷamaṅgala to the servants of the temple of Ādimūrti at Śrīmushṇam and by Veṅkaṭarāvu-Kōnēṭayya, the agent of Koṇḍamanāyani Kṛishṇappanāyanayya and the temple authorities.
261	On the east wall of the same *prākāra* ..	....	....	Subhānu ..	Tamil	Records that a certain Viriśaḍairāman performed severe penance and obtained the conch, discus and the bow from god Ādivarāgar. Mentions the time of Veṅkaṭapatirāya.
262	On the north wall of the same *prākāra* ..	Vijayanagara ..	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1508, Vyaya, Tulā *śu. di.* 12, Rēvati, Monday.	Do.	Registers the gift of the village Arantāṅgi surnamed Ādivarāhakoṇḍasamudram in Śōḷa-Uttamapura-parru belonging to Vaḷudalambaṭṭuśāvaḍi in Veṇṇaiyūr-nāḍu, a subdivision of Vaḍagarai Rajadhirāja-vaḷanāḍu in Śōḷa-maṇḍalam for special worship and repairs to the temple of Ādivarāha-Perumāḷ by Kaḷañji-Mallappa-Nāyaka, son of Mārappa-Nāyaka, for the merit of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka.
263	On the same wall	Do ..	Śrīraṅgadēva-Mahārāya	Śaka 1505, Chitrabhānu, Vaigāśi 13, Kārttigai, Amāvāsyai, Saturday.	Do.	Registers the gift of the villages Śaṇṇānattam and Kiḻavuḍaiya-nattam in Ālambāḍi-parru of Buvanēgaviraṇ-paṭṭaṇam, by *Rāyasam* Veṅkaṭayar, son of Kōnamarasaiyar, a servant at the door of Koṇḍama-Nāyaka, son of Vaiyappa-Kṛishṇappa-Nāyaka, for supplying, offerings, lamps and garden to the temple of Ādivaraha-Perumāḷ. Vaḷudalambaṭṭu-śāvaḍi is stated to be in Naḍuviṇ-maṇḍalam.
264	Do.	....	....	Śaka 1504, Chitrabhānu.	Do.	Same as Nos. 256 and 257.
265	Do	Vijayanagara ..	Śrīraṅgadēva-Mahārāya	Śaka 1504, V[r*]isha, Tula, *tritīya*, Viśākha.	Do.	Registers the gift of the village Pirāndurai situated in Kurichchi-parru belonging to Eṭṭupparru in Padineḻu-parru, for the sacred bath, offerings, lamps and flower-gardens, to the temple of Ādivarāga-Perumāḷ by *Rāyasam* Veṅkaṭayar, son of Kōnamarasaiyan, a servant at the door of Koṇḍama-Nāyaka, son of Vaiyappa Kṛishṇappa-Nāyaka.
266	Do.	Do. ..	Vīrapratāpa Vīra-Śrīraṅgarāyadēva-Mahārāya, ruling from Penugoṇḍa.	Śaka 1505, Svabhānu, Māgha, *śu.* [3].	Telugu ..	Records that Koṇḍamanāyanigāru, son of Kṛishṇappanāyanigāru of the Kāśyapa-*gōtra*, remitted the *jōḍi* and *virāḍa* on 38 villages of the temple in Bhōnagiripaṭṇam-*sīma* which are mentioned by name at the instance of Āchchyutappanāyaniṅgāru, son of Baiyappanāyaniṅgāru. The latter also gave some villages and groves for building *gōpuras*, *prākāras* and *muṇḍapas* and to provide ornaments to the god and construct tanks in the villages.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
267	On the west wall of the same *prākāra* ..	....	....	....	Telugu ..	Quotes from the Śrīmushṇamāhātmya in *Varāha-purāṇa*, the merit to be obtained in conducting the 12 monthly festivals of the year and prescribes the processional vehicles to be used and offerings to be made, on these occasions.
268	On the same wall	....	....	Śaka 13[55], Pramādin.	Tamil	Stones missing. Seems to register the construction of a *maṇḍapa* by Ēkāmbaranādar Kachchiyarāyar.
269	Do.	Vijayanagara ..	Vīrapratāpa Prauḍha-Virūpākshadēva-Mahārāya, 'who was pleased to witness the elephant hunt.'	Śaka 139[3], Vikṛita, Dha[nus], *dvādaśī*, Sunday, Pura[ṭṭā]di.	Do. . ..	Built in at the end and damaged. Seems to register a gift of land to the temple by *Rāya-Rāhuttaminḍa* [Ma]llikārjuna Kachchiyarāya.
270	Do.	Do. ..	Vīrapratāpa Vīra-Śrīraṅgarāyadēva-Mahārāya, ruling from Penugoṇḍa.	Śaka 1505, Svabhānu, Māgha, *śu.* 7.	Telugu .	Registers a gift of 14 villages and the remission of the taxes *jōḍi* and *virāḍa* on 28 other villages mentioned by name, in favour of the temple of Ādivarāha-Perumāḷ, by Achchyutappanāyaniṅgāru, son of Baiyappanāyaniṅgaru, and grandson of Udayagiri Timmināyaniṅgaru, for various offerings, processions, festivals, repairs, etc. The images of Maṇavāḷa, Śūḍikkuḍuttanāchchiyār and the Āḻvārs are said to have been set up in the temple.
271	Do.	....	....	Śaka 1504, Chitrabhānu.	Do.	A Telugu copy of Nos. 256, 257 and 264.
272	Do.	....	....	Kīlaka, Vaiśākha, *śu.* 15.	Do.	Registers a gift of two garlands every day to Ādivarāhasvāmin and Ambujavalli-Nāñchāramma by a maid of honour attached to the harem of Koṇḍamanāyani-Kṛishṇappa-Nāyaka.
273	Do.	....	....	Śaka 1504, Chitrabhānu.	Do.	Copy of No. 271.
274	On a rock in the tank at **Kilpattu** near Māmbalappaṭṭu (Villupuram taluk, same district).	....	....	....	Tamil	Mentions Kalpaṭṭu and the measuring rods of 30 ft. and 20 ft.
275	On another rock on the bund of the same tank	....	....	3rd year ..	Do. ..	Refers to the construction of a tank at Nelvāyppākkam, its sluice called *Avaniyāḷappiraṇḍāṉ*, the waste-wier *Kuṉṟamuḍaiyāṉ-kaliṅgu* and the canal *Rājākkaḷtambirāṉ-kāl* by Kuṉṟamuḍaiyāṉ Maliyakulārāyaṉ and Kōvalārāyaṉ.
276	On the east face of the boulder containing Jaina images at **Tirakkol** (Wandiwash taluk, North Arcot district).	Chōḷa ..	[Parakēsarivarman]	Do. ..	Do. ..	Damaged. Registers a gift of sheep for ghee to the Jaina temple (*palli*) at Taṇḍapuram in Poṉṉūr-nāḍu a subdivision of Veṇkuṉṟa-kōṭṭam, by Ēṟaṉandi *alias* Naratoṅga-Pallavaraiyaṉ who was a native of Nelvēli in Nelvēli-nāḍu a subdivision of Teṉkarai Paṉaiyūr-nāḍu in Śōḷa-maṇḍalam.
277	On the west face of the same boulder ..	Do. ..	Rājakēsarivarman	22nd year ..	Do. ..	Much damaged. Registers a gift to Gaṅgaśūrapperumpalli at Ra[jēndra]puram.

C.—List of stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	In the same place	....	....	....	Tamil	Much damaged. Registers a gift of gold for a lamp.
279	On a rock to the east of the same boulder ..	Chōḷa ..	Parakēsarivarman	12th year ..	Do. ..	Do. Registers a gift of paddy to Kaṇakavīrasittaḍigaḷ. Mentions Śembiyan Śembottiḷāḍaṇār, son of Viḍēlviḍugu Śembottiḷāḍaṇār *alias* Gaṇaperumaṇār.
280	On two pillars in the *maṇḍapa* in front of the Vardhamāna temple in the same village.	....	....	....	Do. ..	States that the pillars were the gift of Iḍaiyaṟaṉ Āṭkoṇḍaṉ Māviraṉ of Arumoḻidēvapuram.
281	On the Vinnampāṟai rock to the left of the image of Vinnarāja near **Tondur** (Gingee taluk, South Arcot district).	Pal'ava ..	[Vijaiya-Śīyaparumar]	....	Do. ..	Much damaged.
282	On a slab set up in front of the same rock ..	Chōḷa ..	Parakēsarivarman, 'who took the head of Vīra-Pāṇḍya.'	5th year ..	Do. ..	Registers a gift of sheep for a lamp to the temple of Kiḍanda-Perumāḷ by Śūramittirap-perumaṉṟāḍi, son of Iruganṉaṉ residing at Kiḻvaḷi-Toṇḍūr in Śiṅgapura-nāḍu.
283	On a boulder in a field near the same rock ..	Gaṅga-Pallava	Vijaiya-Dantivikramavarman	6th ,, ..	Do. ..	Registers a gift of gold by Vinnagōvaraiyar to (the temple of ?) Kuṉṟanār-Baṭṭāri worshipped by Vinnakōvaraiyar, for the merit Udāraḍi and Nambi . . . who fell in a cattle-raid. The gold was received by the residents of Kiḻvaḷi-Aruvāgūr in Śiṅgapura-nāḍu.
284	On a pillar in the rock-cut cave at **Melaicheri** (same taluk and district).	Pallava ..	Chanrdaditya	....	Pallava-Grantha	States that this (rock-cut) Śiva temple called Śrī-Śikhari-Pallavēśvaram, was excavated by king Chandrāditya at Siṅha (Siṁha)pura.

Appendix D.—Arabic and Persian stone inscriptions copied in 1916.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the west wall of the lowest Fort gate at Adoni.	....	' Alī 'Ādil Shāh of Bījāpūr	982 A.H. (= A.D. 1574-75).	....	Records the building of a house at Ādoni and the remission of taxes paid by weavers and grocers.
2	On a stone fixed into the wall of a well near the same place.	....	....	1075 A.H. (= A.D. 1664).	....	A well built by Mas'ūd (Khān ' Ambar), governor of Ādoni Fort.
3	On a slab set up near the entrance into the Jāmi ' Masjid (originally belonging to a bastion in the Fort) in the same village.	....	....	1087 A.H. (= A D. 1676).	....	Records the building of a bastion by Siddi ' Ambar (Khān 'Mas'ūd).
4	On a stone built into the wall of a well in the same village.	....	....	1091 A.H. (= A.D. 1680).	....	Records the building of a well by ' Ambar Mas'ūd.
5	On a stone fixed into the wall of Bedagallu Rudrappa Bhāvi (well) in the same village.	....	....	....	....	Text identical with 4.
6	In the same place	....	....	1091 A.H. (= A.D. 1680).	....	Records the building of a well by Mas'ūd ' Ambar.
7	On a tomb-stone near the Fāṭimah Bī Masjid in the same village.	....	....	Do.	....	Records the death of Bībi Walī in 1091 A.H. = A.D. 1680.
8	At the entrance into the Rāmañjēri-*maṇḍapa* in the same village	....	Aurangazeb	1113-14 A.H. (=A.D. 1710-2).	....	....
9	On a slab built into the entrance to the Shahzādah's tomb in the same village.	....	....	1176 A.H. (= A.D. 1762).	. ..	Records the date of the erection of a mausoleum by Sayyid Jamal-al-lah Qādirī.
10	On a stone near Usim Sāhib Masjid in the same village.	....	....	....	....	Favourite Shiite prayer.
11	On a slab fixed at the top of the door-way entrance into a tomb at Mondigiri (Adoni taluk, Bellary district).	....	....	1180 A.H. (= A.D. 1766).	....	Records the date of Imāmu-d-Daulah's tomb.

Appendix E.—List of photographs taken during 1915–16 *.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
379	Māski (Hyderabad State).	Front view of the cavern with the inscribed boulder of the Aśōkan edict.	Full plate.
380	Do.	The inscribed boulder in the same cavern	Do.
381	Paṇamalai ..	South-east view of the Pallava temple on the hill ..	Do.
382	Do. ..	Back view of the same temple	Do.
383	Do. ..	Stone image of Durgā (Mahishāsuramardanī) in a cavern on the same hill.	Do.
384	Kumbakōṇam	Do. in a niche on the south wall of the central shrine in the Nāgēśvara-svāmin temple.	Half plate.
385	Do.	Do. in another niche of the same wall ..	Do.
386	Do.	Do. do. ..	Do.
387	Do.	Do. do. ..	Do.
388	Do.	Do. do. ..	Do.
389	Do.	Do. in a niche on the west wall of the same shrine.	Do.
390	Do.	Do. in a niche on the north wall of the same shrine.	Do.
391	Do.	Do. in another niche on the same wall ..	Do.
392	Do.	Do. do. ..	Do.
393	Malaiyaḍikkuṟichchi.	Front view of the rock-cut shrine (including the modern additions) called the Mahādēva temple, on the hill in the village.	Full plate.
394	Do.	General view of the ruined Vishṇu temple in the village.	Do.
395	Tirumalaipuram.	Front view of the rock-cut temple on the north face of the Varadāchchimalai hill.	Do.
396	Do.	Bas-relief of Brahmā, in the same rock-cut temple ..	Do.
397	Do.	Do. Naṭarāja do. ..	Do.
398	Do.	Do. Vishṇu do. ..	Do.
399	Do.	Do. Vināyaka do. ..	Do.
400	Do.	Front view of the unfinished rock-cut temple on the south face of the same hill.	Do.
401	Kaḷugumalai ..	Stone image of Śiva (Dakshiṇāmūrti), on the south side of the rock-cut temple called Veṭṭuvāṇkōyil.	Half plate.
402	Do. ..	Do. do.	Do.
403	Do. ..	Stone image of Vishṇu, on the west side of the same temple.	Do.
404	Do. ..	Do. on the north side of the same temple ..	Do.
405	Do. ..	Do. of Śiva, on the same side	Full plate.
406	Śāyamalai ..	Back view of the central shrine of the Śiva temple in a field.	Do.
407	Ēruvāḍi ..	View of the inscribed hill called Iraṭṭaipottai ..	Half plate.
408	Pāraippaṭṭi ..	General view of the hill and the Rājagōpālasvāmi temple.	Do.
409	Do. ..	Another view of the same	Do.
410	Myākadoni ..	Front view of the inscribed boulder	Full plate.
411	Kammarchōḍu.	Jaina image in a temple outside the village	Do.

* Sixty photographs which were taken for Mr. Lanchester, the Town-planning Expert, referred to in paragraph 4 above are not included in the list.

Appendix F.—List of drawings prepared during 1915–16.

Number (continued from the last report).	Locality.	Description.
150	Dārukāpuram ..	Outline sketch of the rock-cut cave.
151	Tirumalaipuram.	Do. do.
152	Do.	Do. of the unfinished rock-cut cave.
153	Āṉaiyūr ..	Do. of the rock-cut cave.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D 1510 Monday, Decr. 30 · ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra*, that is, quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (=5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, "Māgha" is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chōḷa.
		Rājakēsarivarman alias *Chakravartin Kulōttuṅga-Chōḷa.*
1915	261	48th year, Māśi. *śu. di.* Monday, Śittirai. A.D. 1118, Monday, Feb. 11 ; ·77 ; ·68, *śu. di.* mistake for *ba. di.* The *tithi* was chaturthi.
		Pāṇḍya.
		Māṟavarman alias *Kulaśēkhara 1.*
„	586	12th year, Siṁha, 14, *śu. di.* [3], Friday, "Uttara-Phalguni." A.D. 1279, Friday, August 11 ; f.d.t. ·20 ; ·49. *Tritīyā* commenced ·18 on Friday.
1916	17	23rd year, Vṛiśchika, *ba. di.* 11, Monday, "Hasta." A.D. 1290, Monday, Oct. 30 ; ·48 ; f.d.n. ·23. The *Nakshatra* "Hasta" commenced at ·14 on Monday.
„	19	38th year, Vṛiśchika, *trayōdasi*, Sunday, Aśvati. A.D. 1305, Sunday, Oct. 31 ; ·19 ; ·54.
„	81	[2]2nd year, Kumbha, *ba. di.* 3, Monday, "Uttara-Phalguni." A.D. 1290, Jan. 30, Monday ; ·27 ; ·13.
„	91	10th year, Vṛiśchika, *ba. di.* 2, Friday, "Rōhiṇi." Vṛiśchika may be a mistake for Tulā. If so, the date corresponds to A.D. 1277, Friday, Oct. 15 ; ·52 ; f.d.n. ·52. The day was the 18th of Tulā, not a day in Vṛiśchika. "Rōhiṇi" commenced at ·42 on Friday.
„	110	2[2]nd year, Mēsha, *śu. di.* 11, Friday, "Uttiram". A.D. 1290, Friday, April 21 ; ·86 ; f.d.n. ·03. The *Nakshatra* "Uttara-Phalguni" commenced on Thursday at ·93, was current all Friday and ended at ·03 on Saturday.
		Māṟavarman Kulaśēkhara II.
„	107	4th year, Śaka 1239 ; Kanyā, *ba. di.* 11, Friday, "Punarvasu". A.D. 1317, Friday, September 2. The *tithi* was *Ēkādaśi* which ended at ·40 but the *nakshatra* of the day was "Pushya" *not* "Punarvasu" which had ended on ·47 on Thursday.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Jaṭāvarman alias *Kulaśēkhara.*
1915	578	[13] + 1st year, Karkaṭaka, 27, Rēvati, Friday. "23 + 6th" year is according to the Epigraphist, one of many possible readings of the regnal year. The regnal year, which the Madras Epigraphist was good enough to examine specially at my request is far from clear. But Karkaṭaka 27 occurred in conjunction with Nakshatra "Rēvati" only *once* on a *Friday* between 1190 A.D. and 1299 A.D. and that was on Friday, 23, July A.D. 1266 when Nakshatra "Rēvati" commenced at ·34 of day, ending next day at ·39. This would be the end of the 29th year of Jaṭāvarman Kulaśēkhara who according to my article in *Ind. Ant.* for June-August 1913 began to reign between 16th June and 30th September 1237. If correct, it would reduce limits of the reign to a period between 24th July and 30th September 1237 A.D. The fact that another inscription found in the same temple belonged to the earlier reign seemed to indicate, in the opinion of the Epigraphist, that this inscription also must be referred to the earlier Kulaśēkhara. But it does not seem possible to find a date between A.D. 1190 and 1237 to suit the present details.
"	589	13 + 6th year, Makara, 25, Sunday, "Mṛigaśīrsha". A.D. 1208, Sunday, January 18; the Nakshatra "Mṛigaśīrsha" ended ·44. The day was the 25th of Makara. *Note.*—The present details cannot be found in any regnal year that could possibly have belonged to the later Jaṭāvarman Kulaśēkhara (A.D. 1237) just as the details in No. 578 of 1915 could not be found in any regnal year that could have belonged to the earlier Kulaśēkhara (1190 A.D.).
		Māṟavarman alias *Sundāra-Pāṇḍya.*
"	611	* + 1st year, Vṛiśchika, 2[5], *ba. di.* 1, Sunday, "Rōhiṇi." The regnal year as well as the day of solar month being uncertain, it is not possible to say which of the three Māṟavarman Sundāra-Pāṇḍyas who reigned in the 13th century is referred to in the inscription. The only occasion between A.D. 1216 and A.D 1329, when Vṛiśchika 25 concurred with bahuḷa 1, Nak. "Rōhiṇi" and Sunday was on Sunday, Nov. 21, A.D. 1249 (= Vṛiśchika 25) when bahuḷa 1 commenced at ·86, and Nak. "Rōhiṇi" ended at ·71: but the *tithi* on such a day would be called *paurṇami* or Śukla 15, not bahuḷa 1.
1916	103	[1]5th year, Tulā, *ba di.* [3], Friday, "Anurādhā." Searches were made in 5th year, 15th year and 25th year of the three Māṟavarman Sundara-Pāṇḍyas who began to reign in 1216, 1238 and 1294 and the only positive result discovered is the following. A.D. 1220, Friday, Oct. 2 (= Tulā 5). On this day Śukla 4 ended at ·58 and Nak. "Anurādhā" at ·04. This was the 5th year of the reign of Māṟavarman Sundara-Pāṇḍya who began to reign in A.D. 1216. In any case, the *paksha* must be *śukla* not *bahuḷa*; and if the year intended was A.D. 1220, the *tithi* was the 4th not 3rd, as conjecturally read.
		Jaṭāvarman alias *Sundara-Pāṇḍya.*
1915	596	8 + 1st year, Vṛiśchika, 10, *ba. di.* 11, Sunday, "Hasta." = A.D. 1131; Sunday, Nov. 7 (= 10 Vṛiśchika) : ·53; ·65. This would be the 9th year of Jaṭāvarman Sundara-Pāṇḍya whose limits of reign I would now fix between March 31 and 16th May A.D. 1303. *See note below.*
1916	62	7th year, Tulā, *ba. di.* 11, Monday, "Uttara-Āshāḍhā." Nakshatra "Uttara-Phalguni" (Tam. *Uttaram*) and not "Uttara-*Āshāḍhā*" (= Tamil *Uttirāḍam*) may join with a bahuḷa 11th *tithi*, in Tulā month. However, the Epigraphist was good enough to read the impression carefully with me, and there is no room to substitute anything for *Uttarāḍattu-nāḷ* which is quite clear. We must therefore suppose an error in the inscription itself of "*Uttara-Āshāḍhā*" for "*Uttara-Phalguni.*" Presuming such an error, I would suggest as the equivalent of this date. A.D. 1283; Monday, October 18 (= 20 Tulā); ·16; ·79 (Utt-Phalguni). This would fall in the 7th year of Jaṭāvarman Sundara-Pāṇḍya who, according to the note below, may now be considered to have commenced to reign between 28th Feb. and 14th Mar. A.D. 1277.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Jaṭāvarman alias *Sundara-Pāṇḍya*—cont.
1916	63	10 + 1st year; Karkaṭaka, *ba. di.* 9, Friday, "Aśvati". A.D. 1287; Friday; July 4 (= 7 Karkaṭaka). On this day bahuḷa 9 commenced at :72, ending next day at ·77 (such a day would ordinarily be called bahuḷa 8 and not bahuḷa 9). Nak. "Aśvati" ended on Friday at ·80.. This would fall within the 11th year of the reign referred to in 62 of 1916.
"	66	1 [9]th year, Karkaṭaka, *śu. di.* 5, Wednesday, "Hasta". Read "1[1]th" year instead of "1[9]th year." There is no suitable date in the 19th year of any of the known Jat. Sundara-Pāṇḍyas. I would therefore read "1[1]th year" so as to suit the following: A.D. 1287, Wednesday, July 16 (=19 Karkaṭaka); *f.d.t.* ·02: *f.d.n.* ·58. This would be within the 11th year of the reign referred to in No. 62 of 1916.
"	67	10th year; Vṛiśchika, *su. di.* ·14 Thursday, "Aśvati". =A.D. 1286; Thursday, October 31 (=4 Vṛiśchika); *f.d.t.* ·82; *f.d.n.* ·06. It is not a very reliable date, since the *tithi* began so late on the day of commencement but no better date can be found; and the date now suggested falls within the 10th year of the reign referred to in No. 62 of 1916.
"	104	8th year, Mēsha, *ba. di.* 13, Tuesday, "Uttiraṭṭādi." A date cannot be found falling within the 8th year of the reign of any known Jat. Sundara-Pāṇḍya. I would therefore suggest A.D. 1258, Tuesday, April 2 (=9 Mēsha); *f.d.t.* ·35; *f.d.n.* 54, which would fall within the 7th year, not the 8th of Jat. Sundara-Pāṇḍya of 1251. A.D. 1309, Tuesday Ap. 8; *f.d.t.* 25; ·99 is another equivalent, pointing to the 7th year of Jaṭ Sundara-Pāṇḍya whose reign began in A.D. 1303.
		Māṟavarman alias *Sundara-Pāṇḍya.*
"	185	17th year, Mīna *bu. di.* 13, Saturday, "Śadaiyam." A date can be found for these details in the 17th year of the reign either of Jat. Sundara-Pāṇḍya who came to the throne in A.D. 1277 or of the one who began to reign in A.D. 1303. (1) A.D. 1293; Sat.; March 7; ·54; ·70. (2) A.D. 1320; Sat.; March 8; ·63; ·71. I may add that of 29 dates free from error examined by me in this connection, this and another (No. 418 of 1909) are the only two neutral dates I have been obliged to admit. All the other 27 dates can be assigned either to the one reign or to the other without making any correction in the inscriptions.
"	221	1[9]th year, Kanyā, *śu.* 12, Monday, "Rōhiṇi". For *Kanyā* we must, for calendrical reasons, read *Dhanus* and for 1[9]th year, 1[7]th or 1[8]th would have to be read in order to find a reasonable equivalent. This would be either (1) A.D. 1292, Monday, December 22 (=26 Dhanus); ·71; ·89, or (2) A.D. 1319, Monday, December 24 (=27 Dhanus); ·99; *f.d.n.* ·08. Dates like this which contained errors were rejected in the process of determining the dates of accession of the two Jaṭāvarman Sundara-Pāṇḍyas, referred to in the note below.

Note.—A fairly large number of new inscriptions of Jaṭāvarman Sundara-Pāṇḍya are available this year for examination. I took the occasion to review the whole question and I hope shortly to be in a position to clear up the matter in an article to be contributed to the *Indian Antiquary*. Briefly, I may state that there are clear proofs consisting of four dates referring to the Bārhaspathya cycle and showing that a Jaṭāvarman Sundara-Pāṇḍya reigned from A.D. 1276 or 1277 to A.D. 1293. These dates are Nos. 588 of 1907 "Nandana", 590 of 1907 "Virōdhin", 592 of 1907 "Vyaya" and 594 of 1907 "Nandana." These four dates have been reported upon by Mr. R. Sewell, I.C.S. (Retired).

On the other hand there are three equally clear dates, containing unmistakable references to days of the Tamil solar months, which show that a Jaṭāvarman Sundara-Pāṇḍya must have begun to reign in A.D. 1303. These dates are No. 252 of 1901 (= A.D. 1317 Mond. August 29 = 1 Kanyā); No. 575 of 1902 (= A.D. 1314, Wed. 28 August = 31 Siṁha) and the present No. 596 of 1915 (*vide supra*). In the first two of these cases, Kielhorn not knowing of a later Jaṭāvarman Sundara-Pāṇḍya than the one of 1276 or 1277, supposed, quite contrary to his own practice, that there were errors in the day of solar month. There is no such error in these three cases.

These facts being established, it has to be noted that there are 23 other dates, *free from error*, which being calendrically examined, can be referred either to the one Sundara-Pāṇḍya or to the other. This result is due to the fact that a period of 27 years separates the two reigns; and in 27 years, a *tithi*, *vāra* and *nakshatra*, unaccompanied by the *day* of solar month, will ordinarily be found to recur.

Fortunately, however, we have in the several inscriptions besides the calendrical details, also the regnal years. Hitherto Dr. Kielhorn and Mr. Sewell supposed that certain of the regnal years were erroneous, because they did not consider the possibility of a later Jaṭavarman Sundara-Pāṇḍya having come to the throne at the beginning of the 14th century. Once the possibility is established however, all the 23 regnal years are found to be perfectly right. It would take me too long to set out the proofs in detail; but I may state the broad conclusions; namely (1) that Jaṭavarman Sundara-Pāṇḍya who was hitherto supposed to have begun to reign, according to Kielhorn, between 13th September 1275 and 15 May 1276; according to my article in *Indian Antiquary*, from 24 June 1275; and according to Mr. Sewell between 6 and 25 August 1276; must, hereafter, be considered to have come to the throne either on 28 February 1277 or on a date between 28 February and 14 March A.D. 1277; (2) that the later Jaṭavarman Sundara-Pāṇḍya, whose existence I brought to light in my article published in the *Indian Antiquary* has now three clear dates and eight probable ones, *free from error*, to support his reign, which, I consider for the present, may be taken to establish that that reign began between March 31 and May 16, 1303 (although one inscription, No. 123 of 1904 seems to give him as an absolute date of accession, 28 June 1303).

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Jaṭāvarman alias *Vīra-Pāṇḍya.*
1915	613	6th year, Kanyā, 13th, *ba. di.* 7, Wednesday, "Mṛigaśīrsha." = A.D. 1259; Wednesday; September 10 (= 13 Kanyā); ·80; ·82. This is a clear date, showing that, according to the framers of this inscription, Jaṭāvarman Vīra-Pāṇḍya began to reign on or after 11th September A.D. 1253.
1916	6	11th year, Ṛishabha, *śu. di.* 11, Monday, "Uttiram." = A.D. 1265; Monday, April 27 (= Ṛishabha 3); ·63; ·31. This date shows that, according to the framers of this inscription, Jaṭāvarman Vīra-Pāṇḍya began to reign on or after April 28, A.D. 1254. The first five dates examined by me under Jaṭāvarman Vīra-Pāṇḍya of 1254 in *Ind. Ant.* June-August 1913 together with these two dates point to 1254 as the date of commencement of reign; whereas the 6th and 8th dates (435 of 1906 and 128 of 1908) examined by me in the same place and under the same reign together with No. 243 of 1901 and No. 174 of 1895 (examined by Kielhorn in *Ep. Ind.* Vol. VII, pages 10, 11) point to A.D. 1253. No. 402 of 1907, the 7th date examined by me in *Ind. Ant.* (loc. cit) points to either A.D. 1253 or A.D. 1254. Altogether there seem to be now seven dates for A.D. 1254 and four for 1253; one neutral. It is improbable that one Jaṭāvarman Vīra-Pāṇḍya came to the throne in A.D. 1253 and another in A.D. 1254 and we may for the present suppose that in the four dates referring to A.D. 1254, the number of the regnal year is by error overstated by 1.
		Māṟavarman alias *Vīra-Pāṇḍya.*
"	64	31st year, Kanyā, *śu. di.* 3, Friday, "Svāti." In my article in the *Ind. Ant.* (June to August 1913) I placed the accession of Māṟavarman Vīra-Pāṇḍya in A.D. 1253, a year earlier than that of Jaṭāvarman Vīra-Pāṇḍya of Īḻam and Koṅgu fame. In one recent case the Epigraphist thought the characters of this reign were later than those of Jaṭāvarman Vīra-Pāṇḍya of 1254 and I am, therefore, tentatively suggesting dates 27 years later than those previously arrived at by me for Māṟavarman Vīra-Pāṇḍya. In the present case I suggest, as a tentative equivalent A.D. 1310, Friday, September 25 (= Kaṇyā 28); *śu.* 3 commenced at ·67, ending next day at ·66; while "Svāti" ended on Friday at ·61.
"	227	11th year, Karkaṭaka, *śu. di.* 7, Saturday, "Śōdi." For reasons stated above, I would suggest as the equivalent of this date A.D. 1290; Saturday, July 15 (= 18 Karkaṭaka); on which day *śu.* 7 ended at ·49 while "Svāti" commenced at ·14, ending next day at · 5.
		Tribhuvanachakravartin Vīra-Pāṇḍya.
"	74	3rd year, Vṛiśchika *śu. di.* 13, Thursday, "Tiruvōṇam." = A.D. 1298; Thursday, August 21 (= Siṁha 24); ·53; ·19. No dates to suit week-day in A.D. 1255, A.D. 1256, A.D. 1282 which are the 3rd years of the other Vīra-Pāṇḍyas so far known in 13th century.
"	117	6th year, ... 10, Thursday, "Punarvasu." The only date in the years A.D. 1258, 1259 (which would cover the 6th year of Jaṭāvarman Vīra-Pāṇḍya whether we reckon his reign from 1253 or 1254) is A.D. 1259, Thursday, November 6 (= Vṛiśchika 10), on which day bahuḷa 4 ended at ·01 and Nakshatra "Punarvasu" at ·53. There is also a date in the reign of Jaṭāvarman Vīra-Pāṇḍya, who began to reign in A.D. 1296; namely A.D. 1301, Thursday, July 6 (= Karkaṭaka 10), on which date Nak. "Punarvasu" ended at ·31. In A.D. 1286, Thursday, November 7, on which day bahuḷa 4 ended at ·19, and Nakshatra "Punarvasu" at ·61 was 11 Vṛiśchika not 10 Vṛiśchika. From this we may infer that the king referred to in this inscription was either Jaṭāvarman Vīra-Pāṇḍya whose reign began in A.D. 1253 or 1254, or the one who began to reign in A.D. 1296, not Māṟavarman Vīra-Pāṇḍya whose reign began either in A.D. 1253 or in A.D. 1280.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
		Pāṇḍya—*cont.*
		Śaḍagōpavarman* alias *Tribhuvanachakravartin Sundara-Pāṇḍya.
1916	176	13th year, Makara, *śu. di.* 3, Monday, "Tiruvōṇam" = A.D. 1250; Monday, December 26 (=Makara 1), on which day *śu.* 3 commenced at ·78, ending next day at ·79; while "Śravaṇa" ended on Monday at ·67. A *tithi* commencing on any day so late as ·78 would not ordinarily be cited for that day; and the date might seem for this reason to be improbable; but no suitable date can be found in the 13th year of any of the other known Sundara-Pāṇḍyas. The following dates were successively examined and had to be rejected for reasons which will be apparent: 1228 Sunday; 1252 January 15 ("Śravaṇa" had ended on Saturday); 1253 January 4, Saturday; 1264 January 3, Thursday; 1283 January 3, Sunday; 1284 January, Saturday; 1288, Monday, December 27 ("Śravaṇa" had ended on Sunday); 1315 Monday, December 29th ("Śravaṇa" had ended on Sunday).
		Māṟavarman* alias *Śrīvallabha.
,,	55	26th year, Kumbha, Monday, . . *di.* 12, [Punarvasu]. To this king I had assigned, in my articles in the *Ind. Ant.* for June—August 1913, the date of accession A.D. 1257. I am advised that the king reigned later than the middle of the 13th century and I am, therefore, now assigning to him a date of accession 27 years later. Accordingly, I suggest as the equivalent of the present date A.D. 1311, Monday, September 11 (= 14 Kanni); ·27; f.d.n. ·58. "Rēvati" commenced at ·59 on Monday.
		Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Sundara-Pāṇḍya.
,,	163	17th year, [Mithuna], *śu. di.* 7, Friday, "Viśākha." Mithuna is not a solar month in which *śu.* 7 can join with "Viśākha," The two may join in Siṁha. I suggest A.D. 1267 Friday, July 29 (= Siṁha 1) when *śu.* 7 ended at ·38 while "Viśākha" commenced at ·10 and ended next day at ·06. This would be the 17th year of the reign of Jaṭāvarman Sundara-Pāṇḍya I with the introduction *Samastha jagat-ādhāra* etc.
		Māṟavarman* alias *Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ Sundara-Pāṇḍya.
,,	2	2 + 9th year, Śaka 1463 Plava, Dhanus, 24, *śu. di.* 5, Thursday, Vyatīpāta-yōga, Vyāghra-karaṇa, "Śadaiyam." [Plava is A.D. 1541]; = A.D. 1541, Thursday, December 22, which was the 24th of Dhanus; *śu.* 5, ended at ·63 and Śatabhishaj at ·30.
		Parākrama-Pāṇḍya.
1915	568	Śaka 1470, 5th year, Kīlaka, Āvaṇi 17, *śu. di.* Saubhāgya-yōga, "Tiruvōṇam." = A.D. 1548, Thursday, August 16; f.d.n. ·30. The *tithi* in the śukla-paksha which is omitted in the inscription was the 12th. Nakshatra "Śravaṇa" commenced at ·23 on Thursday and ended at ·30 on the following day.
		Jaṭilavarman* alias *Tribhuvanachakravartin-Kōnērinmaikoṇḍāṉ Abhirāma-Parākrama-Pāṇḍya.
,,	570	Śaka 1471, 7th year, ... 13, *ba. di.* 7, Sunday, Bala-karaṇa, "Pushya." = A.D. 1549, Sunday, October 13; ·27; ·99. The month was Tulā or Aippaśi.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Śaḍagōpavarman alias *Tribhuvanachakravartin Vikrama-Pāṇḍya.*
1916	183 (Identical with No. 52 of 1900).	8th year, Kanyā, *śu. di.* 3, Friday, "Āyilyam." Solar month "Kanyā" is probably an error for "Mithuna", because *śu.* 3 and "Āślēsha" cannot combine in Kanyā month, but may in Mithuna month. If this correction is made, the date we are in search of is probably A.D. 1254, Friday, June 19 (= Mithuna 24) when "Āshāḍha" *śu.* 3 ended at ·64 and Nakshatra "Āślēsha" or "Āyilyam" at ·77 of the day.
		Aḷagan Perumāḷ Parākrama-Pāṇḍya.
1915	585	Śaka 1403, 2 + 6th year, Ṛishabha, 30th, *śu. di.* 9, Sunday, Siddha-yōga, "Uttara-Phalguni." = A. D. 1482, Sunday, May 24; *śu.* 9 commenced at ·05 of day and "Uttara-Phalgunī" ended at ·57 of day.
		Jaṭilavarman alias *Tribhuvanachakravartin Kōnērinmaikoṇḍān Ativīrarāman Śrīvallabhadēva.*
,,	577	Śaka 1493, 9th year, Prajōtpatti, Uttarāyaṇa, Śaiśira-ṛitu, Kumbha-ravi, 16, *śu di.* 10, Friday, Śubha-yōga, Śubha-karaṇa, "Ārdrā." "Kumbha-ravi 16" should be "Kumbha-ravi 26." For on Friday February 22, A.D. 1571 (= Śaka 1493, Prajōtpatti), which was a day of "Ardrā" and the 26th of Kumbha month, the 10th *tithi* in śukla-paksha commenced at ·37 (ending next day at ·42). The Nakshatra ended at ·87 on Friday.
		Jaṭilavarman Tribhuvanachakravartin Kōnērinmaikoṇḍān.
,,	571	Śaka 1462, Śārvari, Tai 12, *śu. di.*, ... Bhadra-karaṇa. = A.D. 1541, Saturday, January 8, *śu.* 11 ended at ·65. Bhadra-karaṇa is the 22nd karaṇa (see *Ind. Chronology* Tab. III) and therefore the second half of the 11th *tithi* [*Ind. Chronology*, section 55, p. (23)].
		Iṟandakālameḍutta Śrīvallabhadēva.
,,	567	Śaka 1463, 7th year, Plava, Āvaṇi 22, *śu. di.* 7, Tuesday, Ṛishabha-karaṇa, Vishkambha-yōga, Anusha. In the year 1541 (= Ś. 1463 = Plava) *śu.* 7 and "Anusha" combined in Āvaṇi month on the 28th day, which was a Saturday (not Āvaṇi 22, Tuesday).
		Jaṭilavarman Tirunelvelipperumāḷ born under the asterism Hasta.
,,	583	Śaka 1457, Manmatha, Kārttika, 23, *śu. di.* 12, (error for *ba.* 12), Monday Śōbhana-yōga, "Svāti." = A.D. 1535, Monday, November 22; ·31; ·56. The verification supposes the *tithi* to be *ba.* 12 for which *śu.* 12 in the inscription is a manifest error.
		Telugu-Chōḷa.
		Kannāradēva-Chōḍa.
,,	316 and 327	Śaka 1037, Jaya, Chaitra, solar eclipse. There was no solar eclipse in the month of Chaitra in A.D. 1114 or 1115. There was a solar eclipse at the end of Adika-Chaitra at the beginning of Ś. 1036 current = A.D. 1113–14.
		Kannaradēva-Chōḍa-Mahārāja.
,,	365	Śaka 10[9]8, Durmati (mistake for Durmukha), Kārttika, *śukla* 2, Sunday. If Śaka 1098 = Durmukha = A.D. 1176–77 was the correct year, Kārttika (lunar) *śu.* 2 fell on *Wednesday*, Oct. 6 while Kārttigai (Tamil solar month) *śu.* 2 fell on *Friday* Nov. 5. In neither case was the week-day Sunday, as stated in the inscription.
		Balli-Chōḷarāja.
,,	324	Śaka 1133, Māgha, *śu*[*ddha*] 7, Thursday. In A.D. 1201–02 Māgha, *śu.* 7 ended at ·61 on Wed. Jan. 2, A.D. 1202. The week-day was not Thursday.
		Bhīmadēva Kēśavadēva-Chōḍa-Mahārāja, son of Chōḍadēva-Mahārāja.
,,	410	Śaka 1157, Chaitra, *śuddha* 5, Sunday, Mēsha-Saṅkrānti. = A.D. 1135, Sunday, Mar. 25, *śu.* 5 ended at ·54. The day was that of Mēsha-Saṅkrānti.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chālukyas.
		Pratāpachakravartin Jagadēkamalla.
1915	503	11th year, Vibhava, Chaitra, New-moon, Monday, solar eclipse. In A.D. 1148 on Tuesday; April 20; *ba.* 15 ended at ·18. *Ba.* 15 commenced on Monday at ·27. And it was a day of solar eclipse.
,,	517	Yuva, Pau[shya], 5 (*pañchami*), Monday, Uttarāyaṇa-Saṅkrānti. In A.D. 1155-56 = Yuva, Pausha śuddha pañchami fell on Wed., Nov. 30; ·98; and Pausha bahuḷa 5 on Friday, Dec. 16; ·14. In neither case was Monday the week-day.
		Jagadēkamalla (II).
,,	521	5th year, Dundubhi, Śrāvaṇa, Full-moon, Sunday, lunar eclipse. In A.D. 1142-43 (= Dundubhi), Śrāvaṇa full-moon *tithi* ended on Sat. August 8, A.D. 1142 at ·48 of day; and there was a lunar eclipse on that day. It is not known why Sunday is referred to as the day of eclipse.
,,	549	5th year, Dundubhi, Pushya, *śuddha* 6, Friday, Uttarāyaṇa-Saṅkrānti. = A.D. 1142, Friday, Dec. 25; ·55. It was a day of Uttarāyaṇa-Saṅkrānti.
		Trailōkyamalla (Sōmēśvara I).
,,	489	Śaka 976, Jaya, Phālguṇa, *śuddha* 5, Sunday. = A.D. 1055, Saturday, Feb. 4; *Śu.* 5 ended at ·94. The week-day was Saturday and not Sunday.
,,	522	Śaka 974, Nandana, Pushya, *bahuḷa*, 2, Thursday, Uttarāyaṇa-Saṅkrānti. In the year A.D. 1052-53 (= Śaka 974 = Nandana), the month Pausha was *kshaya*, i.e., suppressed (vide *Ind. Chron.* Tab. X, page 83) and the citation of a *tithi* belonging to a suppressed month deserves to be noted. Mārgaśira month in this year is what would ordinarily have been called *Pausha* and Mārgaśira *ba.* 2 in A.D. 1052-53 did fall on a Thursday, i.e., on Thursday, December 10; ·73. For another instance of the citation of a suppressed month in an inscription see Report for 1914-15, page 82.
,,	561	Śaka 976, Jaya, Paushya, *śuddha* 1[3], Sunday, Uttarāyaṇa-Saṅkrānti, lunar eclipse. The date intended is apparently either A.D. 1053, Sunday, Nov. 28, when *Mārgaśira*, śukla 15 ended at ·55, and on which day there was a lunar eclipse, or A.D. 1053, Sunday, Dec. 26 when Pausha śukla 13 (which of course could not be a day of lunar eclipse) ended at ·19 of day. *Jaya* in the inscription is apparently an error for *Vijaya*, since the former was A.D. 1054-55 and the latter A.D. 1053-54. Pausha may or may not be an error. The solar month and day corresponding to Pausha *śu.* 13 were Makara 3, which was after Uttarāyaṇa-Saṅkrānti.
,,	565	Chālukya Vikrama year 6, Durmati, Pushya, *bahuḷa*, [6], Thursday, Uttarāyaṇa-Saṅkrānti. = A.D. 1081, Thursday, Dec. 23, when bahuḷa 6 commenced at ·53, ending on Friday at ·43. Uttarāyaṇa-Saṅkrānti in this year fell on Friday, 24 Decr. at ·30 of day (by Āryasiddhānta).
,,	515	Ch. Vik. year 17, Aṅgirasa, Vaiśākha, Full-moon, lunar eclipse. = A.D. 1092, (= Aṅgirasa), Saturday, April 24, when there was a lunar eclipse, *tithi* ending at ·57.
,,	516	. . . . . , Mārgaśira, Full-moon, Sunday, lunar eclipse. In A.D. 1053, Sunday Nov. 28; *śu.* 15 ended at ·55 of day and there was a lunar eclipse.
,,	518	Ch. Vik. year 32, Sarvajit, Pushya, Full-moon, Tuesday, lunar eclipse. = A.D. 1107 (= Sarvajit), Tuesday, Decr. 31, when there was a lunar eclipse, *tithi* ending at ·66.
,,	519	Ch. Vik. year 4, Siddhārthin, Jyēshṭha, *śuddha* 10, Thursday. In A.D. 1079 (= Siddhārthin = Chālukya Vikrama year 4), Jyēshṭha *śuddha* 10 fell on Monday May 13, so that Jyēshṭha *śuddha* 6 was Thursday, May 9, when 6th *tithi* ended at ·36

Appendix G—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chālukyas—*cont.*
		Trailōkyamalla (Sōmēśvara I)—cont.
1915	523	Ch. Vik. year 4, Siddhārthin, Jyēshṭha, *śuddha* 10, Thursday. Same remarks as against No. 519.
		Bhuvanaikamalladēva.
„	514	Śaka 990, Kīlaka, Mārgaśira, Full-moon, Friday, lunar eclipse. In A.D. 1068, Friday, Aug. 15; *śu.* 15 ended at ·15 of day, and there was a lunar eclipse on this day. The month was Bhadrapada and not Mārgaśira. In this year, Mārgaśira *śu.* 15 fell on Wednesday. Mārgaśira in the inscription is probably an error for Bhādrapada.
		Tribhuvanamalla (Vikramāditya VI).
„	505	Chālukya Vikrama year 31, Vyaya, Śrāvaṇa, Full-moon, Wednesday, lunar eclipse. A.D. 1106–07 = Ch. Vik. Era 31 = Vyaya. In this year Śrāvaṇa full-moon, when there was a lunar eclipse, fell on Tuesday, July 17, A.D. 1106: the *tithi* ended at ·92. The inscription (like No. 521 of 1915) quotes however the next day Wednesday as the day of eclipse.
		Bhūlōkamalladēva (Sōmēśvara III).
„	499	Ch. Vik. year 58, Pramādīcha, Pushya, *bahuḷa* 11, Sunday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta, solar eclipse. In A.D. 1133–34, (= Pramādīcha = Ch. Vik. year 58), Pushya bahuḷa 11 fell on Sunday, December 24, A.D. 1133 when *tithi* ended at ·12 of day. Uttarāyaṇa-Saṅkrānti occurred on the same day at ·75 of day; but solar eclipse did not occur till Saturday 27 January, A.D. 1134, which was Māgha Amāvāsyā.
„	502	Ch. Vik. year 57, Paridhāvin, Chaitra, *śuddha* 5, Thursday, "Rōhiṇi," Śōbhana-yōga, Bālavā-karaṇa, and Vishu-Saṅkramaṇa. A.D. 1132. The day intended is apparently A.D. 1132, *Wednesday*, March 23, on which day Chaitra śuddha 5 ended at ·75 and Vishu-Saṅkrānti, or Mēsha-Saṅkrānti occurred at ·84. But the week-day was *Wednesday*, not *Thursday* which must be an error.
		Trailōkyamalla Bhujabalavīra Rāyamurāri Sōmēśvaradēva (IV).
„	555	Śaka 1106, Krōdhin, Kārttika, New-moon, Monday, solar eclipse. = A.D. 1184 (= Krōdhin) Monday, November 5; (lunar) Kārttika *ba.* 15 ended at ·18. But there was no solar eclipse on that day. In A.D. 1183 (lunar) Kārttika, new-moon was on Thursday and then there was a solar eclipse.
		Vīranārāyaṇa Sōmēśvaradēva IV.
„	546	Śaka 1108, Parābhava, Pushya, *śuddha* 13, Wednesday, Uttarāyaṇa-Saṅkramaṇa. In A.D. 1186 (= Parābhava), Pushya *śu.* 13 ended on Friday at ·07. In A.D. 1185, which was not Parābhava, Pushya *śu.* 13 ended on Sunday at ·42. In either case the inscription must be wrong as to week-day.
		Vinayāditya Satyāsraya.
1915–16	7 App. A	Śaka 614, 12th year, Āshāḍha, Full-moon, summer solstice. If the reference were to Śaka 614 expired (as in Kielhorn's No. 29—*vide* his *List of Southern Inscriptions*), the Āshāḍha full-moon would be that which fell on June 4 (Adhika Āshāḍha), which would be about the 76th day of the Indian solar year or that which fell on July 4, (Nija Āshāḍha)—which would be the 105th day of the Indian solar year. Neither day would be the summer solstice, whether of the tropical or of the sidereal sun. But if we took Śaka 614 as referring to the current Śaka year, i.e. to A.D. 691–2, then Āshāḍha full-moon would have been on June 16, A.D. 692, which would be the 88th day of the Indian sidereal year and very near the tropical summer solstice.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*concl.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Rāshṭrakūṭa.
		Gōyindara Ballaha.
1915	512	Śaka 852, Khara, Phālguṇa, *śuddha* 5, Friday. = A.D. 931, Friday, February 25, on which day Phālguṇa śuddha 5 ended at ·67 of the day. Northern Khara coincided with A.D. 930–31 while the Khara of Southern India was A.D. 931–32. The inscription must be taken to refer to the Northern or true Bārhaspatya cycle of 60 years (see *Indian Chronology*, Chapter XIII) and not to the southern cycle
		Sāḷuva.
		Mahāmaṇḍalēśvara Teluṅgurāyadēva-Mahārāya.
,,	476	Śaka 1350, Kīlaka, Āśvīja, *śuddha* 15, Sunday, lunar eclipse. In A.D. 1428 (= Kīlaka) Aśvina *śu.* 15 fell on Thursday and not on Sunday; but it was a day of lunar eclipse. In A.D. 1427 (= Ś. 1350 current) Aśvina *śu.* 15 fell on Sunday, October 5; and ended at ·66 of day.
		Narasaṇa-Nāyaka.
,,	143	Śaka 1420, Kālayukta, Mēsha, *śu. di.* Paurṇamī, "Hasta," Sunday. In A.D. 1498 (= Kālayukta), Mēsha *śu.* 15 fell on Friday and the Nakshatra was "Chitra". But in A.D. 1497 (= Ś. 1420 current, but not Kālayukta), Mēsha *śu.* 15 fell on Sunday, April 16 and ended at ·91 of day. The Nakshatra was "Svāti"; but it has to be noted that "Hasta" had ended on the previous day Saturday about sunrise. The Nakshatra "Chitra" which is between "Hasta" and "Svāti" having begun at sunrise and ended at ·94 on Saturday.
		Narasā-Nāyaka.
1916	47	Śaka 142[4], Dandubhi, Uttarāyaṇa, Kumbha, *ba. di.* 4, Vidirbaka-vāra (?) Vyatipāta-yōga, "Tīruvōṇam". In A.D. 1502-03 (=Dundubhi) Kumbha *ba.* 4 fell on Wednesday, February 15, A.D. 1503 when the Nakshatra was "Chitra"; but on Thursday, February 23, A.D. 1503 the Nakshatra was "Śravaṇa" ending at ·78 and *ba.* 3 (not 4) commenced at ·70 ending on Friday at ·66. In A.D. 1501–02 Kumbha *ba.* 4 fell on Thursday 27 January A.D. 1502 and the Nakshatra was "Hasta".
		Vijayanagara Dynasty, I.
		Vīra-Kumāra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.
1915	272	Śaka 1285, Śōbhakṛit, Dhanus, *śu. di.* 11, Wednesday, Punarvasu. In A.D. 1363 (= Śōbhakṛit = Ś. 1285 expired), Dhanus *śu.* 11 fell on Sunday and the Nakshatra was "Bharaṇi". In A.D. 1362 (= Ś. 1285 current), Dhanus *śu.* 11 fell on Monday and the Nakshatra was "Aśvini".
1916	226	Śōbhakṛit, Karkaṭaka, *śu. di.* 7, Saturday, Śōdi. In A.D. 1363 (= Śōbhakṛit), Karkaṭaka, *śu.* 7 fell on Tuesday.
		Harihara II.
1915	417	Śaka 132[2], Vikrama, Māgha, *śu.* 10, Monday. = A.D. 1401, Monday, January 24; *śu.* 10 commenced at ·28 and ended on Tuesday at ·24.
		Harihara (?)
1916	215	Yuva, Makara, *śu. di.* 8, Aśvati, Monday. = A.D. 1395, Monday, January 7; *śu.* 8 commenced at ·81 and ended on Tuesday at ·73 of that day.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA DYNASTY, I—*cont.*
		Harihara.
1916	217	Bahudhānya, Rishabha, *śu. di.* 3, Sunday, "Puṇarpūśam" = A.D. 1398, Sunday, May 19; ·37; ·75.
		Dēvarāya.
"	144	Śaka 1360, Krōdhana, Mithuna, *śu. di.* 10, Monday, "Tiruvōṇam". The cyclic year quoted is correct according to northern cycle (vide No. 512 of 1915). The year in southern cycle was Kālayukta = A.D. 1438, Monday, June 2; f.d.t. ·34. The Nakshatra was "Chitra" and not "Śravaṇa".
"	193	Śaka 1360, Kālayukti, Mithuna, *śu. di.* Monday, "Punarpūśam". In A.D. 1438 (= Ś 1360 expired = Kālayukta), on Monday, May 26; (= 30 Vṛishabha; not a day in Mithuna) ·11; f.d.n. ·09. Mithuna in the inscription is apparently an error for Vṛishabha.
"	230	Śaka 1365, Rudhirōdgārin, Vṛiśchika, *śu. di.* 12, Monday, "Rēvati". = A.D. 1443, Monday, November 4; ·70; ·73.
		Vijayarāya.
1915	420	Śaka 1363, Durmati, Kārttika, *śu.* 11, Thursday. = A.D. 1441, Thursday, October 26; ·40.
		Mallikārjuna.
"	386	Śaka 137[6], Śrīmu[kha], Bhādrapada, *śu.* 15, Sunday. = A.D. 1453, Sunday, August 19; ·29.
		Vīrapratāpa Dēvarāya-Mahārāya Mallikārjunarāya.
1916	252	Śaka 1385, Chitrabhānu, Dhanus, *śu. di.* 5, Friday, "Viśākhā". Śu. 5 and "Viśākhā" cannot concur in the month of Dhanus. In A.D. 1463 (= Ś. 1385 expired = Subhānu not Chitrabhānu), *śu.* 5 commenced on Friday, September 16 at ·86 and ended on Saturday at ·76. "Viśākha" ended on Friday at ·79.
"	254	Śaka 1323, Vikrama, Mithuna, *śu. di.* 11, Monday, "Rēvati". In A.D. 1400 (= Ś. 1323 current = Vikrama), Mithuna *śu.* 11 fell on Thursday and not on Monday. The Nakshatra was "Svāti". *Śu.* 11 and "Rēvati" can concur ordinarily only in Vṛiśchika, not in Mithuna. In A.D. 1400, such concurrence took place on Friday, October 29, A.D. 1400, when *śu.* 11 ended at sunrise and "Rēvati" began at ·38, ending next day at ·50.
		VIJAYANAGARA DYNASTY, II.
		Vīra-Narasiṁharāya, son of Bhujabaladēva-Mahārāya.
1915	289	Śaka 1431, Śukla, Karkaṭaka, *śu. di.* 5, Friday, "Hasta". In A.D. 1509 on Sunday, July 22; *śu.* 5 ended at ·21 and "Hasta" at ·35. The week-day seems to be wrong.
		Kṛishṇarāya.
"	138	Śaka 1455 (read Ś. 1445), Svabhānu, Kārttika, 23, Paúrṇima, Sunday. = A.D. 1523 (= Ś. 1445 = Svabhānu) Sunday, November 22; *śu.* 15 commenced at ·03 and ended at ·01 on Monday.
"	335	Śaka 1440, Īśvara, Jyēshṭha, ba[huḷa *] [3]0, Friday, solar eclipse. = A.D. 1517 (= Ś. 1440 current = Īśvara) Friday, June 19; *ba.* 30 ended at ·17 of day; and the day was one of solar eclipse.
"	336	Śaka 1440, Īśvara, Māgha, *ba.* 1[4], Monday. = A.D. 1517, Monday, February 8; f.d.t. ·16.
"	353	Śaka 1445, Chitrabhānu, Vaiśākha, *ba.* 3, Monday. = A.D. 1522 (= Ś. 1445 current = Chitrabhānu) Monday, May 12; f.d.t. ·69.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty, II—*cont.*
		***Kṛishṇarāya*—cont.**
1915	433	Śaka 14 [43], Vishu, Kārttika, *śu.* 15, Monday. In A.D. 1521 Kārttika (lunar) *śu.* 15 commenced at ·02 and ended at ·94 on Tuesday, October 15; so that no part of *śu.* 15 touched *Monday*. *Monday* in the inscription seems to be an error for *Tuesday*.
„	623	Śaka 1442, Pramāthin, Kārttika, *śuddha* 15, Sunday, lunar eclipse. = A.D. 1519, Sunday, November 6; *śu.* 15 ended at ·68 of day; and it was a day of lunar eclipse.
1916	169	Śaka 1437, Yuva, Karkaṭaka, Sōmagrahaṇa. = A.D. 1515, Wednesday July 25 (= 26 Karkaṭaka) when there was a lunar eclipse.
„	216	Śaka 1443, Vṛisha, Āḍi 31, Monday, Ēkādaśi, "Mṛigaśīrsha." = A.D. 1521, Monday July 29; ·80; ·52.
„	225	Śaka 1442, Vikrama, Makara, *śu. di.* 7, Sunday, "Hasta." In A.D. 1520 Makara *śu.* 7 fell on Tuesday, January 15, A.D. 1521. The date intended is apparently Sunday, Dec. 30, A.D. 1520 on which day *ba.* 7 commenced at ·27 of day, ending at ·34 on the following day, while Nakshatra "Hasta" was current throughout Sunday, having commenced at ·91 on Saturday and ending at ·01 on Monday. *Śukla* 7 in the inscription is apparently an error for *bahuḷa* 7.
„	246	Śaka 1435, Śrīmukha, Kumbha, *śu. di.* 12, (Bhīmadvādaśi), Monday, "Punarvasu." = A.D. 1514 Mon. Feb. 12; on which day Māgha *śu.* 12 ended at ·71 of day and Nakshatra "Punarvasu" at ·55 of day. Māgha *śu.* 12 is called "Bhīshmadvādaśi"—vide *Ind. chron.* p. (51).
		Achyutarāya.
1915	136	Śaka 1458, Durmukhi, Arpaśi, 27, Dvādaśi, Wednesday, "Uttara-Phalguni." In A.D. 1536 on Wed. Oct. 11; *ba.* 12 ended at ·95 of day and Nakshatra "Uttara-Phalgunī" commenced at ·22 of day ending at ·31 of the following day. The citation Aippaśi 27, *dvādaśi* appears to be a case of a curious *lapsus calami* for Aippaśi 12, 27th *tithi*; for in reality the day was such. On Aippaśi 27 in that year, i.e., Oct. 26, the *tithi* was no doubt *dvādaśi* but the week-day was Tuesday, not Wednesday and the Nakshatra was not "Uttara-Phalguni" but "Rēvati."
„	492	Śaka 1454, Nandana, Phālguṇa, *ba.* 7, Monday. = A.D. 1533, Monday, March 17; *ba.* 7 ended at ·35.
„	527	Śaka 1457, Jaya, Pushya, *śuddha* 3, Monday, Saṅkramaṇa. = A.D. 1534 (= Jaya = Śaka 1457 current), Monday, December 7; f.d.t. ·19.
„	620	Śaka 14 [53], Khara, Kumbha, *ba. di.* 14, Śravaṇa, Sunday, Śivarātri. = A.D. 1532 (= Khara, Śaka 1453 current), Sunday, February 4; f.d.t. ·22; ·93.
„	621	Śaka 1300 (mistake for 1464) Plava, Tai, Paurṇami, "Pushya," Monday. In A.D. 1541–42 (= Plava, Śaka 1464 current), Tai Paurṇami *tithi* ended on Sunday, January 1, A.D. 1542 at ·92: Nak. "Pushya" ended on Monday, January 2 at ·78. In A.D. 1542–43 (= Śaka 1464 expired = Śubhakṛit), Tai Paurṇami *tithi* and "Pushya" fell on Saturday, January 20, A.D. 1543, ending at ·93 and ·40 respectively on the same day.
1916	210	Śaka 1458, Durmukhi, Mithuna, *śu. di.* 7, Sunday, "Hasta." = A.D. 1536 Sunday, June 25; ·92; f.d.n. ·14.
„	222	Śaka 1458, Durmukhi, Mēsha, *śu. di.* 10, "Tiruvōṇam," Friday. *Śu.* 10 and "Śravaṇa" cannot concur in Mēsha but may do so in Kanyā. In A.D. 1536 (= Śaka 1458 expired = Durmukhi), Āśvina *śu* 10 and "Śravaṇa" concurred on Sunday, September 24 but the week-day was not Friday. On Friday, March 31, A.D. 1536 (= Mēsha 5) Mēsha *śu.* 10 commenced at ·19, ending at ·27 on Saturday but the Nak. for Friday was "Āślēsha," not "Śravaṇa."
		Sadāśivarāya.
1915	314	Śaka 1468, Pārābhava, Jyēshṭha, *śu.* 15, Monday. = A.D. 1545; Monday, May 25; f.d.t. ·21.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*con*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty, II—*cont.*
		***Sadāśivarāya*—cont.**
1915	419	Śaka 1468, Parābhava, Śrāvaṇa, *ba.* 12, Thursday. In A.D. 1546 (= Śaka 1468 expired = Parābhava) Śrāvaṇa, *ba.* 12 ended on Monday, 23rd August, at ·07; and in A.D. 1545 (= Śaka 1468 current) it ended on Tuesday, August 4, at ·32. In neither case the week-day Thursday.
,,	454	Śaka 1477, Rākshasa, Śrāvaṇa, *śu.* 11, Thursday. In A.D. 1555 (= Śaka 1477 expired = Rākshasa), Śrāvaṇa *śu.* 11 fell on Tuesday 23 July. In A.D. 1554 (= Śaka 1477 current = Ānanda) Śrāvaṇa *śu.* 11 fell on Thursday, August 9, ending at ·49 of the day. The latter is probably the intended date.
,,	475	Śaka 1467, Kīlaka, Āshāḍha, *śu.* 1. Thursday. In A.D. 1548 (= Kīlaka, Śaka 1470 expired), Āshāḍha, *śu.* 1 fell on Thursday, June 7, ending at ·06 of day. But this was Śaka 1470 expired not Śaka 1467 which must be an error.
,,	485	Śaka 1481, Siddhārthin, Āśvīja, *śu.* 15, [Sunday]. = A.D. 1559, Sunday, October 15 f.d.t. ·38.
,,	543	Śaka 1482, Raudri, Vaiśākha, *ba.* 15, solar eclipse. A.D. 1560 (= Śaka 1482 expired = Raudri) Vaiśākha, *ba.* 15 fell on Saturday, May 25; but there was no solar eclipse on that day. There was a solar eclipse on Śrāvaṇa, *ba.* 15 which fell on Wednesday, August 21, A.D. 1560.
1916	191	Śaka 1483, Durmati, Tulā, *śu. di.* 7, Wednesday. = A D. 1561, Wednesday, October 15; ·23.
,,	213	Śaka 1466, Śōbhakṛit, Siṁha, *śu. di.* 6, Monday, Śōdi (= Svāti). = A.D. 1543, Monday, August 6; ·27; ·47.
		Vijayanagara Dynasty, III.
		***Raṅga II* (*Śriraṅgarāya*).**
,,	209	Śaka 1499, Bahudhānya, Mēsha, *ba. di.* 10, Monday, "Śravaṇa." (Śaka 1500 = A.D. 1578 = Bahudhānya). = A.D. 1578, Monday, March 31; f.d.t. ·85; f.d.n. ·00.
,,	262	Śaka 1508, Vyaya, Tulā, *śu. di.* 12, Rēvati, Monday. = A.D. 1585, Monday, October 25; ·26; f.d.n. ·21.
,,	263	Śaka 1509, Chitrabhānu, Vaigāśi 13, Kārttigai, Amāvāsyai, Saturday. Chitrabhānu = A.D. 1582 = Śaka 1504. The date corresponds only to a day in A.D. 1583 = Śaka 1505. For in A.D. 1583 on Saturday, May 11; *ba.* 15, ended at ·50 and the Nakshatra "Kārttigai" or "Kṛittikā" at ·33. Śaka 1509 in the inscription is apparently an error for Śaka 1506 current or Śaka 1505 expired, and Vaigāśi 13 appears to be an error for Vaigāśi 14. To find an equivalent for Vaigāśi 13, "Kārttigai" Nakshatra, Saturday, and Amāvāsya, we must go back to A.D. 1556 (= Śaka 1478 expired = Naḷa), when all these details concurred on Saturday, May 9.
		Veṅkaṭapatidēva.
,,	208	Śaka 1514, Nandana, Mēsha, *śu. di.* 2, Sunday, Aśvati. In A.D. 1592 on Sunday, April 2; *śu.* 1 commenced at ·19 on Sunday and ended at ·09 on the following day. The Nakshatra "Aśvati" ended on Sunday at ·75. *Śu.* 2 in the inscription is apparently an error for *śu.* 1.
		Kākatīyas.
		Gaṇapatidēva-Mahārāya.
1915	405	Śaka 11[71*], Kīlaka, Paushya, *śuddha* 10, Monday, Uttarāyaṇa-Saṅkrānti. In A.D. 1247 (= Śaka 1170 current) on Monday, December 9, *śu.* 10, ended at ·19. As this day was the 13th of Dhanus, it was not Uttarāyaṇa-Saṅkrānti.

APPENDIX G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of Inscription.	Astronomical details, English equivalents and remarks.
		KĀKATĪYAS—*cont.*
		Rudradēva.
1915	333	Śaka 1199, Bahudhānya, Vaiśākha, *śuddha* 3, Thursday. = A.D. 1277, Thursday, April 8; ·02.
		Pratāparudradēva.
„	298	Śaka 1242, Raudri, Śrāvaṇa, *śuddha* 1, Monday. = A.D. 1320, Monday, July 7; *śu.* 1 ended at ·60.
		YĀDAVAS.
		Siṅgaṇa.
„	552	Śaka 1[12] 5, Dundubhi, Pushya, *śu.* [8], Thursday, Uttarāyaṇa-Saṅkrānti. A.D. 1202, Thursday, December 26; *śu.* 11 ended at ·88. Uttarāyaṇa-Saṅkrānti occurred on Wednesday, 25th December, at ·61 of the day and was apparently kept on Thursday. *Śu.* [8] in the inscription seems to be a wrong reading for [11].
		Jaitugi (II).
„	520	Śaka 1[151], Virōdhin, Chaitra, *śuddha* 10, Wednesday. In A.D. 1229, Chaitra (lunar) *śu.* 10 fell on Tuesday. But in the solar month of Chittirai or Mēsha, *śu.* 10 commenced on Wednesday, 4th April (= 11 Mēsha) at ·06 and ended at ·04 the following day. The month of "Chaitra" in the inscription may perhaps have been meant for solar month Chittirai or Mēsha.
		Rāmachandradēva.
„	478	Śaka 1200, Bahudhānya, Jyaishṭha, *śu.* 1, Thursday. In A.D. 1278, Jyēshṭha, *śu.* 1 fell on Tuesday, 24th May, but *śu.* 10 was on Thursday, June 2; when the *tithi* ended at ·19.
		KALACHURYA.
		Rāyamurāri Bhujabalamalla Sōmēsvara.
„	513	Śaka 1093, Khara, Māgha, *śuddha* 5, Monday. In A.D. 1171–2 (= Śaka 1093 current = Khara) Māgha *śu.* 5 ended on Sunday, 2nd January, A.D. 1172. Monday quoted in the inscription seems to be wrong.
		Bhujabalamalla.
„	504	Regnal year lost. Tāraṇa, Jyēshṭha, *śuddha*, Full-moon, Saturday, lunar eclipse. = A.D. 1164 (= Tāraṇa, Ś. 1086, expired), Saturday, June 6, ·84. It was a day of lunar eclipse.
		VELANĀṆḌU.
		Velanāṇṭi-Goṅka.
„	441	Śaka 1054, Kārttika, *śuddha* 13, Sunday. = A.D. 1132, Sunday, October 23; f.d.t. ·47.
		KOṆḌAPAḌMAṬI.
		Manma-Maṇḍa.
„	393	Śaka 1061, Āśvīja, dark-half, Indra's day (i.e., 12th *tithi*), Monday. In A.D. 1138 (= Śaka 1061 current) Āśvina *ba.* 12 fell on Sunday. In A.D. 1139 (= Śaka 1061 expired) Āśvina *ba.* 12 fell on Saturday.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Kōṭas.
		Manmakēta or Kōṭakēta (Kēta III).
1915-16	5 of App. A.	Śaka 1162, Māgha, ardhōdaya. Ardhōdaya [*vide Ind. Chron.* p. (53)] is defined to be a combination of Sunday with Nakshatra "Śravaṇa" by day time and Yōga-Vyatīpāta on amāvāsya day at the end of Pausha month. In A.D. 1240-41 (= Ś. 1162 expired), on Sunday, 13 January A.D. 1241 all these phenomena concurred by day time, because on that day amāvāsya *tithi* at the end of Pausha month ended at ·72; Nakshatra "Śravaṇa" had commenced on Saturday at ·95, was current throughout Sunday and ended on Monday at ·02. Lastly Yōga-Vyatīpāta ended on Sunday at ·62 of the day.
		Jagamechchuganḍa Gaṇapatidēva
,,	391	Śaka 1180, Bhādrapada, *ba.* 6, Friday. In A.D. 1257 (=Śaka 1180 current) Bhādrapada *śu.* 6 fell on Friday, 17 August while *ba.* 6 in the same month commenced on Friday, August 31 at ·57 and ended on Saturday, September 1 at ·51.
		Bhīma.
,,	299	Śaka 1187, Phālguṇa, *śu.* 5, [Thursday]. In A.D. 1216 on Wednesday, February 24; *śu.* 5 ended at ·51. The week-day in the inscription should be [Wednesday] not [Thursday].
		Miscellaneous.
		Rakkasa Gaṅgarasadēva-Mahārāja.
,,	563	Śaka 1169, Plavaṅga, Jyēshṭha, *śuddha* 13, Saturday. = A.D. 1247 Saturday, May 18; *śu* 13 was current the whole of that day. The *tithi* commenced on Friday at ·94 and ended on Sunday at ·01.
		Tribhuvanachakravartin Vīra-Gaṇḍagōpāla.
1916	165	4th year, Kumbha, *śu. di.* 7, Monday, "Punarvasu." In Kumbha month *śu.* 7 and "Punarvasu" cannot join, any more than in Tulā month (see next inscription) *śu.* 11 and Aśvati can join. This is unfortunate since only two dated inscriptions seem to be available for this reign and both are intrinsically wrong. The king is referred in the famous introduction *Samastha-jagaḍ* of the inscriptions of Jaṭāvarman Sundara-Pāṇḍya I of A.D. 1251.
,,	178	2nd year, Tulā, *śu. di.* 11, Monday, "Aśvati." See remarks against last inscription.
		Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla.
,,	137	32nd year, Ṛishabha, *śu. di.* 7, Sunday, "Pushya." One of the following dates is a possible equivalent, the solar month being an uncertain factor in nearly all the inscriptions of this reign which have been furnished for verification this year. A.D. 1280, Sunday, Ap. 7 (=Mēsha 14), f.d.t. ·07; f.d.n. ·84 (Nak. commenced on Sunday at ·75). A.D. 1281—Saturday, Ap. 26 (= Ṛishabha 2); ·80; ·14. Week-day in A.D. 1282 was Thursday (Ap. 16 = Mēsha 22); and in A.D. 1283, Monday, (April 5 = Mēsha 11). A.D. 1284, Sunday, Ap. 23 (= Mēsha 30); ·79; ·37.
,,	139	5th year, Karkaṭaka, *śu. di.* 5, Sunday, "Uttiram." *Karkaṭaka* is probably an error for *Mithuna.* In A.D. 1254, on Sunday, June 21 (=Mithuna 26), *śu.* 5 ended at ·78, while "Uttiram" or "Uttiram Phalguni" commenced at ·97, was current all Monday and came to end on Tuesday at ·07. "Uttara-Phalguni" was the Nakshatra of Monday and Tuesday rather than of Sunday.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915-16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Tribhuvanachakravartin Vijaya-Gaṇḍagōpāla—cont.
1916	140	. . . , Makara, *śu. di.* 7, Monday, "Uttiraṭṭādi." There are suitable dates in A.D. 1269, (Monday, December 30 = Makara 5; f.d.t. ·42; ·42); A.D. 1283 (Monday, December 27 = Makara 1; f.d.t. ·00; ·32) and possibly in one or two other years between 1249 and 1283.
,,	164	15th year, Mēsha, *śu. di.* 3, Friday, "Pūśam." The solar month *Mēsha* is probably an error for *Mithuna*, in which alone *śu.* 3 can ordinarily concur with "Pushya". But even with this correction there is no complete equivalent in the years A.D. 1262, 1263, 1264, 1265, 1266, 1267, 1268.
,,	177	28th year, Karkaṭaka, *śu. di.* 3, Saturday, "Mūla." The solar month Karkaṭaka, in which *śu.* 3 and "Mūla" cannot concur, is probably an error for Vṛiśchika in which such concurrence can take place. With this correction, we may find an equivalent in A.D. 1277 on Saturday, October 30 (= Vṛiśchika 3) when Śukla 3 ended at ·90 and Nakshatra "Mūla" commenced at ·29, ending next day at ·24.
,,	197	30th year, Tulā, *śu. di.* 7, Friday, "Punarpūśam." The solar month *Tulâ* is a manifest error for, possibly, *Mēsha*. With this correction, we may find a base equivalent in A.D. 1278, Friday Ap. 1 (= Mēsha 7); on which day *śu.* 7 ended at ·35, while Nakshatra "Punarvasu" commencing at ·60 on the same day ended next day at ·65. *Nabōbu Sādāllēkhān Śāyapu.*
1915	617	Śaka 1596, Ānanda, Māśi, 19, Ārdrā, 13 (*trayōdaśi*), Friday. A.D. 1674-75 = Ś. 1596 expired = Ānanda. The date should apparently be Māśi 16, "Śravaṇa," 13 (trayōdaśi), Friday which would then be A.D. 1675, Friday, February 12 (= Māśi 16), on which day *bahuḷa* trayōdaśi ended at ·45 and Nakshatra "Śravaṇa" ended at ·62.
		Anonymous.
,,	137	Dundubhi, Kārttigai, Thursday, Pañchami, "Uttarāshāḍha," 15 = A.D. 1621, Thursday, November 8; ·42; ·55.
,,	293	Śaka 10[8]8, Āśvayuja, *śu. di.* 10, Thursday. = A.D. 1166, Thursday, October 6; ·32.
,,	296	Śaka 1479, Piṅgaḷa, Māgha, *bahuḷa* 14, Monday, Mahāśivaratri. In A.D. 1557 on Friday, January 29; Māgha, *ba.* 14 ended at ·50; and Nak. "Śravaṇa" at ·70. The week-day Monday seems to be wrong. Mahāśivarātri is the midnight nearest to Māgha, *ba.* 14, at which Nakshatra "Śravaṇa" is current.
,,	306	Śaka 1346, Krōdhin, Māgha, *śu.* 2, Monday. = A.D. 1424, Monday, January 3; f. d. t. ·08.
,,	309	Śaka 1187, Krōdhana, Kārttika, *bahuḷa* 15, Monday. = A.D. 1265, Monday, November 9; ·45.
,,	320	Śaka 1179, Durmati (wrong), Bhādrapada, *bahuḷa* 2, Sunday. Śaka year is wrong as (Durmati = A.D. 1261 = Śaka, 1184) current. In A.D. 1261, Monday, September 12; *ba.* 2 ended at ·36. It commenced on Sunday at ·37.
,,	323	Śaka 1813 (A.D. 1891, April 15), Khara, Mēsha, Chaitra, Śukla, 7, Wednesday, "Punarvasu." = A.D. 1891, Wednesday, April 15; ·61; f.d.n. ·10.
,,	326	Śaka 1245, Rudhirōdgārin, Chaitra, *ba*[*huḷa*°] 3, Mēsha-Saṅkrānti. = A.D. 1323, Saturday, March 26; ·14. It was a day of Mēsha-Saṅkrānti.
,,	328	Śaka 1474, Paridhāvin, Kārttika, su[kla] 11, Thursday. = A.D. 1552, Thursday, October 27; f.d.t. ·16.
,,	329	Paridhāvin, Kārttika, *śuddha*, 1, Monday. = A.D. 1552, Monday, April 18; f.d.t. ·83.
,,	337	Śaka 1551, Śukla, Śrāvaṇa, *śu.* 15, Friday. = A.D. 1629, Friday, July 24; *śu.* 15 was current the whole of the day. It commenced on Thursday at ·96 and ended on Saturday at ·05.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Anonymous—*cont.*
1915	339	Śaka 1347, Viśvāvasu, Vaiśākha, *bahuḷa* 10, Saturday. = 1425 Saturday, May 12; f.d.t. ·23.
,,	343	Śaka 1802, Kali 4771, Vikrama, Māgha, *śu.* 5, Thursday. = A.D. 1881, Thursday, February 3; ·67.
,,	351	Śaka 1790, Vibhava, Māgha, *ba.* 5, Monday. = A.D. 1869, Monday, February 1; ·56.
,,	352	Śaka 1798, Dhātṛi, Āshāḍha, 2, Saturday. Tithi *bahuḷa* 2 is meant. The equivalent is A.D. 1876, Saturday, July 8; ·72.
,,	354	Śaka 1445, Chitrabhānu, Vaiśākha, *śu.* 3, Monday, solar eclipse. = A.D. 1522, Monday, April 28; ·97. There was no solar eclipse on this day.
,,	356	Śaka 1446, [Pramā]dhi, Māgha, *ba.* 5, Saturday. The cyclic year seems to be Pārthiva. In A.D. 1525, Saturday, February 11; f.d.t. ·65.
,,	359	Śaka 1601, Kālayukta, Vaiśākha, *śuddha*, Full-moon, lunar eclipse. In A.D. 1678, Friday, April 26; *śu.* 15, ended at ·66. There was a lunar eclipse on this day.
,,	366	Śaka 1227, Krōdhin, Pushya, *bahuḷa* 14, Saturday. = A.D. 1304, Saturday, December 26; ·51.
,,	368	Śaka 1480, Kālayukta, Māgha, *śu.* 5, Thursday. = A.D. 1559, Thursday, January 12; f.d.t. ·99.
,,	371	Śaka 137 [6], Śrīmukha, Śrāvaṇa, *śu.* 11, Monday. = A.D. 1453, Monday, July 16; ·62.
,,	373	Śaka 1374, Āṅgirasa, Āshāḍha, *śu.* 15, Sunday. In A.D. 1452, Āshāḍha, *śu.* 15, fell on Saturday, July 1; ·96. Āshāḍha, *ba.* 15 fell on Sunday, July 16; ·87.
,,	374	Śaka 1357, Rākshasa, Śrāvaṇa, *śu.* 10 Sunday. In A.D. 1435 = Rākshasa, Śrāvaṇa, *śu.* 10 fell on Wednesday, August 3; ·80. Āśvina *śu.* 10 fell on Sunday, October 2, ·04.
,,	375	Śaka 1189, Prabhava, Āshāḍha, *ba.* 15, Friday. = A.D. 1267, Friday, July 22; *ba.* 15 ended at ·04.
,,	378	Śaka 1188, Prabhava, Vaiśākha, *śuddha* 3, Thursday. Śaka 1189 = A.D. 1267 = Prabhava. Vaiśākha *śu.* 3 was on Wednesday, March 30; ·36. Adhika Jyēshṭha *śu.* 3 was on Thursday, April 28; ·81.
,,	379	Śaka 1487, Akshaya, Māgha, *śu.* 12, Friday. Śaka year should presumably be 1488 = A.D. 1566 = Akshaya. The date is A.D. 1566, Firday, February 1; ·60.
,,	380	Hēmalamba, Kārttika, *śu.* 15, Monday. = A.D. 1596, Monday, October 25; f.d.t. ·01. The *tithi* commenced on Sunday at ·93 and ended on Monday.
,,	385	Śaka 1316, Bhāva, Jyēshṭha, *ba.* 7, Friday. = A.D. 1394, Friday, May 22; ·34.
,,	388	Śaka 1447, Sarvajit, Āshāḍha, [*śu.* 3], Sunday. Śaka 1449 = Sarvajit = A.D. 1527. The date is A.D. 1527, Sunday, June 2; ·24.
,,	389	Śaka 1 * * 8, Pārthiva, Vaiśākha, *śu.* 15, Sunday. = Śaka 1448 = Pārthiva = A.D. 1525. The date is A.D. 1525, Sunday, May 7; ·20.
,,	399	Śaka 133[9], Viḷambi, Pushya, *śu.* 1, Friday. Śaka 1440 = A.D. 1418 = Viḷambi. In this year Māgha, *śu.* 1 fell on Friday while Pushya *śu.* 1 fell on Wednesday.
,,	400	Śaka 1551, Vikārin (wrong), Vaiśākha, *śu.* 7, Wednesday. = A.D. 1628, Wednesday, April 30; ·14.
,,	401	Śaka 1189, Vaiśākha, *śuddha* 13, Vaḍḍavāram. In Śaka 1189 current = A.D. 1266-67, Vaiśākha, *śu.* 13 commenced on Sunday, April 18 at ·04 of day and ended on the same day at ·99. No part of *śu.* 13 touched Saturday.
,,	402	Śaka 1327, Pārthiva, Māgha, *śuddha* 11, Thursday. In A.D. 1405–06 (= Śaka 1327 expired = Pārthiva), Thursday, January 21, A.D. 1406 was Māgha, *śu.* 1, while in the same month *śu.* 11 fell on Saturday, January 30. In the inscription *śu.* 11 seems to be an error for *śu.* 1.

Appendix G.—Dates from appendices A, B and C to the *Annual Report* for 1915–16—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Anonymous—*cont.*
1915	406	Śaka 1321, Pramādi, Māgha, *ba.* 5, Friday. = A.D. 1400, Friday, January 16; ·64.
,,	411	Śaka 1451, Sarvadhāri, Pushya, *ba.* 3, Sunday. = A.D. 1528, Sunday, December 27; f.d.t. ·82.
,,	413	Śaka 1366, Raktākshiu, Āshāḍha, *śu.* 14, Monday. = A.D. 1444, Monday, June 29; ·21.
,,	416	Śaka 1810, Sarvadhārin, Chaitra, *śuddha* 9, Wednesday. = A.D. 1888, Wednesday, March 21; f.d.t. ·18.
,,	418	Śaka 1415, Pramādīcha, Māgha, *ba.* 3[0], Monday. = A.D. 1493, Monday, February 4; *ba.* 3 ended at ·77 of day. Reading "*ba.* 3[0]" should be "*ba.* 3."
,,	423	Śaka 1458 (for 1478), Nala, Māgha, *śu.* 15, Sunday. = A.D. 1556, Sunday, January 26; ·57.
,,	426	Śaka 1396, Jaya, Chaitra, *ba.* 30, solar eclipse. = A.D. 1474, Saturday, April 16; ·40. There was a solar eclipse on this day.
,,	429	Śaka (mistake for Kaliyuga) 4564 (mistake for 4590), Saumya, Jyēshṭha, *ba.* 2, Friday. In A.D. 1489 = Kaliyuga 4590 which was Saumya, Vaiśāka, *ba.* 2 fell on Friday, April 17; ·39; while Jyēshṭha *ba.* 2 commenced on Friday, May 15; ·82, and ended at ·77 the following day.
,,	436	Śaka 1443, Chitrabhānu, Śrāvaṇa, *śu.* 11, Monday. Ś. 1444 = A.D. 1522 = Chitrabhānu. The date is A.D. 1521, Monday, July 15; ·39.
,,	442	Śaka 1313, Bahudhānya (wrong), Pushya, *śu.* 14, Wednesday. Ś. 1320 = A.D. 1398 = Bahudhanya. Ś. 1313 current = A.D. 1390, Pramōdhūta. The date intended was apparently A.D. 1390, Wednesday, December 21; ·76.
,,	447	Śaka 1326, Tāraṇa, Māgha, *śu.* 10, Saturday. = A.D. 1405, Saturday, January 10; ·52.
,,	467	Śaka 1417, Anala, Phālguṇa 5 (Phaṇi-tithi), Sun passed Vṛisha (Taurus). Rākshasa, Phālguṇa, *ba.* 5, Friday. = A.D. 1496, Friday, March 4; ·43.
,,	468	Śaka 1418, Nala, Chaitra, *ba.* 14, Monday, Śivarātri. = A.D. 1496, Monday, April 11; f.d.t. ·56.
,,	470	Śaka 1575, Jaya, Āshāḍha, *ba.* 30, Monday. Ś. 1576 = A.D. 1654 = Jaya = A.D. 1654, Monday, July 3; f.d.t. ·03.
,,	473	Śaka 1366, Raktākshi, Pushya, *ba.* 2, Sunday. = A.D. 1444, Sunday, December 27; ·16.
,,	474	Śaka 1366, Raktākshi, Pushya, *ba.* 7, Thursday. = A.D. 1444, Thursday, December 31; ·70.
,,	481	Śaka 862, Vikārin, Māgha, *Śuddha* 3, Monday. In A.D. 939 (= Ś. 862 current = Vikārin), Māgha, *śu.* 3 fell on Wednesday and Pausha *śu.* 3 fell on Monday. The latter date is A.D. 939, Monday, December 16; ·82.
,,	483	Śaka 1453, Khara, Āśvīja, *ba.* 5, Saturday. = A.D. 1531, Saturday, September 30; f.d.t. ·11.
,,	497	Śaka 1[6]18, Dhatṛi, Jyaishṭha, *ba.* 14, Thursday. = A.D. 1696, Thursday, June 18; ·33.
,,	526	Chālukya Vikrama year 33, Sarvadhārin, Jyēshṭha, new-moon, Thursday, solar eclipse. = A.D. 1108 (= Sarvadhārin), Thursday, June 11; ·15. There was a solar eclipse on this day.
,,	534	Śaka 1482, Kālayukta, Āśvija, *śu.* [14], lunar eclipse. Ś. 1482 = Raudra = A.D. 1560. A.D. 1558 = Kālayukta. The date meant is perhaps A.D. 1558, Tuesday, September 27; ·57, when there was a lunar eclipse. *Śu.* 14 in the inscription seems to be *śu.* 15.
,,	537	Śaka 164 [5], Śōbhakṛit, Śrāvaṇa, *śu.* 5, Friday. = A.D. 1722, Friday, July 6; f.d.t. ·73.
,,	538	Viśvāvasu, Āshāḍha, *śu.* 15, lunar eclipse. = A.D. 1545, Wednesday, June 24; ·51, when there was a lunar eclipse.

PART II.

The Āndhra dynasty.

According to Mr. Vincent A. Smith, the Āndhra dynasty occupied the deltas of the Gōdāvarī and the Kṛishṇā rivers on the eastern side of India and had for its capital Śrīkākuḷam on the lower course of the Kṛishṇā. Still, records of this dynasty are but rarely found in the Madras Presidency. The only Āndhra inscription at Amarāvatī in the Guntur district, is a fragment and belongs to the reign of Vāsiṭhiputa Sāmi-Siri-Pulumāvi. Another at Koḍavolu in the Gōdāvarī district is a record of Vāsiṭhīputa sāmi-Siri-Chaḍasāta and is also much damaged. The Tāḷgund (Mysore State) pillar inscription of the Kadamba king Kākusthavarman makes reference to a Śiva temple at Sthānakundūra at which king Sātakarṇi had previously worshipped. Another inscription at Maḷavaḷḷi near Tāḷgund mentions Sātakarṇi of the Viṇhukaḍḍa-Chuṭu family. Sātakarṇi according to Professor Kielhorn was a name or surname of several kings of the Āndhrabhṛitya or Sātavāhana dynasty who ruled over a part of Southern India during the first centuries of the Christian era.

Record of Puḷumāvi II at Myākadoni.

A powerful king of this Sātavāhana line was Vāsiṭhīputra Siri-Puḷumāvi (of about A.D. 135) in whose time the Āndhra kingdom is stated to have extended far into Western India. It is evidently this same Puḷumāvi, No. 24, in the list of the Āndhra kings given opposite page 212 of Mr. V. A. Smith's Early History of India (3rd Edition), that is evidently referred to in the newly discovered Āndhra inscription at Myākadoni in the Bellary district, already referred to (Part I, paragraph 3). It is an archaic record, inscribed in 4 lines, on a natural boulder lying halfway between the villages Myākadoni and Chinna-Kaḍabūru (No. 509 of appendix B). In view of its great importance as one of the earliest records of the Southern Presidency, I append below the text and translation and annex also a facsimile plate (No. I-A) for a comparative study of the inscription and its contents.

Text.

1 Sidham rañō Sātavahanānaṁ Siri-Puḷumāvisa sava 8 hēma 1 diva 1
2 ma[sa] mahāsēnāpatisa Khaṁda[nā]kasa ja[ni]pādē Satavaghani-hārē
3 [gu]mikasa Kumaradatasa gāmē Vaipurakē vaṭhavēna gahapatikēna ātānaṁ sēbōnaṁ
4 . . . . . taṭṭākaṁ khānitaṁ.

Translation.

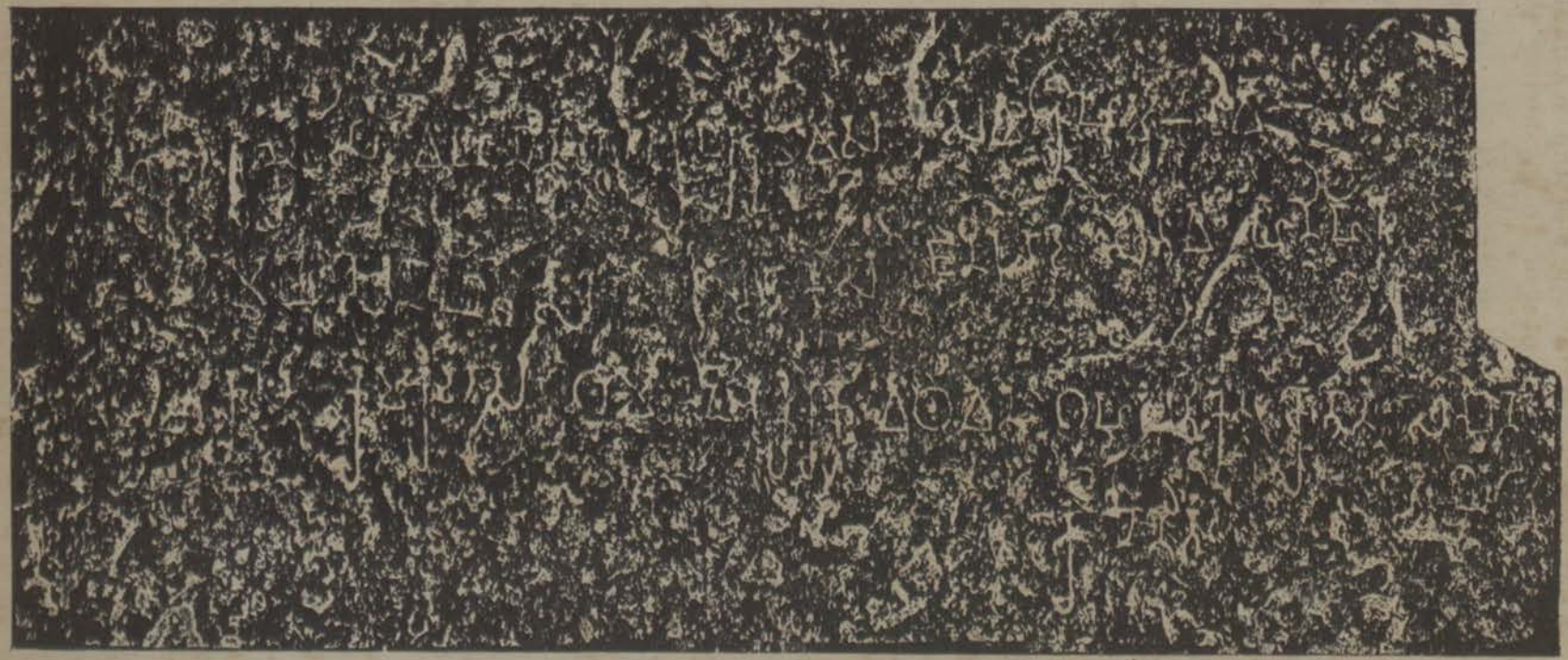
Success ! (*In*) the eighth year of Siri-Puḷumāvi, king of the Sātavahanas, in the first (*month of*) winter, on the first day, (*this*) tank was dug by the householder (*gahapatika*), a resident of Vaipuraka of the village of (*i.e., belonging to*) the captain (*gumika*) Kumaradata (*and situated*) in the country (*janipāda*) Satavaghani-hāra of (*i.e., belonging to*) the great general (*mahāsēnāpati*) Khaṁdanāka, (*for*) . . . . . of himself (*and*) [all ?] (*living creatures*).

The discovery is a valuable one for the history of the Āndhras. The mention of the dynasty by the name Sātavahana occurs but very rarely in allied records. Puḷumāvi's father Gautamīputra Sātakarṇi is eulogised in one of the Nasik inscriptions as the restorer of the fame of the Sātavāhana race. The territorial division Sātavahani-hāra mentioned in our record occurs in the later Hirehaḍagalli (in the Bellary district) copper-plate inscription of the Pallava king Śivaskandavarman, in the form Sātāhani-raṭṭha. Evidently, therefore, it appears as if this territorial division comprised a good portion of the modern Bellary district.

Cavern at Eruvāḍi ; mention of Ajjaṇandi.

2. A boulder on the Iraṭṭaipottai rock at Eṛuvāḍi in the Tinnevelly district contains a squatting Jaina figure usually found on rocks and caverns in the Madura and Tinnevelly districts and has below it the inscription (No. 603 of appendix B) "Work of Ajjaṇandi" engraved in the Vaṭṭeḻuttu characters of about the 8th century A.D. References to Ajjaṇandi and Jaina figures are found in the earlier

A.—Myakadoni Inscription of Satavahana Pulumavi II.



Scale one-twelfth.

B.—Panamalai Inscription of Rajasimha II.

S.I.I.Vol. I, page 24.
Scale one-fifteenth.

C.—Mamallapuram Inscription of Rajasimha II.

a

b

Scale one-tenth.

PLATE I

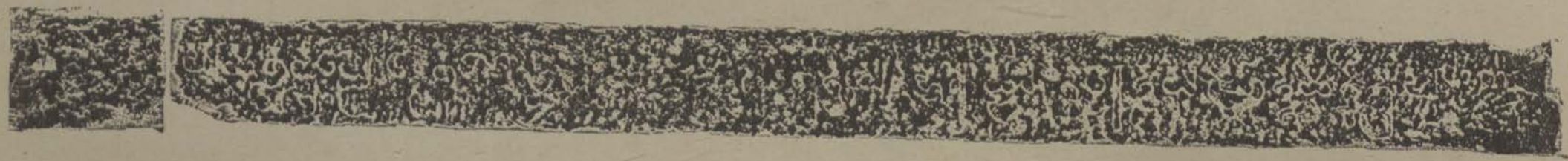
Mamallapuram Inscription of Rajasimha II—*cont.*

c

d

e

f



g

h

Scale one-tenth.

PLATE II

reports for 1909, page 70 and 1910, page 78. This Jaina teacher is also referred to in the Tamil work *Jīvakachintāmaṇi*. Two other inscriptions on Iraṭṭaipottai are also in Vaṭṭeḻuttu characters of about the same period, one of them mentioning a grant of land to a Jaina temple. Similar Jaina figures on boulders looked upon as the images of a shrine are found at Tirakkōl. In my *Annual Report* for 1908–09 page 71, paragraph 8, I made reference to a Jaina hermitage at Veḍāl headed by a lady teacher. Tirakkōl is not far from Veḍāl and consequently the grants registered in the four inscriptions Nos. 276 to 279 of appendix C must have been for the benefit of the temple (*paḷḷi*) attached to the hermitage at Veḍāl.

The Pallavas.

3. Some valuable records which add to our knowledge of the Pallava history both in its earlier period and the later, are included in the report under review. Of these the most interesting are two sets of copper-plates discovered by the Telugu Assistant Mr. C. R. Krishnamachari, and noted above as Nos. 3 and 4 of appendix A. Like other Sanskṛit Pallava charters of the 5th—6th centuries of the Christian era, the former which is palæographically the earlier of the two, is dated from the victorious camp Tāṁbrāpa and registers the following genealogy :—

Ōṁgōḍu grant of the *Mahārāja* Vijayaskandavarman.

Mahārāja **Kumāraviṣṇu,**
a Pallava of the Bharadhvāja-*gōtra*,
who performed the Aśvamēdha sacrifice.

|

Mahārāja **Skandavarman**

|

Vīravarman

|

Mahārāja **Vijayaskandavarman**
(the donor).

At this king's command (the residents) of Ōṁgōḍu-*grāma* and the officers of the Karmmā-rāshṭra were required to exempt with the eighteen kinds of exemptions the village Ōṁgōḍu which excepting the lands enjoyed by the gods, was given as a *brahmadēya* and a *sāttvika*-gift to Gōlaśarman of the Kāśyapa-*gōtra*.

Unlike the other Sanskṛit charters, the date of the record under reference is given as the 33rd year (both in words and in numerals), the third (fortnight) of the Hēmanta (winter) and the 13th day, as in the earlier Prākṛit grants from Hīrahaḍagalli and Mayidavōlu. The characters, too, which are archaic, belong to about the beginning of the 5th century A.D. These facts make it appear that the Ōṁgōḍu grant is to be considered the earliest of the Sanskṛit Pallava records examined so far. If this be so, the genealogy supplied by our grant takes us one generation further back than the Uruvupalli grant and would be the only record discovered hitherto, of Skandavarman II (here called *Mahārāja* Vijayaskandavarman), the father of the donor, Yuvamahārāja Viṣhṇu-Gōpavarman, of the Uruvupalli grant. Kumāraviṣhṇu, the first king mentioned in the Ōṁgōḍu grant must then correspond to Kāḷabhartṛi, the grand-father of Vīrakūrcha (Vīravarman) of the Vēlūrpāḷaiyam plates (*Annual Report* for 1911, Part II, paragraph 7). Karmmā-rāshṭra mentioned in the Ōṁgōḍu record is undoubtedly the district Kammāka-rāshṭra of the Chendalūr plates, the Karmma-rāshṭra, Kamma-rāshṭra or Kamma-nāṇḍu of the Eastern Chalukya grants and includes roughly the Ongole and Bāpaṭla taluks of the present Guntūr district. The village Ōṁgōḍu must be looked for somewhere near Santarāvūr where the plates are reported to have been dug up. The victorious camp Tāmbrāpa like Palakkaḍa, Daśanapura and Mēnmātura mentioned in the Sanskṛit Pallava grants, could not be identified.

Identical with Skandavarman II.

4. The other set of copper-plates referred to, belong to the 4th year of the victorious reign of the Pallava *Dharmamahārāja* Siṁhavarman (II) to whose time also belong the Māṅgaḍūr plates (*Ind. Ant.*, Volume V, pages 155 ff). The characters are, however, slightly different from those of Māṅgaḍūr though they may probably be of the same age. The eulogistic account also differs much from what we find in the Māṅgaḍūr plates,

Ōṁgōḍu grant of *Dharmamahārāja* Siṁhavarman II.

excepting a few phrases here and there. The donor Simhavarman (II) is stated to have been the son of the *Yuvamahārāja* Vishṇugōpa, grandson of the *Mahārāja* Skandavarman and great-grandson of the *Mahārāja* Vīravarman. Here, again, the village granted to Dēvaśarman of Kuṇḍūr who belonged to the Kāśyapa-*gōtra*, was the village Ōgōṁḍu (Oṁgōḍu) in the Karmmā-*rāshṭra* already mentioned. It was bounded on the east by the village Koḍikiṁ, on the south by Narāchēḍu, on the west by Kaḍākuduru and on the north by Peṇukaparṟu.

The grant which was made on the occasion of an eclipse (l. 22) appears to have been engraved on the copper-plates by the order of the king only on the 5th *tithi* of the bright half of Vaiśākha of perhaps the same year. As the same village had been conferred on Gōlaśarman of the Kāśyapa-*gōtra* in the reign of the king's grandfather Skandavarman II, it is not likely that its ownership would have passed on to another family within a single generation. We may accordingly presume that the donee Dēvaśarman of the second grant was a member of the same family as Gōlaśarman. Kuṇḍūr and Peṇukaparṟu which occur among the boundaries of Ōgōṁḍu, appear as the family names of some of the donees recorded in the Taṇḍantōṭṭam plates of Vijaya-Nandivikramavarman (*Annual Report* for 1912, page 58).

Recorded on copper-plates five days after it was actually given.

5. Coming to the period of stone inscriptions, we may notice at once the important discovery of a Pallava temple and inscription on the hill at Paṇamalai in the South Arcot district, by Professor J. Dubreuil of Pondicherry. He having kindly brought it to my notice I had the inscription copied and the temple photographed (Nos. 381, and 382, appendix E). The beginning and the end of this inscription (No. 616 of appendix B) are covered by the paved floor of a *maṇḍapa* in front of the Tāḷapurīśvara temple. The record consists of a single line in florid Pallava-Grantha characters (vide Plate III) written over a belt of granite running right round the temple as in the case of the Kailāsanātha inscription of Rājasiṁha II (*South-Indian Inscriptions*, Vol. I, No. 24) at Conjeeveram. The existing portion of the Paṇamalai record mentions the sage Aśvatthāman (Drōṇi), a part-incarnation of Śiva. His son was Vallava (Pallava) from whom came into existence the great Pallava family whose members, it is stated, "washed away their sins by performing the Aśvamēdha-sacrifices", and belonged to the Bharadvāja-*vaṁśa*. A famous king among them was Rājasiṁha, "born from Paramēśvara (I) as Guha from Śiva". He was a great devotee of Śiva "and under his care the tree of *Dharma* thrived even though it was oppressed by the hot sun, viz., the Kali age." The record is thus only a *praśasti* of Rājasiṁha II and not a document intended to register the building of the temple. No further evidence is, nevertheless, needed to presume that the temple of Tāḷapurīśvara at Paṇamalai was actually constructed by Rājasiṁha II. Another inscription in Pallava-Grantha characters from Paṇamalai, has been already published by Professor Hultzsch in *South-Indian Inscriptions*, Vol. I, page 24, and consists of a benedictory verse that Rājasiṁha II "whose crest jewel is Śiva" might rule the earth long. This record which was not photo-lithographed at the time of its publication, is now included in Plate I-B. Facsimile of another Pallava-Grantha inscription of Rājasiṁha II which was discovered in 1913 engraved on the two platforms (*balipīṭha*) behind the Shore Temple at Mahābalipuram, unearthed by the Archæological Department is also appended (Plates I-C and II). The contents of this last record have been noticed in detail in my Report for 1913, page 88, paragraph 9.

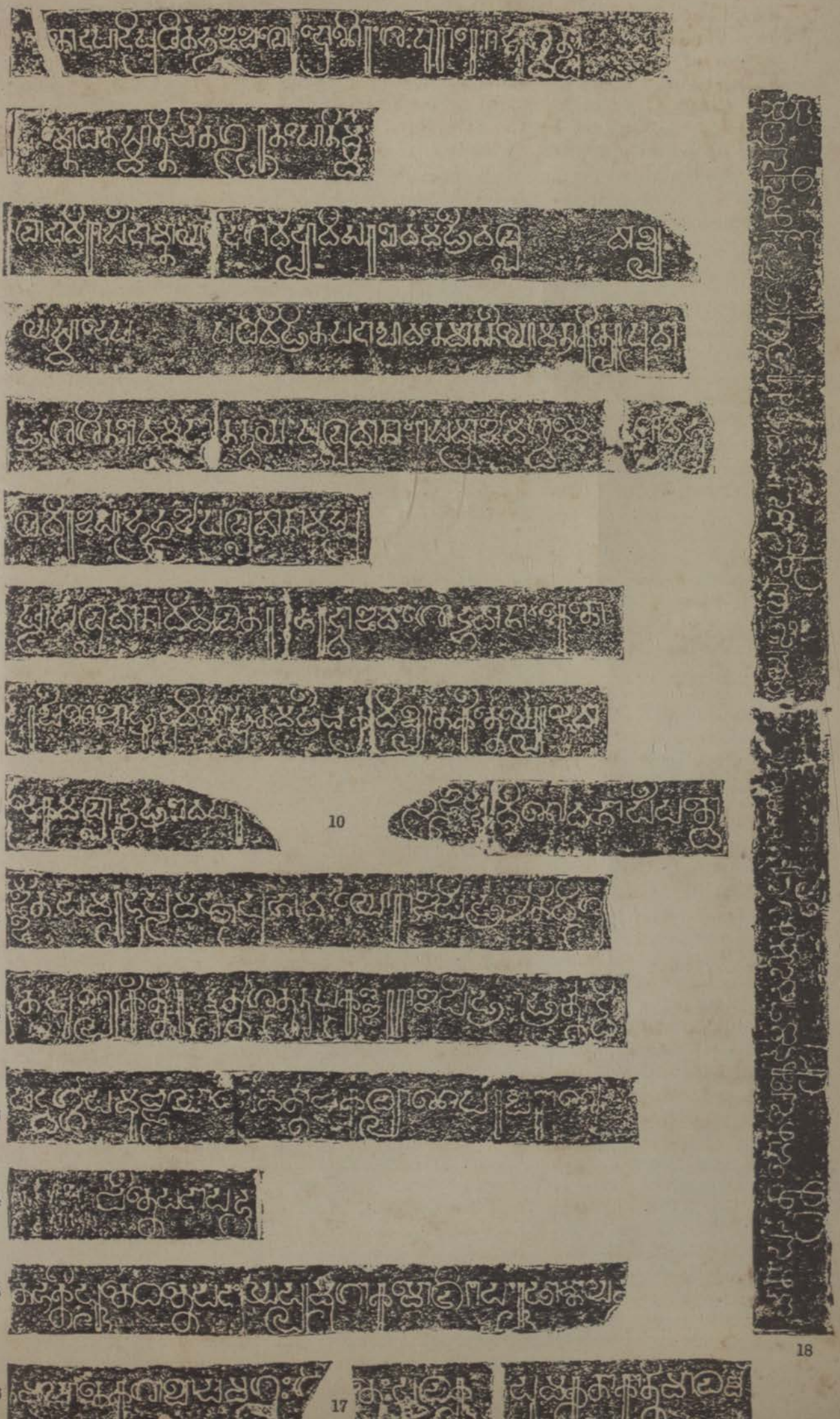
Paṇamalai stone inscription of Rājasiṁha II.

6. From Mēlaichchēri in the South Arcot district comes still another Pallava record (No. 284 of appendix C) also brought to my notice by Professor Dubreuil. It informs us that the rock-cut cave on the hill, on one of whose pillars this epigraph is engraved, was caused to be made at Siṁhapura by king Chandrāditya and dedicated to Śiva under the name Śikhari-Pallavēśvara. Thus it brings to light Chandrāditya, a Pallava king whose name has been hitherto unknown. Siṁhapura is evidently identical with Śiṅgavaram which according to Mr. Sewell is close to Mēlaichchēri. It may have been the chief village of which Mēlaichchēri was only a hamlet.

Mēlaichchēri inscription of the Pallava king Chandrāditya.

PLATE III

Panamalai Inscription of Rajasimha II.



Scale one-fifteenth.

7. Some names of later Pallava kings who came into power immediately after the usurper Nandivarman Pallavamalla may now be noticed. Vayiramēgaṇ as a probable surname of the Pallava king Dantippōttaraśar was suggested by Mr. Venkayya in his paper on the Triplicane inscription of Dantivarman (*Epigraphia Indica*, Volume VIII, pages 290 ff.). From two records copied at Poyyanūr and Kīḻpulam in the North Arcot district which belong to the 2nd year of a king named Vayiramēgha (Nos. 150 and 152 of appendix C), it appears as if there was a king of that name also among the Pallavas. The characters of the two inscriptions under reference belong, however, to a somewhat later period than that of the Triplicane inscription. It now becomes therefore difficult to decide whether the Toṇḍaiyar (Pallava) king Vayiramēgaṇ mentioned by Tirumaṅgai-Āḻvār, who appears to have lived not long after the incidents connected with the reign of Nandivarman Pallavamalla, is a surname of Dantivarman of the Triplicane inscription or of king Vayiramēgavarman mentioned in Nos. 150 and 152 of appendix C. The latter of these records throws some light on the interpretation of the phrase எழுநூற்றுக்காதம் that often occurs in the minatory portion at the end of inscriptions and has been translated as "700 murders" (*Epigraphia Indica*, Volume III, page 284). As clearly indicated by the phrase ஓகஙகா கடலாறுத்து which occurs in this record, எழுநூற்றுக்காதம் as suggested by Mr. Venkayya (*ibid.* foot-note 5) must denote the whole space between Gaṅgā and Kanyā (*i.e.*, cape Comorin) which was evidently supposed to be 700 காதம or 7,000 English miles. It might be worth noting that the name Vayiramēgaṇ was adopted by a son or a subordinate of Aparājita, the last of the Gaṅga-Pallava king known so far (*Annual Report* for 1913, p. 90). No. 283 of appendix C which is dated in the 6th year of Vijaya-Dantivikramavarman has perhaps to be assigned to Dantivarman, father of Nandivarman of the Vēlūrpāḷaiyam plates. Nos. 179 and 227 of appendix B, belong to the reign of kings Vijaya-Nṛipatuṅga-Vikramavarman and Vijaya-Kampavarman who are generally classed under Gaṅga-Pallavas.

Vayiramēgavarmaṇ.

Vijaya-Dantivikramavarman, Vijaya-Nṛipatuṅgavikramavarman and Vijaya-Kampavarman.

The Cholas.

8. By far a large number of the Chōḷa epigraphs in the collection under review, comes from Brahmadēśam, a village in the Cheyyār taluk of the North Arcot district. It contains many temples of which Rudrakōṭīśvara and Chandramauḷīśvara deserve special mention. The latter is a fine specimen of ancient architecture, probably Pallava, and is entirely built of stone. Some of the sculptures placed in the niches of the walls of the central shrine are richly ornamented and the whole temple is covered with early records of great value.

Brahmadēśam.

The village is surnamed Rājamalla-chaturvēdimaṅgalam of Tiruvēgambapuram, in its earliest records. The first part of this name, *viz.*, Rājamalla frequently occurs among the Western Gaṅga kings of Taḷakāḍ and consequently, it is not impossible that the village owed its origin to one of those kings named Rājamalla. Inscriptions of the time of Rājarāja I and his successors sometimes mention the place under the name Parākramaśōḷa-chaturvēdimaṅgalam and sometimes also as Keraḷāntaka-chaturvēdimaṅgalam where Parākramaśōḷa and Kēraḷāntaka are to be understood as surnames of Rājarāja I. In still later inscriptions we find the surnames Dina(or Śina) chintāmaṇi-chaturvēdimaṅgalam and Karaikkōṭṭu-Brahmadēyam (sometimes Brahmadēśam). The modern name Brahmadēśam must therefore, be presumed to be a contraction of the full form Karaikkōṭṭu-Brahmadēśam. It was an *agrahāra* with an organised village assembly called *Gaṇapperumakkaḷ Gaṇavāriyapperumakkaḷ* or *Añjashṭaśattu-sabhai*, the sense of the latter being obscure. The records invariably mention the assembly and its activities. Many committees must have worked under its control as set down in the Uttaramallūr inscriptions (*Annual Report* for 1899, pp. 23 ff.). One of these was a committee to manage the affairs of the village (*grāmakārya* or *āḷum gaṇa-vāriyam*) and another to manage those of the temple (*śrīkārya* or *kōyil-vāriyam*). The accountant of the latter committee was named or

Its surnames.

The village assembly.

entitled Trairājya-ghaṭikā-madhyasta, "the arbitrator of the college (*ghaṭikā*) (named) Trairājya" (*e.g.* No. 204 of appendix B). The same title is given to Chaturaṇ Mūvāyiravaṇ (No. 194 of appendix B) who made a grant of 30 *kaḷañju* of gold "weighed by (the standard weight) துலை and accepted by law." *Kaḷañju* which often occurs in Tamil inscriptions has to be interpreted sometimes as coin and sometimes as gold weight, of the proper standard and fineness (*Annual Report* for 1912, page 65, paragraph 21). In an early Pāṇḍya inscription (No. 90 of 1908) it occurs as the equivalent of the Sanskrit *krishnakācha* and Mr. H. W. Codrington of Ceylon Civil Service informs me that in that island a coin of the *kaḷañju* weight was called *kahāpaṇa*. No. 197 of appendix B gives *kaḷañju* as the equivalent of *nishka*. The grant recorded in No. 194 is stated to have been entrusted by the *Mahāsabhā* to the great people of the *Gaṇa-vāriyam* doing duty in that year and if they failed, it was stipulated that the *śraddhāmantas* (*i.e.*, those who interested themselves in the charity?) would collect a fine from each member of that committee on behalf of the king. The assembly also had evidently, under its control, a body of *madhyastas* (arbitrators) (No. 226 of appendix B), who wrote the tank accounts and received for maintenance (ஊதியம்) four *nāḻi* of paddy every day and seven *kaḷañju* of pure gold every year and a pair of cloths (இரண்டுகூறை). In presenting accounts for audit by the assembly each of these was required to undergo the ordeal of holding the red-hot iron (மழு) in his hand. If he came out safe and hence also pure, he would be presented with a bonus of one quarter of the surplus (*pādaśēsha*?). If, on the other hand, he burnt his hand and hence in default, he would be fined 10 *kaḷañju* without of course further bodily punishment inflicted upon him. The *Gaṇapperumakkaḷ* who formed the general body of the assembly appear also sometimes as the managers of the temple. In that capacity they once seem to have wrongly given an agreement that if they destroyed the gold that was assigned to the temple for a front-plate ornament of the god, they would each pay to the *Mūlēśvaras* of the temple a fine of 24 *kāṇam* (No. 202 of appendix B).

Kaḷañju, coin or weight.

Punishment by ordeal of defaulting accountants.

9. Of the early Chōḷa kings mentioned in the inscriptions of Brahmadēśam, Rājakēsarivarman of No. 230 of appendix B may be noted. He is evidently identical with Āditya I, the predecessor of Madiraikoṇḍa Parakēsarivarman (Parāntaka I), inasmuch as in this and in No 224 of appendix B of the 17th year of Parāntaka, mention is made of one and the same donor. Besides, the high regnal year 27 which is given to Rājakēsarivarman cannot apply to any of the kings with that title who succeeded Parāntaka prior to Rājarāja I. No. 211 of appendix B and three others from Brahmadēśam (Nos. 203, 212 and 228 of appendix B) are dated in Śaka 830 and fall into the reign of Parāntaka I. It cannot definitely be stated why they do not mention Madiraikoṇḍa Parakēsarivarman who succeeded to the throne in A.D. 907 and was ruling the whole of the Chōḷa dominions together with Toṇḍai-maṇḍalam. No. 211 of appendix B mentions the fact that a donation of land was made by a certain Ilāḍāḍittaṇ to the local temple after purchasing it from the artisans (*Kammāḷa*) of that village. Evidently a corporate life also existed among the professional classes apart from that of the general village assembly. No. 134 of 1916 from Mīñjūr is in Tamil poetry and refers to the construction of the Vishṇu temple at that place and to the third year of Madhurāntaka by which Madhurāntaka Uttama-Chōḷa, the uncle and immediate predecessor of Rājarāja I, is evidently meant.

Rājakēsarivarman Āditya I.

Madhurāntaka (Uttama-Chōḷa).

10. Gifts of land to a temple were generally made tax-free by the payment of an extra amount. It is stated in No. 171 of appendix B that the taxes on land were counted under two heads உளநிலை and உறவிலை. These two terms occur also in No. 178 of appendix B where the village assembly received a specified amount of money the interest on which fully covered the taxes payable on the lands which were granted to the temple. The assembly in this case is stated to have consisted of the young and old of the village and to have met in the hall called Śembiyaṇmahādēvi-pperumaṇḍapam built by Rājarāja I evidently for the purpose of the meetings of the assembly.

Two kinds of taxes collected during the time of Rājarāja I

11. Another place which has supplied a large number of Chōḷa inscriptions is Tirumukkūḍal. It is a village in the Madhurāntakam taluk of the Chingleput district and is picturesquely situated at the confluence of the three rivers Pālāṟu, Veṅkā or Vēgavatī and the Cheyyār. The very name of the place which means the sacred meeting (point) of three rivers is derived from its position. The temple of Veṅkaṭēśa-Perumāḷ is the oldest in the village and must be traced to the time of the Gaṅga-Pallava king Nṛipatuṅga whose record is found in that temple. The assembly of Tirumukkūḍal also figures largely in its inscriptions. A record of the time of Rājēndra-Chōḷa I (No. 172 of appendix B) states that this assembly received seven *pāḍagams* of garden-land on behalf of the temple of Mahā-Vishṇu at the place and arranged for its cultivation. The Vaikhānasas of the temple received the paddy from the wet lands accruing to the temple and arranged for the cultivation of the garden themselves. In order to do this they employed persons to lift water with buckets, dig the earth, fence the field and do all other connected duties. They also agreed to have 7,000 baskets of manure spread on the field. Two conditions connected with this lease of the garden to the Vaikhānasas were (1) that the *dēvakanmis*, *i.e.*, the priests of the temple were always to have the *kīḻbōgam* right and the Vaikhānasas the lease (குடி) for cultivating (உழு) and (2) that bundles of hay weighing not less than one *kalam* of paddy each, were to be collected from every tenant of the village by the Vaikhānasas and used for the benefit of the garden only, not being sent out to Kachchippēḍu nor sold for private purposes, and that the irrigation of wet lands from the channel was to be in the usual order, permitting the temple garden the first claim. No. 183 of appendix B is an agreement between the Vaikhānasas of the temple and the officers of *puravuvari-tiṇaikkaḷam* and *varippottagam* in the matter of the distribution of some income in paddy for temple service, under orders of the chief (*adhikāri*) Uvarkkuḍi-kiḻār.

Tirumukkūḍal.

Rājēndra-Chōḷa I.
Vaikhānasas and temple lands.

12. Another record of Rājēndra-Chōḷa I (No. 176 of appendix B) supplies us with the information that the gold coin *kāśu* received as gift was weighed by the stone (கல்லு) and was found to be equal to three *kaḻañju*. It fetched an interest of 9 *mañjāḍi* per year. Paddy was sold at 40 *kāḍi* per *kaḻañju*. From No. 245 of appendix B, however, which is about 20 years later it appears that the rate of interest nearly trebled itself and that $7\frac{1}{2}$ *kaḻañju* and 2 *mañjāḍi* fetched an interest of 3 *kaḻañju* and 8 *mañjāḍi*. The rate of exchange in paddy was $13\frac{1}{3}$ *kalams* per *kaḻañju*.

Rates of exchange and interest.

13. Queen Indaḷadēviyār, the wife of Uḍaiyār Vallavaraśar Vandyadēvar, is mentioned in inscriptions of Rājēndra-Chōḷa I from Brahmadēśam. In No. 243 of appendix B, she is, however, called Mandara-gauravanār Kuntādēviyār (wife of) Uḍaiyār Vallavaraiyar Vandyadēvar, the chief of the Sāmantas (*i.e.*, subordinate chiefs). The Tanjore records of the time of Rājēndra-Chōḷa I also mention Vallavaraiyar Vandyadēvar as the husband of Kundavaiyār, the elder sister of Rājarāja I. But here the queen is always called Parāntakaṉ Kundavaiyār. It is doubtful if Indaḷadēvi or Kuntādēvi of the Brahmadēśam inscriptions has to be identified with Parāntakaṉ Kundavaiyār. It may be noted that the title *Mandaragaurava* occurs in the Śiṉṉamanūr grant as the attribute of the Pāṇḍya king Rājasiṁha (III) Abhimānamēru. Nothing is known of Vallavaraiyar Vandyadēvar the brother-in-law of Rājarāja I and the maternal uncle of Rājēndra-Chōḷa. Perhaps the mention of Vallavaraiyar-nāḍu in No. 157 of appendix B from the Koṅgu country suggests that he may have been a native of Koṅgu. Some of the nobles of Rājēndra-Chōḷa were Araiyaṉ Rājarājaṉ *alias* Vānavaṉ Brahmādhirājar of the king's Perundanam, Rājarāja Vādya-mahārājar (evidently the master-musician), Śembaṅgudaiyār, Vaippūr-kiḻavar and Madisūdaṉ Âdittaṉ of Śiruvayal or Śiruvayalūr "who settled (வைகுசய்த) the district Dāmar-kōṭṭam of Jayaṅgoṇḍaśōḻa-maṇḍalam."

Vallavaraiyar Vandyadēvar.

Officers of Rājēndra-Chōḷa I.

14. The belief that the spirit of a dead man is consumed by extraordinary thirst and that it has to be appeased by charities of a water-shed, well or tank appears to have

been common. An instance of this was referred to in a record of the time of Rājarāja I (*Annual Report* for 1913–14, page 90). Another such instance is supplied by No. 260 of appendix B which is dated in the 26th year of Rājādhirāja I. It records a gift of land by the general (*sēnāpati*) Madurāntakan Parakēsarivēḷār, for maintaining a water-shed in order that the thirsty spirit of his sister the deceased queen Vīra-Mahādēvī (evidently the wife of king Rājēndra-Chōḷa I) might be appeased. It is stated that she entered the supreme feet of Brahmā *i.e.* died, in the very same tomb in which the body of king Rājēndra-Chōḷadēva was interred. This tomb in which the bodies of the two royal personages were buried might possibly have been at the village Brahmadēśam itself. The record is dated in the 26th year of king Rājādhirājadēva which corresponds to A.D.1044. Rājēndra-Chōḷa's latest date being A.D. 1042 it is not unlikely that he died in A.D. 1044 and that his queen Vīra-Mahādēvī committed *suttee* and was buried with him. While Rājādhirāja I is generally known by his title *Rājakēsarivarman*, No. 251 of appendix B adds the prefix *Parakēsarivarman*. Similarly No. 256 of appendix B makes the next king Rājēndradēva a *Rājakēsarivarman* while he is actually a *Parakēsarivarman*. This confusion in the titles may have been due to the usual overlapping periods of reign and the exercise of independent powers by the crown princes during the last days of their fathers' reign.

A record of Rājakēsarivarman Rājādhirāja I.

Death of Rājēndra-Chōḷa I and his queen referred to; charities of water-sheds and wells for the merit of the dead.

Confusion in application of titles Rājakēsarivarman and Parakēsarivarman.

15. In No. 257 of appendix B which belongs to the third year of Parakēsarivarman Rājēndradēva also appears the date 8th year 6[1]st day, *dvādaśi*, Pushya and Thursday. Professor Kielhorn has fixed the initial date of the king to be 28th May 1052. With the help of Mr. Swamikannu Pillai's *Ephemeris* I find that the only date which suits these details is 27th July, Thursday A.D. 1060 on which day, however, *dvādaśi* ended at ·15 after mean sunrise while the *nakshatra* Pushya commenced only after ·83 of mean sunrise. The coincidence of the two elements on the same day is rather peculiar.

Rājēndradēva—his initial date.

The ritual of *śrībali* in temples was a very important one. In this an image, a particular form of the god Śiva or Vishṇu was taken out in procession within the temple premises or right round the village. The ceremony was announced by beat of drums, the sounding of trumpets and other such musical instruments. In the Kumbhēśvara temple at Kaḷattūr (North Arcot district), the figure of Pāśupatamūrti was taken round the village on Sundays in the performance of the *śrībali* ceremony and a special grant of 37 *kāśu* was made for that purpose (No. 157 of appendix C). It is stated that this amount was the equivalent of 10 *kaḷañju* and 9 *mañjāḍi* of gold whose fineness was equal to that of *Madurāntakadēvaṉ-māḍai*. This coin *Madurāntakaṉ-māḍai* is again mentioned in No. 252 of appendix B as the standard of fineness and purity in gold. *Īḷam*, *i.e.*, *Īḷakkāśu* (?) is stated in this record to have been of the same fineness.

Śrībali ceremony in temples.

16. The most interesting and perhaps the biggest of the Chōḷa records examined during the year is one of Vīrarājēndradēva (A.D. 1062 to at least 1067) from Tirumukkūḍal (No. 182 of appendix B). It begins with the usual historical introduction of the king இருவளர், etc., which has been published with translation on pages 65 ff. of *South-Indian Inscriptions*, Volume III, Part I. In the 5th year of his reign, the king being seated on his throne called *Rājēndraśōḷa-Māvali-Vāṇarājaṉ* in the palace *Śōḷakēraḷaṉ* at Gaṅgaikoṇḍaśōḷapuram, it was declared by his eight executive officers thus: Whereas the 75 *kāḷañju* of gold which the residents of Vayalaikkāvūr a *dēvadāna* village of the temple of Mahā-Vishṇu at Tirumukkūḍal used to pay for the *śālā* of that temple, had been stopped since the 2nd year of "the king who conquered Iraṭṭapāḍi seven and a half lakhs, saw the back of Āhavamalla twice (on the battle-field) and brought peace and prosperity to the world (*i.e.*, Rājēndradēva)," the king had been pleased to grant as a rent-free temple-gift the 75 *kaḷañju* mentioned above) together with the taxes of that village (*viz.*), *ūrkkaḷañju*,

Vīrarājēndradēva.

kumarakkachchānam, *vaṇṇārappārai*, *taṭṭārpāṭṭam* and other fees classed under *kīḻiṟaippāṭṭam*; *vēlikkāśu*, *tiṅgaḷmērāmu*, *muttāvaṇam*, *tarippuḍavai*, Valaṅgai-Iḍaṅgai-*maganmai*, *daśavandam*, *nāḍaikkūli*, *vīraśēḻai*, etc., for meeting the expenses of the temple of Mahā-Vishṇu at Tirumukkūḍal. On this the six officers of the *uḍaṇkūṭṭam* and the thirty-three officers of the *viḍaiyil* communicated the order, there being present on the occasion ten officers of the *puravuvari-tiṇaikkaḷam*, the officer in charge of *varippottagam*, the *mugaveṭṭi*, *terippu*, *taṟavuśāttu*, *paḷaniyāyam*, *variyilīḍu* and others. The amount 75 *kaḻañju* of the *vari*-account, 72 *kaḻañju* and 9 *mañjāḍi* of *aḍaṅgal* including all *pāṭṭams*, total 147 *kaḻañju* and 9 *mañjāḍi* converted into paddy at 16 *kalam* by the *Rājakēsari*-measure for each *kaḻañju*, and other income in gold under certain miscellaneous heads amounting to 216½ *kāśu* and 2 *mā*, were assigned for the several services in the temple some of these being, the festival once a year in the month Śrāvaṇa on the asterism Āślēsha under which king Vīrarājēndradēva was evidently born, the recital of the Vaishṇava scripture *Tiruvāymoḻi* and the festival each year in the month Kārttigai on the asterism Pūrvāshāḍhā under which was born the *Vaiśya* Mādhava who revived the charities in the temple and constructed the surrounding halls and the Jananātha-*maṇḍapa*.

Revenue officers and their offices.

Surrounding halls and a *maṇḍapa* of the Tirumukkūḍal temple constructed by a *Vaiśya*.

In this Jananātha-*maṇḍapa* were located a school for the study of the Vēdas, Śāstras, Grammar, Rūpāvatāra, *etc*, a hostel for students and a hospital (ஆதுலசாலை). The students (சாத்திரர்) were provided with food, bathing-oil on Saturdays and with oil for lamps. The hospital was named Vīraśōḻaṉ and was provided with 15 beds for sick-people. The following items of expense were set apart for their comforts: (1) rice, (2) 1 doctor in whose family the privilege of administering medicines was hereditary, (3) 1 surgeon (சல்லியக் கிரியை பண்ணுவான்?), (4) 2 servants who fetched drugs, supplied fuel and did other services for the hospital, (5) 2 maid-servants for nursing the patients, and (6) a general servant (விசன்?) for the school-hostel and hospital. The following medicines required for one year were stored in the hospital:— (1) . . . . āśā-harītaki—2 *paḍis*, (2) gōmūtra-harītaki—2 *paḍis*, (3) daśamūla-harītaki—1 *paḍi*, (4) bhallātaka-harītaki—1 *paḍi*, (5) gaṇḍīram—1 *paḍi*, (6) balākōraṇḍa-tailam—1 *tūṇi*, (7) pañchā . . .—tailam—1 *tūṇi*, (8) laśu . . . . . ṇḍa-tailam—1 *tūṇi*, (9) uttamakarṇādi-tailam—1 *tūṇi*, (10) . . . . . ghṛitam—1 *padakku*, (11) bilvādi-ghṛitam—1 *padakku*, (12) maṇḍūkaṛa-vaṭakam—2,000, (13) dṛivatti—1 *nāḻi*, (14) vimalai—2000, (15) tamrādi—2000, (16) vajrakalpam—1 *tūṇi* and 1 *padakku*, (17) kalyāṇa-lavaṇam—1 *tūṇi* and 1 *padakku*, and (18) other drugs required to administer these. Cow's ghee for making *purānasarppi* and oil for burning one lamp throughout the night, were also provided for. Water from Parambālūr, scented with cardamum and *khas-khas* roots, was supplied to the inmates of the Jananātha-*maṇḍapa*. This provision from temple funds for a hospital, an educational institution and a hostel clearly indicates the lines on which these funds are to be managed and the charities directed. Without such specification in inscriptions it would be quite possible to imagine that temple funds were meant exclusively for rituals and processions.

Provision for a hospital, school and hostel from temple funds.

In announcing the sanction of the king in the matter of grants made to temples as done above, we often meet with the statement that the king was, at the time of making the grant seated on a throne named after some feudatory chief of his, in a hall of a temple or of a palace. This specification perhaps was meant to render the document more valid (Nos. 231 and 233 of appendix C and No. 271 of appendix B). This is quite common with Pāṇḍya inscriptions of the mediæval period.

17. In a record of Vikrama-Chōḻa, dated in his fifth year (No. 164 of appendix B), reference is made to an old inscription (கல்வெட்டு) of the fourth year of Vijayālayadēva which was recopied on the renovated stone temple of Kīḻputtūr. Vijayālayadēva herein mentioned might possibly be the founder of the new line of Chōḻa kings referred to in copper-plate

Vijayālaya referred to in a record of Vikrama-Chōḻa.

records. It may be noted that a few inscriptions of a certain Parakēsarivarman from Conjeeveram and Ukkal in Toṇḍai-maṇḍalam have been identified with this Vijayālaya.

18. From an incomplete inscription at Brahmadēśam (No. 271 of appendix B) we learn that the temple of Rudraśōlai-Mahādēva at Dinachintāmaṇi-chaturvēdimaṅgalam was without a *dēvadāna* land till the third year of Kulōttuṅga-Chōḷa II, and that land yielding 500 *kalam* of paddy was granted as a *dēvadāna* under the name Anapāyanallūr of which the first part, we know, was a well known surname of Kulōttuṅga himself. The chief Kulōttuṅgaśōḷa-Savarṇādhirājaṇ at whose request this grant was made also occurs as a subordinate of Kulōttuṅga I in No. 233 of appendix C where he likewise made the request that lands of two villages adjoining each other and enjoyed by two different temples at Śrīmushṇam (South Arcot district) might be demarcated in order to avoid confusion (in accounts).

Kulōttuṅgaśōḷa-Savarṇādhirājaṇ, a subordinate of Kulōttuṅga II.

Kongu-Cholas.

19. Of the 30 inscriptions of these kings (tentatively so called) secured from Tirumuruganpūṇḍi in the Coimbatore district and Paruttipaḷḷi in the Salem district, nine belong to Vikrama-Chōḷa or Parakēsarivarman Vikrama-Chōḷa, one to Rājakēsarivarman Vīra-Chōḷa who in other inscriptions from the same part of the country receives the title Parakēsarivarman (*Annual Report* for 1910, page 102, paragraph 39), three to Kulōttuṅga-Chōḷa, 14 to Vīrarājēndra-Chōḷa, one to Rājēndra-Chōḷa, two to Rājādhirāja Uttama-Chōḷa and one to Parakēsari Abhimāna-Chōḷa. Accounts of these Koṅgu kings who were apparently wielding an autonomous power under the suzerainty of the imperial Chōḷas, have been given in the *Annual Reports* for 1906 (pages 74 ff.), 1910 (pages 102 ff.) and 1911 (pages 76 ff.).

No. 96-A of 1915, which belongs to the twelfth year of Parakēsari Abhimāna-Chōḷa, registers the special privileges (*variśaigaḷ*) granted by the king, whose name is new, to a certain Abhimānaśōḷa-Bhaṭṭaṇ and the temple servants including the *tapasyas*, *dēvaraḍiyār* (temple women) and drummers living within the திருமலை விளாகம் of the temple. It is stated that they were allowed to hoist (the flag ?) *rājādhirājaṇ*, to ride on(?) a horse and to sound drums (*bhēri*) and gongs (*śēgaṇḍigai*) evidently when going out in procession. In addition to the above, they were allowed to have a second floor for their houses, two entrances in front, and the privilege of covering their houses with plaster. Similar rights were conferred on temple servants at Karuvūr in the third year of Tribhuvanachakravartin Kōnērinmaikoṇḍāṇ (*Annual Report* for 1905, page 62).

Abhimāna-Chōḷa.

Granting of privileges to temple servants.

20. From the large number of inscriptions of Vīrarājēndradēva, the following few facts are noted. In his twenty-third year the chief of Paruttippaḷḷi named Adiyamāṇ Naḍuvil-Naṅgaṇ a member of the *vēṭṭuvar* of Pāṇḍi, rebuilt the stone temple of Śiva at that village (No. 148 of appendix B). Nos. 96 and 127 mention one of the king's revenue officers (*puravariyār*) and No. 118 of the same appendix, a *sāmanta* named Āṇḍāṇ Vāṇarāyadēvaṇ. The coin *Āṇai-achchu* is mentioned often in inscriptions from the Koṅgu country. *Āṇai-achchu* and *Uṇḍi-achchu* as names of coins current in Malabar about the 13th century A.D. have been already noted on page 8, paragraph 13 of the *Annual Report* for 1912. Nos. 117 and 123 of appendix B seem to give *Āṇai-achchu* the alternative name *Śiriyakki paḷañjalāgai-achchu* where the first word *Śiriyakki* suggests the figure of a *śrī-yakshi* on a face of these coins. Each of these *achchu*, it is stated, yielded an interest of 1 *kuṇṛi* per month (according to No. 117 of appendix B) or two *tūṇi* and 1 *padakku* of *kambu* grain (as stated in No. 94). It might be noted also that Akkiṭṭaḷam or Kaṟaiyāṇ-Akkiṭṭaḷam, occurs as an ancient name of the village of which the modern Tirumuruganpūṇḍi was a part. From No. 98, we learn that Aḍikkiṭṭaḷam (Akkiṭṭalam) was itself a suburb of Manniyūr which was surnamed Mēttalai Tañjāvūr.

Vīrarājēndradēva.

The coin Āṇai-achchu or Śiriyakki-paḷañjalāgai-achchu.

21. From the way in which Ayyapoḷil is introduced in No. 97 which belongs to the reign of Vikrama-Chōḷa it is to be inferred that the name did not apply to any particular village but to a guild of merchants. The organisation extended almost throughout southern India and consisted of 500 members. One of the relations (*urimaiyār*) of Vikrama-Chōḷa was a certain Aḷagiya-Pāṇḍiyadēvaṉ who was a resident of Rājarājapuram. Aḷagiya-nāchchi-Āḷvi was one of the *vēḷappeṇḍugaḷ* mentioned in No. 126 of appendix B. *Vēḷam* is translated in the Tanjore inscriptions as a particular street or quarter of a town. The reference here suggests, however, that it might mean a quarter within the king's palace.

Vikrama-Chōḷa; Ayyapoḷil, — a guild of merchants.

22. Eleven inscriptions of Kōṉēriṉmaikoṇḍāṉ have been copied at Tirumuruganpūṇḍi and Guḍimaṅgalam. These must refer to one or the other of the Koṅgu kings described above, inasmuch as the title Kōṉēriṉmaikoṇḍāṉ was held invariably by one and all of them. No. 99 of appendix B records the consecration of the goddess in the temple of Tirumuruganpūṇḍi for the merit of Āṇḍakkaṉ and the grant of a village for the maintenance of oblations, worship and the thirty-two acts of charity (see Dr. Winslow's Tamil Dictionary *sv. aṟam*). The trustees of the temple (தேவகன்மி) were required to take up the management of this village. All the taxes (*iṟai puravu*) such as, *śiṟṟāyam*, *elavai*, *ukavai*, *maṉṟupāḍu*, *teṇḍakuṟṟam*, *vēṇḍukōḷ*, *eruttiṟai*, *śumai-śuṅkam*, *śārikai* and others being thus granted to the temple the king declared: "None of our noblemen (*sāmantas*) must enquire into (the working of) the trustees (but) leave them to audit (the accounts) themselves." Again a reference is made to the same consecration of the goddess in No. 113 of appendix B which is not dated, and to a further grant for her worship. Still another incomplete record (No. 124 of appendix B) seems to register the order actually issued to the trustees of the Tirumuruganpūṇḍi temple, to consecrate a shrine for the goddess for the prosperity of Āṇḍakkaṉ Jayaṅgoṇḍaśōḷi-Āḷviyār. These three records must consequently refer to the reign of Kōṉēriṉmaikoṇḍāṉ Vīra-Chōḷa whose daughter, as stated in the *Annual Report* for 1910, page 105, was Jayaṅgoṇḍaśōḷi *alias* Ulaguḍaiya-Mukkōkkiḷānaḍi. The Tirumuruganpūṇḍi inscriptions reveal to us her proper name which was evidently Āṇḍakkaṉ. No. 114 of appendix B which is dated in the 20th year of Kōṉēriṉmaikoṇḍāṉ, may also be attributed to Vīra-Chōḷa since his signature at the end of the document supplies the name Vīra-Chōḷa. It records the remission of portion of taxes payable by the members of the assembly and by the cultivators (வெள்ளாண்மாக்கள்) of Nallūr *alias* Amarabuyaṅga-chaturvēdimaṅgalam, in favour of the temple of Tirumuruganpūṇḍi. It has to be noted that whereas Vīra-Chōḷa was a *Parakēsari* as stated in the report quoted above, we find the record under reference begin with the title *Rājakēsari*. One other record (No. 122 of appendix B) dated in the 3rd year of Kōṉēriṉmaikoṇḍāṉ may be noted. It is an order (*ōlai*) to two temple priests confirming on them the right of *Śivabrāhmaṇakkāṇi* which had evidently got out of their hands by the interference of a third person. One point of interest is that out of the tax of 15 *achchu* payable for securing the right in question, 5 were set apart for meeting the customary *Toṇḍaimāṉ-peruvari*. This unexplained item of taxation has been noted under the contents of an inscription from Pāriyūr (*Annual Report* for 1911, page 77, paragraph 37).

His daughter Āṇḍakkaṉ Jayaṅgoṇḍaśōḷi.

Pandyas.

23. The year's collection includes a single inscription (No. 605 of 1915), dated in the 43rd year of the early Pāṇḍya king Māṟañjaḍaiyaṉ. It comes from Eṟuvāḍi and is engraved in the Vaṭṭeḻuttu characters (see above paragraph 2).

Māṟañjaḍaiyaṉ.

24. Śrīvallabha of No. 592 of appendix B may have to be identified with Jaṭāvarman Śrīvallabha noticed in my *Annual Report* for 1909, page 79, paragraph 23. He is here called a *chakravartin* and is stated to have been seated at the time of the grant on his throne called *Pāṇḍiyarājaṉ* in the *Aḷagiya-Pāṇḍiyaṉ* hall at Śōḷāntaka-chaturvēdimaṅgalam which was a surname of Kuruvitturai (*ibid*). It may be noticed

Chakravartin Śrīvallabha.

that these names of the throne and the hall were the same as those in the king's palace at Madura. No. 607 of 1915 begins with the historical introduction ஸ்வஸ்தி ஸ்ரீமகள், etc. (also found in No. 50 of 1896), and belongs to the 3rd year of Māṟavarman Tribhuvanachakravartin Śrīvallabha. In this record the king is said to have been ruling from his throne *Munaiyadaraiyaṉ* in his palace at Tirunelvēli. In the *Annual Report* for 1908–09, paragraph 29, I have suggested that Māṟavarman Śrīvallabha may have been a predecessor of Jaṭāvarman Kulaśēkhara I. In a record of the 2nd year of the latter (No. 110 of 1907) Śrīvallabha is referred to as *Periya-Nāyaṇār* while another of Māṟavarman Śrīvallabha himself (No. 49 of 1896) calls his son (*piḷḷaiyār*) Kulaśēkharadēva.

Māṟavarman Śrīvallabha; a probable predecessor of Jaṭāvarman Kulaśēkhara I.

A later Māṟavarman Śrīvallabha is introduced by No. 55 of appendix C from Tirukkaḷākkuḍi. The details of date supplied by the record work out correctly for Māṟavarman Śrīvallabha, who according to Mr. L. D. Swamikannu Pillai (*Ind. Ant.* Volume XLII, page 171) began to reign between 4th and 10th September A.D. 1257 or according to Mr. Sewell between 26th June 1257 and 25th June 1258 (*ibid.* Volume XLIV, page 197). The characters, however, are later in appearance and have to be assigned to about the 14th Century A.D.

A later, Māṟavarman Śrīvallabha.

25. No. 581 of appendix B with the historical introduction *pūvin kiḷatti, etc.*, distinctly belongs to the mediæval Pāṇḍya king Jaṭāvarman Kulaśēkhara I (A.D. 1190 to 1217) and records that 4 *vēlis* of land were, on receipt of the royal order (*śrīmukha*) and *tiruvāykēḷvi*, exempted from the payment of certain taxes by the great assembly of the village who in their turn granted the necessary permission to have the order engraved on stone and copper. Seven other inscriptions of Jaṭāvarman Kulaśēkhara from Dārukāpuram in the Tinnevelly district are noted in appendix B. It is not impossible that Nos. 578 and 589 of these, which give details of dates suitable for astronomical calculation, may also belong to the time of Jaṭāvarman Kulaśēkhara I. The characters justify their being referred to the 13th Century A.D. (See remarks by Mr. L. D. Swamikannu Pillai on page 96, above).

Jaṭāvarman Kulaśēkhara I.

26. To Māṟavarman Sundara-Pāṇḍya I (A.D. 1216 to 1239) must be assigned fourteen inscriptions which are dated between the 4th and the 21st years of his reign. Nine of these (Nos. 582, 591 and 602 of 1915 and Nos. 8,77,78,84,90 and 102 of 1916) give him the characteristic attributes 'who distributed or conquered the Chōḷa country' and 'who having distributed the Chōḷa country, performed the anointment of victors at Muḍigoṇḍaśōḷapuram.' No. 77 of appendix C refers to his throne *Maḷavarāyaṉ* in his palace at Poṉ-Amarāvati and speaks of a service called Muḍivaḷaṅgum-Perumāḷ-*śandi* instituted in the temple of Tirukkōḷakkuḍi. This service must have been evidently called after king Māṟavarman Sundara-Pāṇḍya I himself. A grant of land was also made for maintaining this *śandi* at the request of the king's brother-in-law (*machchunaṇār*) Aḷagapperumāḷ. No. 73 of 1916, dated in his 14th year records the grant of land for worship and offerings to the goddess of the temple set up therein by *Oruvāruṇarndāṉ* Tamiḻappallavadaraiyaṉ, in the temple of Śivadharmīśvaram-uḍaiyār at Tirukkōḷakkuḍi. We are also told that the king made this grant at the request of his nephew or son-in-law (*marumagaṇār*) Kulaśēkharadēva (again referred to in No. 79 of appendix C dated in the 15th year of Kōnēriṉmaikoṇḍāṉ who must consequently be the same as Māṟavarman Sundara-Pāṇḍya I), while occupying the royal seat *Maḷavarāyaṉ* in the Rājarājaṉ-*maṇḍapa* in his palace at Muḍigoṇḍaśōḷapuram. In still another record (No. 84 of appendix C), his throne in the palace east of Māḍakkuḷam (suburb of Madura) in Madurōdaya-vaḷanāḍu, his brother-in-law (*maichchuṇaṇār*) Aḷagapperumāḷ and the chief Tamiḻappallavadaraiyaṉ are again referred to. One interesting document of this reign is No. 90 of appendix C which registers a sale of water (*nīrvilai*), stipulating the method by which the water through a breached tank had to be carried to another tank for the purposes of irrigation.

Māṟavarman Sundara-Pāṇḍya I.

His surname Muḍivaḷaṅgum-Perumāḷ.

Two of his relations.

27. No. 587 of 1915, dated in the 5th year of Māṟavarman Vikrama-Pāṇḍya, begins with the introduction திருமலைமாது பெருவரை, etc. Two other inscriptions of the same king copied in 1907 (Nos. 90 and 97A) begin with the introduction திருமகள் ஜயமகள், etc. As the details of the date are not given in No. 587, it is not possible to say to which period this king has to be assigned. The gift registered in the record was made by the king from his palace at Aḷḷiyūr at the suggestion of his brother-in-law (*machchāḷvi*) Vikrama-Chōḷadēva. Certain lands were given away as tax-free *dēvadāna* grants to the temple and it was stipulated that in assessing these lands the crops were first to be examined and after exempting waste land and chaff, the others were to be charged at 7 *kalam* of paddy on each *mā* of land; ¾ of this, on land on which the *kuṟuvai* paddy was grown; ½ on land grown with paddy sown in Tulā; lands growing gingili, *varagu* and *tiṇai* must be charged 1 *diramam* for 16 *mā* of land; and dry-crop lands must be charged ½ *diramam* for each *mā*. No. 588 of appendix C repeats the same transaction, but is dated in the 5th year of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ. Hence it is evident that Māṟavarman Vikrama-Pāṇḍya bore also the surname Kōṉērinmaikoṇḍāṉ. It is not unlikely that this Māṟavarman Vikrama-Pāṉḍya has to be identified with Vikrama-Pāṉḍya who has been suggested in the last *Annual Report* (page 102, paragraph 32) to have been a contemporary of Māṟavarman Sundara-Paṇḍya I.

Māṟavarman Vikrama-Pāṇḍya.

No. 100 of appendix C refers to an order of the king and to a service instituted in the temple, called Bhuvanē [ka*]vīraṉ-*śandi* after his own name. Evidently this king is identical with Bhuvanēkavīra-Vikrama-Pāṇḍya noted on page 93, paragraph 20 of my *Annual Report* for 1914. It might be noted that this record refers to the 6th year of the king's elder brother (*aṇṇāḷvi*) whose name, however, is not given.

Bhuvanēkavīra Vikrama-Pāṇḍya.

28. No. 104 of appendix C of Jaṭāvarman Sundara-Pāṇḍya mentions a certain Parākrama-Pāṇḍya Māvalivāṇādhirāya who is here called *Makkaṇāyaṇār* (*i.e.* the son of the king). The latter had also the surname Pāvanaṅgakāra. This prince is again referred to in No. 58 of the same collection which mentions the king by his title Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ. The prince is stated to have instituted the service called Pāvanaṅgakāraṉ-*śandi* in the temple of Tirukkaḷākkuḍi and the record is signed by an officer named *Veṉṟumuḍiśūḍināṉ* Sundara-Pāṇḍya Pallavaraiyaṉ. Evidently the first part of the name of the officer was a title of the king himself in which case it follows that this Jaṭāvarman Sundara-Pāṇḍya bore the surname Veṉṟumuḍiśūḍināṉ, *i.e.* who crowned himself after conquering. Still another record of Jaṭāvarman Sundara-Pāṇḍya registers that certain people were ordered to reconsecrate an image which was shifted from its pedestal, due punishment having been meted out to those that were responsible for the grave offence (No. 221 of appendix C). Some other records of Jaṭāvarman Sundara-Pāṇḍya, of about the same period as the above, deserve to be noted. No. 66 of 1916 from Tirukkaḷākkuḍi dated in the 19th year of Jaṭāvarman Sundara-Pāṇḍya states that the *Māhēśvaras*, *śrī-Rudras*, *dēvakanmis* and the temple accountants granted certain temple lands as *kāṇippiḍipāḍu* to one Sundara-Pāṇḍiya Naraśiṅgadēvaṉ, stipulating that he shall enjoy them after repairing the tanks in disuse and bringing under cultivation such of the lands as are covered with jungle and that while the lands are being enjoyed in this manner he shall pay to the temple for the *paśāṉ*, a *mēlvāram* of one in three; for the cultivation of தினை, வரகு, எள்ளு, பயறு, குரவை, கரும்பு, கொழுந்து, கருணை, மஞ்சள், இஞ்சி, செங்கழுநீர், வாழை, வழுதலை, பூசணி, etc, as well as the trees மா, பலா, நாத்தை, எலுமிச்சை, குளவிருளி, நெல்லி, இலுப்பை, etc., one in five shall be given; for cocoanut and areca-palms one in seven and for dry crops according to the yield, one in seven. In the case of the lands which had been brought under cultivation by clearing jungle he shall have to pay one-tenth in the first year, one-ninth in the second year, one-eighth in the third year, one-seventh in the fourth year; and that for all subsequent years a permanent *mēlvāram* of one in three shall be paid. A similar document is No. 62 of 1916 which also comes from the same

Jaṭāvarman Sundara-Pāṇḍya and his son Parākrama-Pāṇḍiya Māvalivāṇādhirāya surnamed Pāvanaṅgakāra.

Veṉṟumuḍiśūḍināṉ, a surname of Jaṭāvarman Sundara-Pāṇḍya.

Rates of *mēlvāram* on temple lands.

place. It is signed by Ellāndalaiyāṉa-Pāṇḍiya-Brahmārāyaṉ who must have been an officer of Jaṭāvarman Sundara-Pāṇḍya I one of whose surnames was Ellāndalaiyāṉa-Perumāḷ (*Annual Report* for 1913, page 114, paragraph 44). The following again are the rates of *mēlvāram* fixed in this inscription :—(i) For *paśāṉ*, one-third (ii) for தினை, வரகு and எள்ளு, one-fourth (iii) for கரும்பு, கொடிக்கால், கருணை, மஞ்சள், வாழை, வழுதலை, பூசனி and such other crops, one-eighth. In either instance it is distinctly stated that the donee should not keep the lands without cultivating them and that mounds and low-grounds should be levelled and the jungle removed. Another record which fixes the temple share of *mēlvāram* at one-fourth belongs to the same king and is signed by Ellāndalaiyāṉa-Pāṇḍiya-Brahmādhirāyaṉ (No. 67 of 1916). The variation in the rate of *mēlvāram* requires explanation. Perhaps the landlord's shares in these cases were fixed, regard being had to the quality of the soil and the amount of lease money. From Mr. Swamikannu Pillai's calculations in appendix G it will be found that most of the inscriptions quoted in this paragraph work out correctly for Jaṭāvarman Sundara-Pāṇḍya who succeeded to the throne in A.D. 1277.

Jaṭāvarman Sundara-Pāṇḍya with initial date A.D. 1302.

No. 608 of 1915 which comes from Malaiyaḍikkurichchi in the Tinnevelly district combines Śaka 1236 (= 1314 A.D.) with the 12th year of a certain Jaṭāvarman Sundara-Pāṇḍya. As the initial date of this king will be A.D. 1302 it is evident that he is identical with Jaṭāvarman Sundara-Pāṇḍya IV the commencement of whose reign has been fixed by Mr. Swamikannu Pillai to be between 29th August 1302 and 5th July 1303. (*Ind. Ant.* Vol. XLII, page 166). One of the signatories in No. 596 of appendix B, dated in the 9th year of Jaṭāvarman Sundara-Pāṇḍya, is called Abhishēka-Perumāṉ *alias* Silpapurandaraṉ who had evidently constructed the temple from *karshaṇa* 'ploughing the earth' to *pratishṭhā* 'consecration'. The details of date given in this record work out correctly for Jaṭāvarman Sundara-Pāṇḍya of A.D. 1302. In the reign of a certain Jaṭāvarman Sundara-Pāṇḍya who cannot be identified the Kaikkōḷars of Śrīmushṇam 'who successfully practised the tenet's of the *Iḍaṅgai*-creed which recognised the order of the king as equal to divine law (No. 248 of appendix C) together with Kaikkōḷa-*Mudalis* unanimously declared that they would contribute a fixed fee on each loom whether working or not for the repairs and worship of the Tirunārāyaṇīśvara temple at that village.

Other kings of name Sundara-Pāṇḍya.

Two records from Tirukkaḷākkuḍi dated in the reign of Sundara-Pāṇḍya mention the chief Vikramaśiṅgadēvaṉ issuing the *ōlai* on behalf of the king (Nos. 35 and 37 of appendix C). Another (No. 101 of appendix C) from the same village mentions Gāṅgaiyaṉ. No. 180 of 1916 is dated in the 18th year of Tribhuvanachakravartin Sundara-Pāṇḍya and refers to a grant of land previously made in the 17th year of Vijayagaṇḍagōpāladēva. As pointed out already (*Annual Report* for 1911, Part II, paragraph 15) Vijaya-Gaṇḍagōpāla began to rule in A.D. 1250 and his 17th year will carry us to 1267 A.D. (see also below, page 151).

Jaṭāvarman Vīra-Pāṇḍya.

29. Two records (Nos. 21 and 24 of appendix C) which belong to the reign of Jaṭāvaraman Vīra-Pāṇḍya refer to a chief called Tirukāṉappēruḍaiyāṉ Śivanīndakālaṉ *alias* Māḷavachakravarti who has been mentioned in the following paragraph. Another (No. 584 of appendix B) begins with the introduction *tirumagaḷ vaḷar, etc.*, and is dated in the 7th year of Jaṭāvarman Vīra-Pāṇḍya. A record with the same introduction was noticed in the *Annual Report* for 1912, page 72 and was attributed to Jaṭāvarman Vīra-Pāṇḍya the conqueror of Īḻam and Koṅgu. Two records (Nos. 613 of appendix B and 6 of appendix C) bear details of dates which point to Jaṭāvarman Vīra-Pāṇḍya being identical with the conqueror of Koṅgu.

One of Tribhuvanachakravartin Vīra-Pāṇḍya, dated in the 3rd year of his reign (No. 74 of appendix C) registers that the residents of a certain village not being able to pay the taxes on Māṅguḍi which was their *kāṇippaṟṟu* sold it to the temple after inviting purchasers once, twice and thrice according to the practice in such cases. It is not impossible that this king is also identical with the Vīra-Pāṇḍya mentioned in the previous paragraph. No. 117 of appendix C belongs to the 6th year of the same king and refers to the exchange of certain lands which were not yielding good crops.

30. Of Māṟavarman Kulaśēkhara I (A.D. 1268 to at least 1308) there are 16 inscriptions which attribute to him the characteristic *biruda* 'who was pleased to take every country'. No. 106 of 1916 coming from Tirukkaḷākkuḍi furnishes the year 44 the latest date found until now, which would extend his reign to A.D. 1312. We learn from No. 81 of appendix C that in the 22nd year of the king corresponding to A.D. 1290 a certain chief—one of the officers at the door of Dēvar-Kaṇḍiyadēvar—named Tirunelvēli-uḍaiyār who had captured the country around Virayāchchilai fixed the heavy sum of 4,000 as the tax to be levied from the inhabitants (*ūrōn*) of the said village including *araiśumakkaḷ* and *mudaligaḷ*, for the current year and the year before. As they were not able to bear the burden, they had to sell their property, cattle, etc., towards payment of taxes. Even then they could not raise the necessary amount and nobody would lend them a pie. But Tirunelvēli-uḍaiyar's pressure on them was all the same, great. It was thereupon decided by the *araiśumakkaḷ* and the *mudalis* of Virayāchchilai to make a sale of their lands to the temple at Tirukkōḷakkuḍi. No. 108 of 1916 copied at the same place registers a settlement between the residents of four districts (*nāḍu*) as to the order of precedence in which the sacred ashes had to be received, the ropes of the god's car had to be held in drawing it and the worship and breaking of cocoanuts before Vināyaka had to be done. Three inscriptions of Tribhuvanachakravartin Kulaśēkharadēva (Nos. 14, 16 and 33 of appendix C) and one of a certain unnamed king who held the title 'who took all countries' (No. 20 of the same appendix) might be attributed to Māṟavarman Kulaśēkhara I, since the first three mention his subordinate Mummuḍiśōḻaṉ Māḷavarmāṇikkam *alias* Māḷavachakravarti and the fourth Sivanīndakālaṉ Tirukkānappēruḍaiyāṉ *alias* Māḷavachakravarti to whose family evidently also belonged Māḷavamāṇikkam Tirukkāṇaippēruḍaiyāṉ *alias* Māḷavachakaravarti mentioned on page 81, Part II, paragraph 25 of the *Report* for 1909 as a subordinate of Māṟavarman Sundara-Pāṇḍya I.

Māṟavarman Kulaśēkhara I; his latest date.

Oppression by one of his officers.

31. The grant registered in No. 68 of appendix C is said to have been made at the instance of the officer Kāliṅgarāyar to 20 Brāhmaṇas who were versed in the Vēdas and Śāstras and were able to write commentaries on them, and for building a Śiva and a Vishṇu temple. The village wherein the land was granted to these Brāhmaṇas was called Kaṇḍiyadēvaṉ Sundara-Pāṇḍya-chaturvēdimaṅgalam and the Vishṇu temple established therein, Kulaśēkhara-Viṇṇagar-Āḻvār. No. 73 of appendix C which also comes from Tirukkaḷākkuḍi, refers to the same endowment and mentions the temples Sundara-Pāṇḍya-Īśvaramuḍaiyār and Kaṇḍiyadēvar-Viṇṇagar-Āḻvār. The record also states that Kaṇḍiyadēva was a son (*makkaṇāyaṉār*) of the king. Kāliṅgarāyar is known to have been one of the officers of Māṟavarman Kulaśēkhara I (*Annual Report* for 1910, page 99). Kāliṅgarāyar appears also in No. 72 of appendix C asking the king to make a grant of a village to an image of Kūttāḍuvār (*i.e.* Naṭarāja) in the temple at Tirukkaḷākkuḍi set up by a certain Śēmāṇḍār brother of Akaḷaṅkanāḍāḻvār. The record is dated in the 11th year of Konērinmaikoṇḍāṉ. In the 17th year of his reign the king being at Gaṅgaikoṇḍapaṭṭaṇam, he was again reminded of this same gift (No. 71 of appendix C). It is not unlikely, that Kōnērinmaikoṇḍāṉ of Nos. 68, 72 and 73 is identical with Māṟavarman Kulaśēkhara I. If this identification is correct Kaṇḍiyadēva Sundara-Pāṇḍya as a son of this king would be known for the first time.

Records of Kōnērinmaikoṇḍāṉ; probably to be assigned to Māṟavarman Kulaśēkhara I.

His son Kaṇḍiyadēva Sundara-Pāṇḍya.

32. No. 107 of 1916 which is dated in Śaka 1239 (= A.D. 1317) couples with it the 4th year of Māṟavarman Kulaśēkhara. It is therefore clear that this Kulaśēkhara must be Kulaśēkhara II whose initial date according to Professor Kielhorn is A.D. 1314.

Māṟavarman Kulaśēkhara II.

33. From previous Epigraphical reports it is gathered that a certain Jaṭāvarman Vīra-Pāṇḍya was living about the beginning of the 14th century, during the occupation of the southern districts by the Muhammadans. It is also known that it was the Vijayanagara king Kampaṇa who by his victorious campaign into the south brought to a close the temporary occupation of the Muhammadans. No. 64 of 1916

belongs to the 31st year of a certain Māṟavarman (*not* Jaṭāvarman) Vīra-Pāṇḍya and supplies the interesting information: "The times were Tulukkaṉ (Muhammadan) times; the *dēvadāna* lands of the gods were taxed with *kuḍimai*; the temple worship, however, had to be conducted without any reduction; the *uḻavu* or cultivation of the temple lands were done by turns by the tenants of the village; at this juncture Kampaṇa-Uḍaiyar came (on his southern campaign), destroyed the Tulukkaṉ, established orderly government throughout the country and appointed many chiefs (*nāyakkanmār*) for inspection and supervision in order that the worship in all temples might be revived regularly as of old." It is further stated that some of the dancing girls of the temple (*dēvaraḍiyār*) died, some became very poor and many were ready to migrate to other distant places. Consequently with a view to keep up the original status of the temple, a temple land which was enjoyed as *kāṇiyāṭchi* by a certain Naraśiṅgadēvar was now sold to another person, the former having died without leaving any heir, in order to maintain 10 temple dancing girls, giving them food, betel-leaf, cloth and houses in the street Pāvanaṅgakāraṇṭiruvīdi evidently so called after Pāvanaṅgakāra mentioned above, in paragraph 28 as a surname of Parākrama-Pāṇḍya Māvalivāṇādhirāya, a son of Jaṭāvarman Sundara-Pāṇḍya, probably the fourth of that name who succeeded to the throne in A.D. 1303. It is interesting to note that the *mēlvāram* was also fixed at one-third for the *paśānam* (harvest), garden crops *māvaḍai* and *maravaḍai*, at one-fifth and dry crops at one-seventh. It was also provided that in the case any heirs of the said Naraśiṅgadēvar contested their claims to the said land, separate lands in lieu thereof may be given to them.

Māṟavarman Vīra-Pāṇḍya.

Disturbance of the Muhammadans put down by Kampaṇa-Uḍaiyar.

Kampaṇa-Uḍaiyar mentioned in this record is no other than Kampaṇa II of the first Vijayanagara dynasty whose dates range from Śaka 1283 (= A.D. 1361) to Śaka 1296 (= A.D. 1374). The earliest mention of the conquest of the Muhammadans in the Madura district, by Kampaṇa is in an inscription at Tiruppukkuḻi (No. 18 of 1899), dated in Śaka 1287 (= A.D. 1365) (*Epigraphia Indica*, Vol. VI, page 324). But the statement (contained in this record) that "having taken possession of Rājagambhīra, he was pleased to conduct the rule of the earth on a permanent throne" goes to prove that the driving away of the Muhammadans was an accomplished fact already in A.D. 1365; and it could not have been earlier than A.D. 1358, since according to Mr. Sewell (*Lists of Antiquities*, Vol. II, page 223) the Muhammadan chiefs of Madura ruled for 48 years from A.D. 1310 to 1358. Consequently the record of Tirukkaḷākkuḍi (No. 64 of appendix C) must be referred to A.D. 1358 or after. With the help of Mr. Swamikannu Pillai's valuable Ephemeris I have been able to find that the details of date given for this record work out correctly for A.D. 1358, Friday, September 7 on which day *tritīya* ended on a Friday at ·03 and the nakshatra Svāti at ·48. Hence the initial date of this king Māṟavarman Vīra-Pāṇḍya I would tentatively place in A.D. 1326–27. No. 227 of appendix C evidently also belongs to the same king and works out almost correctly for A.D. 1337, July 5. It is thus a very important corroboration that is supplied by No. 64 of appendix C which refers in such vivid terms to the contemporaneous events that must have happened in that year.

Kampaṇa II's conquest of Muhammadans in A.D. 1358 fixed by a record at Tirukkaḷākkuḍi.

34. Of the three records of Jaṭāvarman Parākrama-Pāṇḍya at Śaṇṇavaṇam, one, which is dated in the 30th year of the king's reign combines with it the cyclic year Viśaiya (*i.e.* Vijaya). The characters are of about the 14th century and might be of the time of Jaṭāvarman Parākrama-Pāṇḍya whose initial date given by Professor Kielhorn is A.D. 1358. But the year 1388–9 will be Vyaya (Viya in Tamil) and not Viśaiya. This record (No. 12 of appendix C) introduces to us an officer named Śrīraṅganātha Raṇavīrapperumāḷ *alias* Gāṅgēyaṉ who held the titles *Ravikulamaṇṇaṉ*, *Ekāṅgavīraṉ*, *Rūpanārāyaṇaṉ*, *etc.* The grant was made for removing the evil effects of Chitrā the asterism of his birth-day, falling on a Saturday in this year. Two other records (Nos. 13 and 22 of the same appendix) refer to the chief Gāṅgēyaṉ. The

Jaṭāvarman Parākrama-Pāṇḍya.

His officer Gāṅgēyaṉ.

latter again registers a grant made to ward off the evil effects of light being extinguished at the meal time. This prejudice is still prevalent. The former mentions Mummuḍiśōlaṉ Māḷavamāṇikkam *alias* Māḷavachakravarti who has been already mentioned under Māṟavarman Kulaśēkhara I.

Śaḍagōpavarman Vikrama-Pāṇḍya.

35. A record of Śaḍagōpavarman (Jaṭāvarman ?) Tribhuvanachakravartin Vikrama-Pāṇḍya (No. 183 of appendix C) at Tiruppukkuḻi near Conjeeveram, has been recopied this year. It is dated in his 8th year and records a gift of land for maintaining a service called Vīra-Champaṉ-*śandi* founded by Śambuvarāyaṉ Vīra-Champaṉ "the chief of Śambukula" in the temple of Vijayarāghava-Perumāḷ on the day of Āślēsha in the month of Āvaṇi in which he was born. In his *Annual Report* for 1900, paragraph 14, Mr. V. Venkayya refers to a record of the 12th year of Māṟavarman Tribhuvanachakravartin Sundara-Pāṇḍya which also registers a gift by Vīra-Champanāyaṉ *alias* Śambuvarāyaṉ. From published inscriptions of Champa (*Epigraphia Indica*, Vol. III, page 70 f.) we learn that the latter called himself a son of Chōḷa or of Vīra-Chōḷa. It is doubtful if Śambuvarāyaṉ Vīra-Champa of the Śambukula could be identical with Vīra-Champa of the Tiruvallam inscription. Another chief of the Śambukula known from earlier reports is Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya who succeeded to the throne in A.D. 1260–61.

Rājākkaṇāyaṉ, a surname of Jaṭāvarman or Māṟavarman Vikrama-Pāṇḍya.

36. No. 229 of 1916 dated in the 7th year of Māṟavarman Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ Vikrama-Pāṇḍyadēva registers a gift of land for maintaining the service Rājākkaṇāyaṉ-*śandi* called after the king. In the *Annual Report* for 1908–09, paragraph 30, I have referred to an inscription (No. 124 of 1908) in which the surname Rājākkaṇāyaṉ was borne by Jaṭāvarman Vikrama-Pāṇḍya, with the Śaka date 1344 corresponding to his 22nd year. In the *Annual Report* for 1914 (page 94, paragraph 20) two records of Māṟavarman Vikrama-Pāṇḍya with the surnames Rājākkaḷ-nāyaṉ and Rājākkaḷ-tambirāṉ have also been referred to. Consequently it looks as if Jaṭāvarman and Māṟavarman were indifferently applied to this Vikrama-Pāṇḍya.

A later chief with the title Rājākkaḷ-tambirāṉ and his capture of Śūṟaikkuḍi.

In connection with the titles Rājākkaḷ-nāyaṉ and Rājākkaḷ-tambirāṉ, it may be noted that these are mostly adopted by the Pāṇḍya kings. Māṟavarman Kulaśēkhara I appears to have been the earliest king that held the title. The next was Jaṭāvarman or Māṟavarman Vikrama-Pāṇḍya mentioned above. In No. 60 of appendix C Rājākkaḷ-tambirāṉār is applied to a certain *rājādhirāja* "the king of all kings." The record is dated in 761 without specification of the Era. If, however, the Kollam Era is meant, as is not unlikely, the date would correspond to A.D. 1586–87 and takes us into the time of the Nāyakas of Madura. In this year it is stated that the king Rājākkaḷ-tambirāṉ raided and destroyed Śūṟaikkuḍi with the help of the chiefs (?) Mañjiliśu Eliśu Śā, Āśamadākkān, Mūvaśamkān Śā and Rāchattikān. After accomplishing his object the king ordered in the presence of the villagers that the village Virayāchchilai which from much earlier times appears to have been a *paḍaipaṟṟu* (military village?) (Nos. 81 and 90 of appendix C) in which lived *araiśu-makkaḷ* and *mudaligaḷ* (above, page 124) and Koṭṭiyūr might thenceforth be annexed to the district of Poṉ-Amarāpati-nāḍu. The order was communicated to the *nāṭṭavar* of Poṉ-Amarāpati-nāḍu and to Kōndukān and was engraved on stone in the temple of Tirukkaḷākkuḍi. It cannot be definitely stated to what political disturbances the country round Virayāchchilai, Koṭṭiyūr and Śūṟaikkuḍi was subjected to at the end of the 16th century. The record plainly indicates the annexation of the whole country round Śūṟaikkuḍi and particularly of the two villages which were evidently the centres of opposition. Mr. Sewell in his notes on the reign of the Madura Nāyakas, Periya-Vīrappa and Viśvanātha II (*Lists of Antiquities*, Vol. II, page 201) states that in their time "a rebellion by a chief styled the Mahāvilivāṇarāja, probably a Pāṇḍyaṉ was quelled." Hence it appears that the Rājākkaḷ-tambirāṉ who destroyed Śūraikkuḍi might probably be the same Mahāvalivāṇarāja. The Muhammadan chiefs who joined him in the rebellion cannot be identified. The deplorable condition of Viraiyāchchilai under the Kannaḍian oppression has been already referred to.

Later Pandyas.

37. Twelve inscriptions of the later Pāṇḍyas have been secured during the year under report. They are dated both in the Śaka year and the regnal year of the kings to whom they belong. No. 585 of appendix B comes from Dārukāpuram in the Tinnevelly district and is dated in Śaka 1403 (= A.D. 1481) corresponding to the 2+ 6th year of Aḷagaṉ, Perumāḷ Parākrama-Pāṇḍya who was born in the asterism Tiruvādirai (Ārdrā). Thus the initial date of Parākrama-Pāṇḍya obtained from this record is A.D. 1473. No. 12 at page 47 of the *Travancore Archæological Series*, Volume I, belongs to the same sovereign with the same initial date; but in the latter it is stated that he was born in Aviṭṭa-nakshatra (*i.e.* Dhanishṭhā). Our record refers to a previous grant made by Śrīvallabhadēva.

Aḷagaṉ Perumāḷ Parākrama-Pāṇḍya, born in the asterism Ārdrā.

The next in chronology is Māṟavarman Kōnēriṉmaikoṇḍāṉ Parākrama-Pāṇḍya whose Vallanāḍ inscription (No. 4 of 1916) is dated in Śaka 1457 (= A.D. 1535) and corresponds to his 2nd + 28th year, Manmatha. His initial date is therefore Śaka 1427 (= A.D. 1505). The records of this king have not been obtained so far.

Māṟavarman Parākrama-Pāṇḍya.

No. 583 of 1915 copied at Dārukāpuram is dated in Śaka 1457 (= A.D. 1535) Manmatha, and belongs to Jaṭāvarman Kōṉēriṉmaikoṇḍāṉ Tirunelvēli-Perumāḷ who is said to have been born in Aśvati in the month of Vaigāśi. The corresponding regnal year, however, is not given. No. 567 of 1915 which is dated in the 7th year corresponding to Saka 1463 (= A.D. 1541) Plava, of *Iṟandakālameḍutta* Perumāḷ Śrīvallabha, refers to this king as Tirunelvēli-Perumāḷ born in Aśvati. Probably Perumāḷ Śrīvallabha is identical with Jaṭāvarman Kōnēriṉmaikoṇḍāṉ Tirunelvēli-Perumāḷ of No. 583 of 1915 which must have been evidently engraved in the 2nd year of his reign. Thus these two records belong to the time of *Iṟandakālameḍutta* Śrīvallabha, the founder of the Pāṇḍya-rājya, whose initial date has already been ascertained to be A.D. 1533 (*Annual Report* for 1910, page 100). Reference is made in No. 583 of appendix C to the king's dear father Āhavarāma Śrīvaladēva and to the village Abhirāma-Parākrama-Pāṇḍya-chaturvēdimaṅgalam evidently so called after the king himself. It is interesting to note that provision was made by the king for the compilation of calendars annually. Similar endowments by the Mahratta Rājas of Tanjore and the Mysore kings are still in force.

Irandakālameḍutta Perumāḷ Śrīvallabha, founder of the *Pāṇḍya-rājya*, born in the asterism Aśvati.

Reference to the compilation of calendars.

Māṟavarman Kōṉēriṉmaikoṇḍān Sundara-Pāṇḍya is represented by No. 2 of 1916 from Vallanāḍ-Agaram. It combines the regnal year 2 + 9th with Śaka 1460, Plava, mistake for 1463 (= A.D. 1541–2). The initial date of the king thus derived (*i.e.* A.D. 1531) enables us to identify him with a king of the same name two of whose records were noticed on page 75 of *Annual Report* for 1912. As stated there, he may be the same as No. 12 of the provisional list of later Pāṇḍyas given on page 100 of the *Annual Report* for 1910. Nos. 563 and 570 of 1915 are dated in the 5th and 7th years respectively of Parākrama or Kulaśēkhara, son of Jaṭāvarman Kōnēriṉmaikoṇḍāṉ Abhirāma-Parākrama born under the asterism Aśvati and give also the corresponding Śaka dates 1470 (= A.D. 1548) Kīlaka and 1471 (= A.D. 1549) Saumya respectively. This king has accordingly to be identified with No. 13 of the list given on page 100 of the *Annual Report* for 1910 and with Nos. 17 to 20 of the list on page 48 f. of the *Travancore Archæological Series*, Volume I.

Māṟavarman Sundara-Pāṇḍya.

Perumāḷ Parākrama or Kulaśēkhara, born in the asterism Aśvati.

Jaṭāvarman Kōnēriṉmaikoṇḍāṉ Aḷagaṉ Perumāḷ Ativīrarāma Śrīvallabha (identical with No. 16 of the list on page 100 of the *Annual Report* for 1910) born under Punarvasu is represented by two records (Nos. 577 and 594 of 1915). The former gives Śaka 1493 (= A.D. 1571) Prajāpati as the 9th year of the king and the latter 15th year and Śaka 1500 (= A.D. 1578),

Jaṭāvarman Aḷagaṉ-Perumāḷ Ativīrarāma-Śrīvallabha.

Īśvara. No. 577 gives the king the usual long list of *birudas* in the Sanskṛit language beginning with *Bhuvanēkavīra*, etc. No. 594 incidentally refers to his co-regent Aḷagiya Śokkaṇār Abhirāma-Varatuṅgarāma.

His co-regent Aḷagiya Śokkaṇār Abhirāma-Varatuṅgarāma.

No. 615 of 1915 which begins with the usual Vijayanagara introduction gives a long list of *birudas* and enumerates in order the kings Dēvarāya, Kṛishṇarāya Sadāśivarāya, Vīra-Naraśiṅgarāya, Dharmarāya, Śrīraṅgarāya and Venkaṭapatirāya. The date is given as Śaka 1500, Manmatha, and is wrong by seventeen years. The grant was made by Perumāḷ Dhanma-Perumāḷ Aḷagapperumāḷ Ativīrarāmaṇ Śīvalamāṛaṇ *Iṛandakālameḍutta* Ativīrarāman who is styled as one of the kings who bore the titles Jaṭāvarman Konēriṇmaikoṇḍāṇ Tribhuvanachakravartin. Evidently the record is one of Ativīrarāma Śrīvallabha noted above. The Vijayanagara king Veṅkaṭapatirāya (*i.e.* Veṅkaṭa I) was actually ruling in Śaka 1517, the correct date of the inscription as indicated by the cyclic year quoted. It might be noted that a certain Veṅkaṭarāja is mentioned in the Pudukkōṭṭai plates of Śrīvallabha and Varatuṅgarāma, of Śaka 1505 which falls into the reign of Raṅga II (*Travancore Archæological Series*, Volume I, page 84). From the way in which the Vijayanagara kings are first mentioned in No. 615 and then the Pāṇḍya king Ativīrarāma, it may be presumed that the latter was a probable subordinate of the Karṇāṭa king Veṅkaṭa I.

Ativīrarāma, a probable subordinate of Veṅkaṭa I.

At Śāyamalai in the Tinnevelly district was copied No. 597 of 1915 belonging to Jaṭilavarman Kōnēriṇmaikoṇḍāṇ Śīvalamāṛaṇ Varaguṇaṇ *alias* Kulaśēkhara-Dīkshitar. It is dated in Śaka 15[6]3 (=A.D. 1641) and the 23rd year of reign. The year opposite is not given. He is the same as Tribhuvanachakravartin Kōneriṇmaikoṇḍāṇ Perumāḷ-Śīvalamāṛa Varaguṇarāma *alias* Pāṇḍya-Kulaśēkhara-Dīkshitar of No. 268 of 1908 from Karivalamvandanallūr. As the initial date of this king is A.D. 1615 the opposite year omitted in No. 597 of appendix B must be 3.

Śīvalamāra Varaguṇarāma *alias* Kulaśēkhara-Dīkshitar.

The Rashtrakutas.

38. The Rāshṭrakūṭa kings are represented in the current collection by Nos. 512, 540, 542 and 562 of appendix B (in Kanarese) and No. 207 of appendix B and Nos. 148 and 159 of appendix C (in Tamil). No. 562 which is dated in the fourth year of a king whose name is lost, may have, however, to be referred to the time of Gōvinda III. The pillar on which the record is engraved was brought to my notice by Mr. Longhurst. It is a memorial dedicated to Siriguppa whose heroic death on the battle-field forms the subject-matter of the inscription. The occasion is stated to have been an attack organised by Dantiga with his whole army on the village Chīkurambrāvi. The king on whose behalf Siriguppa fought was the Raṭṭa Ballaha (ll. 21 and 26). Dantiga evidently has to be identified with Dantiga of Kāñchī mentioned in the British Museum plates of the Rāshṭrakūṭa king Gōvinda III. It is also possible, provided paleography permits, to identify this Dantiga with one of the enemies of Kṛishṇa III (also surnamed Vallabha, Ballaha) who is one century later than Gōvinda III. No. 542, dated in Śaka 815, belongs to the time of Akālavarsha-Kṛishṇa II entitled Śubhatuṅga-Bhaṭāra. His *Mahāsāmanta* Matyenaṇṇa is stated to have been ruling the Sindavāḍi country often mentioned in the Rāshṭrakūṭa, Chāḷukya, Kaḷachuri and Yādava records of the Adoni taluk. No. 512, dated in Śaka 852, refers to king Gōyindara Ballaha (i.e., Gōvinda IV) and speaks of him as ruling "right up to the sea." His feudatory was the *Mahāsāmanta* Kannara, ruling the Sindavāḍi province. The same feudatory and his Jaina queen Chandiyabbe are referred to in No. 540, dated in Śaka 854, where, however, the king is named Nityavarsha. This latter surname is not found applied to Gōvinda IV in the inscriptions examined so far. If it is no deliberate mistake of the engraver, Nityavarsha must also be presumed to have been a surname of Gōvinda IV as it was of his father Indra III.

Gōvinda III.

Kṛishṇa II and Gōvinda IV.

The three records of Kannaradēva (Kṛishṇa III) who extended his conquests into the Chōḷa country, come from the North Arcot and Chingleput districts. The donor in No. 207 of appendix B is named Śrī-Narasiṁhayya, son of Lakshaṇa (Lakshmaṇa ?), entitled Vīrasuta Bhōgavarddhana of Mārudānamai. Evidently he was a chief of some rank under Kṛishṇa III.

Krishṇa III.

The Western Chalukyas.

39. The Western Chaḷukyas of Bādāmi are represented in the collection by No. 7 of appendix A which consists of three copper-plates strung on a ring. They were discovered by my assistant Mr. G. V. Rangarajayya, in the possession of Rama Reddi, the village munsif of Dayyamdinne in the Adoni taluk of the Bellary district. The ring which carries the plates was not cut when the document reached me. The ends of the ring are fixed into the bottom of an almost circular seal one inch in diameter bearing on its countersunk surface the crude figure of a standing boar facing the proper right as in the case of the Harihar grant of Vinayāditya Satyāśraya published in *Ind. Ant.*, Vol. VII, pp. 300 ff. The plates measure between $8\frac{7}{8}''$ and $9''$ in breadth and between $3\frac{3}{8}''$ and $3\frac{1}{2}''$ in height. The ring which is oval in shape, measures $4\frac{1}{8}''$ and $3\frac{1}{2}''$ in its diameters and is about $\frac{1}{4}''$ thick. The plates and the seal weigh 112 tolas. The inscription commences with the same introductory eulogy as the other published grants (Professor Kielhorn's *List of Southern Inscriptions* Nos. 27 to 30) of Vinayāditya Satyāśraya and supply the date, Śaka 614 corresponding to the 12th year of the king's reign. They record the grant of 200 *nivartanas* of land on the eastern and southern sides of the village Uḷchaḍ in the Naḷavāḍi-*vishaya*, to four Brāhmaṇas, on the occasion of the summer solstice which happened on the full-moon day of the month of Āshāḍha when the victorious camp of the king was located at Taḷayakhēṭa-*grāma* not far from the northern bank of the Tagara river. The grant is stated to have been made at the request of a certain Marddakāri and was written by Śrī-Rāma-Puṇyavallabha. The same person mostly appears as the writer of the other published grants of Vinayāditya.

Of Bādāmi.

A copper-plate grant of Vinayāditya-Satyāśraya.

The victorious camp Taḷayakhēṭa-*grāma* on the northern bank of the Tagara river must be looked for on the Ternā on which also the ancient city of Tagara (identified with Tēr by Dr. J. F. Fleet) is situated. I am informed that Taḷayakhēṭa does not exist under that form, in the Osmanabad district of the Hyderabad State. It is perhaps to be identified with the modern Thairkedda on the north bank of the river Tēr (Thairna). I have not been able to identify the district Naḷavāḍi-*vishaya* and the village Uḷchaḍ. It may be remarked that the writing on the plates is very carelessly executed and that the mistakes in the grant portion are numerous.

Taḷaiyakhēṭa, identical with Thairkedda.

40. Many records of the Western Chāḷukyas of Kalyāṇi were copied in the Adoni taluk of the Bellary district. As stated already, Adoni and the adjoining country formed a subdivison of 500 villages in Sindavāḍi, Sindavāḍige or Sindhuvāṭi-*vishaya* one thousand, which must have been one of the eastern provinces of the Western Chāḷukya empire. The capital of this district is stated to have been Tumbaḷam, a village which is about 8 miles due west of Adoni, and is still full of ancient ruins. Kaṟaikaṇṭhapura (now abandoned) was a suburb of Tumbaḷam in which lived many Brāhmaṇas of great learning and piety. One of the Noḷamba feudatories of Traiḷōkyamalla Sōmēśvara I, who was governing the Sindavāḍi one thousand country, was Vīra-Noḷamba-Pallava Permānaḍi (No. 489 of appendix B). His proper name Vīra-Noḷamba Ghaṭṭidēva appears in another record (No. 522 of appendix B) which is dated in Saka 974, Nandana and in still another at Kammarchōḍu (No. 561 of appendix B), dated in Śaka 976. King Sōmēśvara I is stated in this last record to have been encamped at Kampile on the bank of the Tuṅgabhadrā, the southern Ganges. On this occasion he made some gifts to the shrines of Mūlasthānadēva and Bhōgēśvaradēva at Kammara-Cheṟuvu (Kammarchōḍu).

Of Kalyāṇi.

Traiḷōkyamalla Sōmēśvara I.

41. One record (No. 514of appendix B) of Trailōkyamalla's eldest son Bhuvanaikamalla (Sōmēśvara II) comes from Chinna-Tumbaḷam and is dated in Śaka 990 (= A.D. 1068–69), Kīlaka, the full-moon day of Mārgaśira. The latest known record of Sōmēśvara I is dated in Śaka 990, Kīlaka, Chaitra *śu di.* 1 (Professor Kielhorn's *List of Southern Inscriptions*, No. 173). Consequently, it follows that Bhuvanaikamalla must have actually ascended the throne some time between the months Chaitra and Mārgaśira of this year. The record from Chinna-Tumbaḷam under review, further registers that the prince, the king's younger brother, Trailōkyamalla-Noḷamba-Pallava Permāḍi Jayasiṅghadēva was ruling the Noḷambavāḍi 32,000 and the Sindavāḍi 1,000 provinces from his capital Kampile. A gift was made to a temple at Tumbuḷa through the Kāḷāmukha teacher Chandrabhūshaṇa-Paṇḍita who was well-versed in logic and other sciences and was the pupil of Anantaśakti-Paṇḍita, a pupil of Nirañjana-Paṇḍita (mentioned also in No. 516 of appendix B). Another grant was made at the same time to a certain Nārāyaṇadēva for *vidyādāna*, i.e., imparting education.

Sōmēśvara II.

Kāḷāmukha teachers.

42. A powerful chief of Tribhuvanamalla Vikramāditya VI was the *Mahāmaṇḍalēśvara* Mallarasa, whose eulogy (No. 505 of appendix B) supplies the information that he was "a brilliant sun in dispelling the darkness, viz., the heroic enemy-forces of the Chōḷa camp crowded with hordes of elephants, horses and sturdy soldiers, (the hero) that cut off the heads of the Draviḍa-*maṇḍaḷīkas* (i.e. the chiefs of Draviḍa), the destroyer of Pallikōṭa and the terror of the Gūrjara." The first two epithets clearly indicate the hereditary enmity and the conflict that existed between the Chōḷas and the Chāḷukyas. No. 515 of appendix B mentions another subordinate chief Kaliga or Kaliyamarasa who held the title 'the *mast* elephant of Chandaladēvī,' a statement that reminds one of the intimate and personal interest which the Chāḷukyan queens must have displayed in the administration of the country, by allowing their names to be connected with such military honours. Padmaladēvī another queen of Vikramāditya VI, was referred to in the *Annual Report* for 1914, page 87 as 'ruling the Brāhmaṇa village Māṅgoḷa'. In No. 518 of appendix B, the chief queen (*piriyarasi paṭṭamahādēvī*), Malayamatidēvī is stated to have owned (evidently as her private property) the capital town Tumbuḷa itself and to have granted it to the *Mahājanas* of that village so that they might therein maintain a feeding-house (*sattra*), recite the Purāṇas and teach the Ṛig-Vēda and the Yajur-Vēda to students. As stated by Dr. Fleet on page 448 f. of his *Dyn. Kan. Distrs.* the queens of Vikramāditya VI owned villages and sometimes districts conferred on them for their pin-money. Some of the titles given to Malayamatidēvī in No. 518 suggest that Vikramāditya must have borne the surname Chāḷukya-Rāma and Rāya-Sarvajña. The former of these occurs in his Nīlgunda, and Yēwūr inscriptions (*Ep. Ind.*, Vol. XII, pages 154 and 278).

Provision made by a Chāḷukyan queen for the teaching of the *Vēdas* and the recital of the *Purāṇas*.

Nos. 519 and 565 of appendix B mention the chief *Pēsaṇa-garuḍa Mahāmaṇḍalēśvara* Jōyimayyarasa (ruling the Sindavāḍi province) and the former, the *rājaguru* Sōmaśiva-Paṇḍita. Jōyimarasa was also in charge of the divisions Eḍadoṛe 2,000, and Kallakeḷage 500. The former has been identified by Dr. Fleet with a part of the modern Raichur district (see *Ep. Ind.* Vol. XII, page 296) and *rājaguru* was evidently a title conferred on a religious teacher for his proficiency and piety. No. 550 of appendix B mentions another *rājaguru*, who was the sole proprietor of two villages in the modern Adoni taluk and had as his subordinate a certain Peggaḍe Nimbaṇayya. A few other feudatories of Vikramāditya VI. are also mentioned in No. 566 from Konakoṇḍla. These were the *Mahāmaṇḍalēśvara* Ballaya-Chōḷa-Mahārāja of the Telugu-Chōḷa family (see also No. 350 of 1905), the *Mahāmaṇḍalēśvara* Chīkarasa of the Mahābali race and the *Mahāsāmantas* Chaṇḍarasa, Barmarasa, and Rēvarasa of Koṇḍakunde whose *praśasti* coincides with that of the Chōḷas of Cuddapah (*Ep. Ind.* Vol. XI, page 343, note 3).

Feudatories of Vikramāditya VI.

Sōmēśvara III. and *Yuvarāja* Tailapa.

43. No. 499 of appendix B of the time of Bhūlōkamalla Sōmēśvara III, which is dated in the Chāḷukya-Vikrama year 58 (= A.D. 1133-34) mentions the *Mahāmaṇḍalēśvara* Traiḷōkyamalla-Mallidēva-Mahārāja, ruling the Sindavāḍi country and refers to a gift of two *vīsa* on each *daḷa* in the "mint" where coins were struck (*achchina-ṭaṅkasāle*). No. 502 of appendix B dated again in the Chāḷukya-Vikrama Era refers to *Yuvarāja* Tailapadēva (i.e. Taila III). This indicates that Sōmēśvara III. evidently preferred his younger son to the elder, Perma-Jagadēkamalla II, as his crown prince. The *Mahāmaṇḍalēśvara* Bāchiga or Bācharasa of the Sinda family mentioned in this record was a direct subordinate of prince Tailapa. Jagadēkamalla II is, however, known to have succeeded Sōmēśvara III on the Western Chāḷukya throne and to have held the special title *Pratāpachakravartin*. His famous minister, commander, etc., was Bammaṇayya mentioned on page 457 of Dr. Fleet's *Dyn. Kan. Distrs.* His son was the *Daṇḍanāyaka* Rēcharasa (No. 503 of appendix B), stated to have been ruling the Sindavāḍi province, in the 11th year of the king's reign. A mutilated record which comes from Chinna-Tumbaḷam (No. 517 of appendix B) and is dated in the cyclic year Yuvan corresponding to A.D. 1155–56, falls into the reign of Taila III. It mentions the *Mahāmaṇḍalēśvara* Traiḷōkyamalla Bhujabaḷa Vīranārāyaṇa Āhavamalladēva, one of whose titles was 'the lion to the elephant Pāṇḍya.' This could be no other than prince Sōmēśvara IV whose titles were Traiḷōkyamalla and Vīranārāyaṇa. That he was also called Āhavamalla is a new fact. Another record of Jagadēkamalla's fifth year (No. 549 of appendix B), corresponding to A.D. 1143–44 refers to Kēsimayya (see Dr. Fleet's *Dyn. Kan. Distrs*, page 458) as the *Mahāpradhāna*, *Antaḥpurādhyaksha*, *Karituraya-paṭṭasāhiṇi*, *Śrīkaraṇa*, *Sarvādhyaksha*, *Sēnāpati* and *Hereḷāḷasandhivigrahin*, ruling the districts Manadaḍi-nāḍu, Miṛiti-nāḍu, Kōsage-nāḍu, Gāḷidirāla-Kallakeḷagu-nāḍu, Koḷḷihāke-nāḍu, and Sindavāḍi-nāḍu. Of these, Koḷḷihāke-nāḍu is evidently identical with Koḷḷipāke-nāḍu and suggests the probable position in the Hyderabad State of the ancient Koḷḷipāke of the Western Chāḷukya and Chōḷa records.

Prince Sōmēśvara IV Āhavamalla.

Sōmēśvara IV.

44. One record of Vīranārāyaṇa Sōmēśvara IV (No. 546 of appendix B) comes from Nandavaram in the Adoni taluk and is dated in Śaka 1108. It mentions the king's *Mahāpradhāna* and *Daṇḍanātha* Māḷaparasa and records a gift made through the Śaiva teacher Rudraśakti-Paṇḍita, a pupil of Sarvajña-Mahāvādi Trilōchanadēva. An earlier record of the same king is No. 555 of appendix B, which is dated in Śaka 1106 and gives to the king the titles Traiḷōkyamalla-Bhujabaḷavīra and Rāyamurāri. A genealogical account of the chiefs Brahma (Bammadēva), his son Padmidēva and of Vatsarāja, the maternal uncle of the latter, are also given. The two last are stated to have been jointly ruling the whole of the eastern country including Sindavāḍi, from Tumbuḷa *alias* Kīrtinārāyaṇapura, the capital of the Sindavāḍi province. Bammidēva was known also as Tumbuḷa Bammidēva, being evidently a native of that village. His father was Lakshmidēva, son of Kāḷidāsa, who was again the son of Hariśchandra. Among the heroic feats of Bammidēva are mentioned the capture of Allu-Mallanṛipa and 'the extension of the Chāḷukyan kingdom right up to the sea (in the east), after defeating the Chōḷa king and raiding his country'. These events which must fall into the reign of the Chōḷa king Kulōttuṅga III are not, however, referred to in the eulogistic accounts of that king found in Tamil inscriptions. Perhaps Bammidēva's conquests of the Chōḷa country must, if true, indicate the defeat which he may have inflicted upon some of the Chōḷa subordinates of the Telugu districts.

The Kaḷachurya king Bijjaḷa, the usurper of the Western Chāḷukya throne.

45. The temporary usurpation of the Western Chāḷukya throne by Bijjaḷa, the Kaḷachurya feudatory of Taila III took place in A.D. 1162 (Dr. Fleet's *Dyn. Kan. Distrs.*, page 462). No. 504 of appendix B, dated in Tāraṇa (i.e. A.D. 1164–65), two years after the date of usurpation, mentions Bhujabaḷamalla as ruling from Kalyāṇa. The title *Bhujabala-chakravartin*

appears to have been a distinguishing surname of the usurper Bijjaḷa. The great general Barma, Kali-Barma or Bammidēvarasa, the son of the general Kāḷidāsa, who subsequently revived the Chāḷukyan supremacy as the subordinate of Sōmēśvara IV, was also Bijjaḷa's subordinate and was governing the Sindavāḍi province with his capital at Kīrtinārāyaṇa-nagara, the modern Tumbuḷam (No. 513 of appendix B).

His feudatory Barma, ruling in the Sindavāḍi province.

To Bijjaḷa's son Rāyamurāri Bhujabaḷamalla Sōmēśvaradēva belongs No. 513 of appendix B. One of the seats of Government in his time was at Soleyahaḷḷi. A feudatory of the king, who had charge of the Sindavāḍi province, was the *Mahāpradhāna Daṇḍanāyaka* named Kariya Kēsirājayya, the ruler of many countries, the comptroller of all wealth and *Antaḥpura-vergaḍe*.

Sōmēśvara, the son of Bijjaḷa and his capital Soleyahaḷḷi.

46. From No. 520 of appendix B, we learn incidentally that in Śaka 1115 (not quite clear on the impression) while the Yādava king Jaitugi I was ruling the country, his minister Murāri-Kēśava built a temple at Hiriya-Tumbaḷa in the Sindhuvāṭi-(*i.e.*, Sindavāḍi)*vishaya*, on the southern side of the Tungabhadrā river.

The Yādavas; Jaitugi I.

Singaṇa or Pratāpa-Singaṇadēva was the most powerful of the Yādava kings. His sixth year according to No. 498 of appendix B corresponded to Prāmōdōtha, *i.e.*, Pramōda (=A.D. 1210–11). This gives the initial date A.D. 1205–6 for the king. Dr. Fleet (*Dyn. Kan. Distrs.*, p. 522) considered A.D. 1210–11 Pramōda as his first regnal year while Professor Kielhorn carried it back to A.D. 1207. The record under review is clear on this point. It states also that the king was then ruling, 'after having acquired the whole earth (by conquest)' and that his *Mahāpradhāna* was Jagadāḷa Sōmaya-Nāyaka, evidently related to Jagadāḷa Purushōttama mentioned on page 523 of Dr Fleet's *Dyn. Kan. Distrs.*

Siṅgaṇa; his initial date.

The first attempt of the Muhammadans to turn their attention to the Deccan was about Śaka 1216 when the Mahratta country was ruled by the Yādava king Rāmachandra. No. 478 of appendix B from Bassarakōḍu, which is dated in Śaka 1200 (=A.D. 1278–79), speaks of him as ruling at his capital Dēvagiri, as a dependant of [Śaka]rāya. It mentions his feudatory Bhīmadēva-rāṇe who was ruling over Sindavāḍi, Ādavāni and other districts, and the latter's subordinate, the *Mahāmaṇḍalēśvara* Chōḷa-Nārāyaṇa Vīra-Bommarasa, son of Nāgarasa. It is doubtful if we have to interpret [Śaka]rāya (the first two syllables not being quite clear on the impression) as referring to the Muhammadan sovereign who was supreme at the time.

Kāmachandra.

47. The history of Jainism in the Kanarese districts goes back to very ancient times. The early Kadamba kings of Banavāsi were great supporters of that religion. The Western Chāḷukyas appear to have been as good advocates of Jainism as of Saivism and Vaishṇavism. Relics of Jaina influence in the western part of the Bellary district are revealed by a few lithic records of that period copied during the year, and even to-day members of that community are found distributed over some of the villages and towns there. At Kammarachōḍu, a village about eight miles south-west of Adoni is a small shrine which contains the seated figure of a Jaina *Tīrthaṁkara* (No. 411 of appendix E, photographs), now recognised by the worshipping priests (who do not appear to be Jainas strictly so called) by some Hindu name. A merchant of Adoni, who is trying to get the possession of the shrine back into the hands of the orthodox Jainas, brought the existence of this image to my notice and informed me that the figure is one of Vardhamāna. The label on the pedestal, which is in Kanarese characters of about the 12th century A.D., registers the reconsecration of the image (name not specified) by Chandavve, the wife of the merchant chief (*Mahāvaḍḍavyavahāri*) Rāyara-Seṭṭi, a lay disciple of the Jaina teacher Padmaprabha-Maladhārisvāmin. The shrine (*Chaityagṛiha*) is stated to have belonged to (the members of the) Pustaka-gachchha, Dēśīyagaṇa, Koṇḍakund-ānvaya, and Mūla-saṅgha. There is thus no reason for any doubt as

Jainism in the Bellary district.

An image of the Jaina *Tīrthaṁkara* Vardhamāna at Kammarachōḍu.

to the Jaina nature of the shrine and its ownership. The right of worship, however, may have changed hands at some period when the Jaina community was in a decadent condition. A similar instance of a Jaina temple which has passed into the hands of the Brāhmaṇas, is that of the so-called Padmākshi temple on the hill at Anmakoṇḍa (*Ep. Ind.* Vol. IX, p. 257). Koṇḍakundā-nvaya, one of the well-known lineages to which the southern Jaina teachers belonged, has evidently to be connected with a flourishing village near Guntakal which is called indifferently Kōnakoṇḍla, Kōnakuṇṭla or Koṇḍakundi. If this is correctly so, it can be safely asserted that the western part of the Bellary district must have once been a powerful Jaina centre. No. 565 of appendix B which comes from the village Kōnakoṇḍla calls the place Koṇḍakundeya-*tīrtha* and refers to the construction of a *basadi* there called Chaṭṭa-Jinālaya by Nāvikabbe, the wife of the *Mahāmaṇḍalēśvara* Jōyimayyarasa mentioned above as one of the feudatories of Vikramāditya VI (A.D. 1077–1125). A still earlier reference to Jaina influence in this part of the country is supplied by No. 540 of appendix B from Hālaharavi (Adoni taluk), which is dated in Śaka 854 (roughly equal to A.D. 932–33).

Koṇḍakund-ānvaya and the village Koṇḍakundi.

The Telugu Dynasties.

48. The taluk survey of Narasaraopet has brought to light a number of inscriptions which clear up certain difficulties and add fresh light to our knowledge of the many subordinate families of chiefs who had occupied the Telugu country south of the Kṛishṇā river in the 12th century A.D., prior to the advent of the Kākatīyas. The most powerful of these was that of the Velanāṇḍu chiefs whose sway extended practically over the whole of the Āndhra country (see *Annual Report* for 1909, page 121). The earliest Velanāṇḍu chief mentioned in the collection is Chōḍa or Velanāṇṭi Rajēndra-Chōḍa who appears as No. 16 on the genealogical table on page 35 of the *Epigraphia Indica*, Volume IV. No. 441 of appendix B supplies for him the date Śaka 1054 and mentions his subordinate a certain Kāpa of Tūmbaṟṟu. The record calls him the head-jewel of king Velanāṇṭi Goṅka (*i.e.*, Goṅka II) of the same table though Velanāṇṭi Rājēndra-Chōḍa is actually meant. The attributes given to Chōḍa, viz., that he defeated a certain Siddhi-Bēta (perhaps Bēta I of Branch C of the Telugu-Chōḍas, on page 17 of the *Annual Report* for 1900) and that he was a subordinate of the powerful Western Chāḷukya emperor Vikramāditya VI, are interesting.

Velanāṇḍu chiefs.

Velanāṇṭi Rajēndra-Chōḍa.

49. Inscriptions of Pṛithvīśvara Rajēndra-Chōḍa (No. 18 on the genealogical table) range from Śaka 1085 to 1121 as noted in the *Report* for 1909 quoted already. It is not unlikely that according to the time-honoured practice, Rajēndra-Chōḍa was the crown prince of his father Goṅka III in the latter part of his reign and his co-adjutor in the administration of the kingdom. In No. 347 of appendix B dated in Śaka 1077, we are informed that a grant was made for the merit of Goṅka and Rājēndra-Chōḍa while the latter himself granted the tax on marriages for the Vishṇu temple at Pamiḍipāḍu-Agrahāram. A wife of Kulōttuṅga-Chōḍa Goṅka III different from Jāyāmbā, the mother of Rājēndra-Chōḍa mentioned in the Piṭhāpuram inscriptions, was Kāmāmbā or Kāmidēvī referred to in No. 443 of appendix B. It is herein stated that she was the daughter of a certain lady Sokkama who was herself the daughter of the chief Pōtaya-Nāyaka, the lord of Dūbavāḍa. Of this Sokkama, the inscription records the interesting fact that she surpassed the celestial nymphs Rambhā, Ūrvaśī and Mēnakā in beauty, was a dancer (*nartakī*) in the temple of Paṇḍīsvara at Sanadavrōlu (*i.e.*, Tsandavōlu in the Repalle taluk) and was the foremost among the *Māhēśvara*-maids (of service) in that temple. This Sokkama, as the result of a boon granted by the god, begot two sons and a daughter. The former were Kāma and Saraṇa and the latter Kāmidēvī. Kāma died in the battle at Chervulakōṭa after defeating the army of Gaṇapati, and Saraṇa pleased

Kulōttuṅga-Chōḍa Goṅka III and Pṛithvīśvara.

Kāmāmbā or Kāmidēvī, wife of Goṅka III.

The daughter of a maid-servant of the temple of Paṇḍīśvara.

the king Chōḍi, *i.e.*, Kulōṭṭuṅga-Chōḍa Goṅka III by chasing up to the sea an enemy chief named Chandarāya. It is doubtful if Gaṇapati, the enemy of Goṅka III has to be identified with the famous Kākatīya king of that name.

50. Another family of chiefs who were powerful in parts of the Telugu country south of the Kṛishṇā, immediately before the Kākatīya invasion, was that of the Telugu-Chōḍas. Rai Bahadur V. Venkayya has given a complete account of these chiefs with their collateral branches, in his Epigraphical Report for 1900, pages 16 ff. Some of the inscriptions of the family copied during the year supply fresh names for the genealogy. The *Mahāmaṇḍalēśvara* Kannāradēva-Mahārāja and his brother Chōḍa-Ballidēva are mentioned in Nos. 316 and 327 of appendix B, as sons of Kāma-Chōḍa. In the genealogical table given by Mr. Venkayya these names do not appear. It becomes clear as suggested by No. 316 of appendix B that Balli and Kannāradēva must have been brothers of Tribhuvanamalla. The date Śaka 1037 of both the records further indicates that they may have been the elder brothers of Tribhuvanamalla for whom we have the dates Śaka 1059, 1064, 1069, 1070. The casual mention of a certain Rudraya-Nāyaka as the commander of the forces of Prō[la] (No. 316), may become important in case this Prōla is identical with the Kākatīya chief Prōla II, whose Anmakoṇḍa inscription of Śaka 1039 has been published in *Epigraphia Indica*, Volume IX, pages 256 ff. No. 327 of appendix B likewise mentions the *Mahāmaṇḍalēśvara* Kaḍiyarāja, a subordinate of Vishṇuvardhana and the lord of Kamma-*vishaya* as having ratified the grants made by Chōḍa-Ballidēva and his brother Kannāradēva. The necessity for this act of Kaḍiyarāja presupposes the subordinate position of the Telugu-Chōḍas to the Chōḍa-Chāḷukya sovereign Vikrama-Chōḍa (Vishṇuvardhana XI) who as his father's viceroy in the Vēṅgī country reigned between A.D. 1092–93 and 1118 (*South-Indian Inscriptions*, Vol. III, p. 180).

Telugu Chōḍas.

Kannāradēva and Balli-Chōḍa sons of Kāma.

51. Of Nanni-Chōḍa and his brother Kannāra-Chōḍa, the sons of Tribhuvanamalla and Māchaladēvī (or Māvaladēvī) we have records which are dated in Śaka 1075 to 1098 (Nos. 363 and 365 of appendix B) and of Tribhuvanamalla himself also called Tribhuvanamallad va Pottapi-Chōḍa Mahārāja, we have one, dated in Śaka 1073 (No. 364 of appendix B). Tirukalidēva-Chōḍa-Mahārāja, son of Tirukalidēvarāja (No. 407 of appendix B) was a member of the Telugu-Chōḍa family, not known from other records.

Ōpilisiddhi II, the last member of branch B of the Telugu-Chōḍas mentioned on page 17 of the *Annual Report* for 1900, is known to have been a dependent of the Kākatīya king Gaṇapati and to have been ruling over the Āruvēlu country. In No. 410 of appendix B we have a still later chief of this family, viz., Bhīmadēva Kēśavadēva-Chōḍa-Mahārāja, son of Chōḍadēva-Mahārāja and Kalyāṇamahādēvī as the owner, in Śaka 1157, of a village grandted to him by Anuṅguēva-Mahārāja, a subordinate of Gaṇapatidēva-Mahārāja. This latter is also mentioned with the same date in No. 278 of 1905.

Other Telugu-Chōḍas.

A late member of the family.

52. Five records in the collection belong to the time of the Kākatīya king Gaṇapati, the earliest of which (No. 331 of appendix B) is dated in Śaka 1140 and the latest (No. 405 of the same appendix), in Śaka 1171. The *Tantrapāla* of the king, Prōla-Rautu and his sons Ekki-Nāyuḍu, Rudri-Nāyuḍu, Pinna Rudri-Nāyuḍu and Prōli-Nāyuḍu are mentioned in No. 330 of appendix B. A great minister of the king was Bhāskara who appears as the donor in No. 405 of appendix B.

Kākatīya: Gaṇapati.

Rudrāmbā, the daughter of Gaṇapati, who ruled under the male name *Mahāmaṇḍalēśvara* Rudradēva is represented in the collection by Nos. 333 and 367 of appendix B, which are dated in Śaka 1199 and 1208 respectively. The former states that Pōti-Nāyuṇḍu one of her *Sāmantas* built a temple at Rāvūru and granted some land for it in a village in Anumakoṇḍi-nāḍu evidently so-called after Anumakoṇḍa, the capital of the Kākatīya kings in the Hyderabad State. The sons of Pōti-Nāyuṇḍu were Śūrapa, Pōtaya and Māraya of whom the two latter held a long list of *birudas*

Rudrāmbā.

such as 'the ornament of the Durjaya family', 'the chief of the Valavuṭla race', 'the protector of Kāñchī', 'the demolisher of Kaṭaka,' 'the lion to the elephant Gajapati,' 'the bee at the lotus-feet of the Chāḷukyas of the Vēṅgī country' and 'the central pillar in the administration of the Chāḷukya kingdom.' It is difficult to explain the propriety of the last two titles at a period long after the disappearance of the Chāḷukya rule, except on the supposition that these titles were hereditary in that family. From No. 401 of appendix B, we learn that queen Rudrāmbā was sometimes called also Pratāpa-Rudradēva-Mahārāja and that some of her chief officers were Māramarāju, Prōlamarāju Dārapa-Nāyuḍu and Mari-Nēṇḍu. No. 378 of appendix B, dated in Śaka 1188 falls into the reign of Rudrāmbā but does not mention her by name. It refers to the chiefs Parichchhēdi Paṇḍrāju, Vallabharāju and Peda-Kommarāju who held a long list of titles, similar to those of Nambha, Nambaya or Nambirāju noticed at pages 224 and 225 of *Epigraphia Indica*, Volume VI. Nambirāju was a subordinate of the Chōḷa-Chāḷukya king Vikrama-Chōḷa whereas the chiefs mentioned in No. 378 held the titles Parichchhēdin, Raṭṭakaṭa[ka]-raksha (i.e., the guards of the Raṭṭa camp) and "supporters of the kingdom of [Vēṅgī]-Chāḷukyas." It is not unlikely that these Parichchhēdis were among the chiefs who were opposed to and caused disturbance in the reign of Rudrāmbā (see page 80 of the *Annual Report* for 1906). Two other inscriptions of this same family of chiefs are Nos. 431 and 432 of appendix B, which mention them as belonging to the fourth (i.e., Śūdra) caste and their first ancestor as Bhīmarāja. The genealogy given in the latter is incomplete but supplies the names Guṇḍa and his sons Rāma and Bhīma of whom the latter is very likely the Parichchhēdi Chikka Bhīmarāja mentioned in No. 431.

Called Pratāpa-Rudradēva-Mahārāja in a record of Śaka 1189.

Parichchhēdi chiefs.

53. One of Pratāparudra's officers was Koṇḍapeddi Mañchiṅgāru called in No. 298 of appendix B, "the controller of the Palace" (*nagaṛi-adhikāri*). The date obtained from No. 308 of appendix B, viz., Kshaya (corresponding to Śaka 1248), is four years later than the latest date given for Pratāparudra on page 108 of the *Annual Report* for 1910. It mentions the prime minister (*Mahāpradhāni*) Kolani Rudradēva. A military officer of Pratāparudra was Bōlnēniṅgāru *alias* Gōpālavardhana of whom No. 325 of appendix B, states that he had routed the Pāṇḍya king in a compaign which he had led against him. This is evidently a reference to the very same compaign against the Pāṇḍya which the general Muppiḍi-Nāyaka is stated to have led, in an inscription at Mallam (*Annual Report* for 1909, page 120). It must be hence presumed that Bōlnēniṅgāru was like Muppiḍi-Nāyaka, another general of Pratāparudra, who was concerned in the fight with the Pāṇḍya army. The existence of a fragmentary record of Pratāparudra so far south as Jambukēśvaram in the Trichinopoly district (*Ind. Ant.*, Vol. XXI, page 200) might be taken to prove that the victorious generals of Pratāparudra after defeating the Pāṇḍya forces at Kāñchī may have followed up their victory right into the heart of the Pāṇḍya country. No. 326 of appendix B, is dated in Śaka 1245 and mentions four *lēṅkas* of the king, three of whom were Māraya, [Pichchi]ya and Rudraya. The term *lēṅka* appears to denote a devoted servant or officer of the king and occurs also in early Kanarese inscriptions in this same sense (see *Annual Report* for 1915, page 88).

Pratāparudra.

The defeat of the Pāṇḍyas.

54. The Shaṭsahasra (Telugu Āruvēlu) or 'the six thousand' country on the southern bank of the Kṛishṇā river appears to have been held in the early part of the 12th century A.D. by a line of chiefs of the Durjaya family who called themselves 'the lords of Koṇḍapaḍmaṭi' and then by another collateral line of chiefs who called themselves 'the lords of Kollipākāpura.' An account of the former appears on pages 274 ff. of *Epigraphia Indica*, Volume VI and some information about the latter has been given above under the section Parichchhēdis. No. 393 of appendix B, dated in Śaka 1061 refers to the chief Manma-Maṇḍa who was a subordinate of the Chōḷa-Chāḷukya king Ḳulōttuṅga-Chōḷa II and registers a gift of land to the goddess Kaṛṇamōṭī (i.e. Chāmuṇḍā). The first chief of the family, Buddhavarman, is stated to have obtained the 'six thousand' country as a gift from Triṇayana-Pallava who is known from the Eastern Chāḷukya grants to have been the opponent of Vijayāditya

The Koṇḍapaḍmaṭi family.

of Ayōdhyā, in or about the 6th century A.D. The next king born in the family of Buddhavarman was Maṇḍa who was a military officer under the Velanāṇḍu chief Rājēndra-Chōḍa and who on behalf of his master appears to have fought a battle with the Gaṅgas of Kaliṅga. His son was Buddha II who married Gaḍiyamā and their son was Manma-Maṇḍa. This genealogy agrees with No. 1 of the dynastic tables given on page 274 of *Epigraphia Indica*, Volume VI, with the difference that in the printed table Maṇḍa of our record is called Erṟa-Maṇḍa.

A feudatory who fought a battle at Mannēru.

A feudatory family of warriors who served under this branch of the Koṇḍapaḍmaṭi chiefs, is described in No. 441 of appendix B. Although the grant mentioned herein refers to the time of the Velanāṇḍu chief Rājēndra-Chōḍa, still one of the immediate predecessors of the donor Kāpa, is stated to have received the feudal insignia such as the betal-pouch, the palanquin, different patterns of parasols, bugles, and presents from the Koṇḍapaḍmaṭi chief Buddhavarman, to have rendered valuable military service to Maṇḍa or Erṟa-Maṇḍa, [the son of Buddha I], in a battle fought near Mannēru (in the Nellore district) and to have hence earned the title *Maṇḍana-gandhavāraṇa* (i.e., the *mast*-elephant of Maṇḍa).

No. 394 of appendix B, dated in Śaka 1093 comes from Nādeṇḍla and refers to another branch of the Koṇḍapaḍmaṭi family. It mentions the chiefs Buddharāja and Maṇḍerāja (son of Mallerāja) referred to in No. 3 of the genealogical tables on page 274 of *Epigraphia Indica*, Volume VI.

The Kōṭas; Eḍavalli plates of Kēta III.

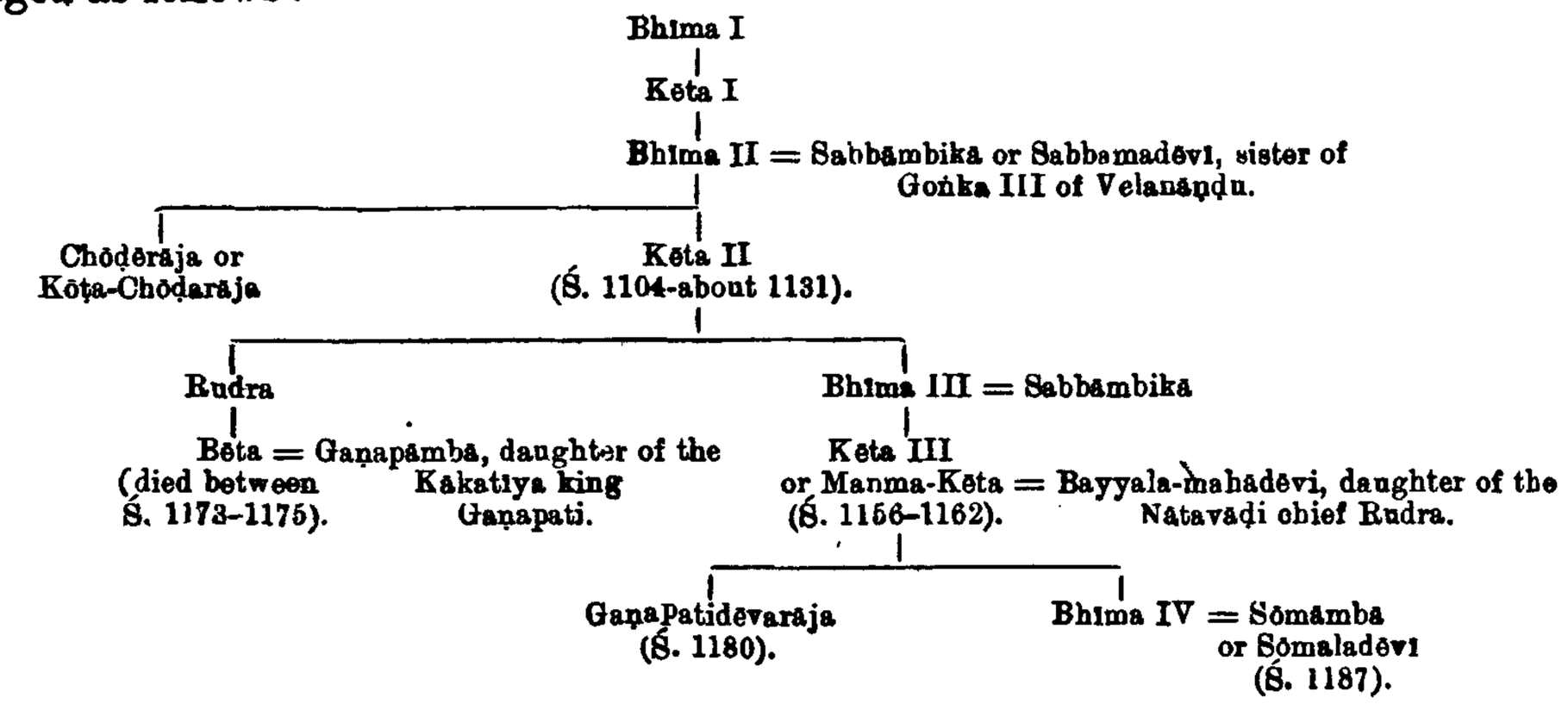
55. The next rulers of 'the six thousand' country, after the Koṇḍapaḍmaṭis, were the Kōṭa chiefs of Dhānyakaṭaka (near Amarāvatī, in the Guntur district), first brought to notice by Dr. Hultzsch in his paper entitled "Two pillar inscriptions at Amarāvatī" (*Epigraphia Indica*, Volume VI, pages 146 ff.). Prior to this publication, it was known that Gaṇapāmbā or Gaṇapāmbikā, the daughter of the Kākatīya king Gaṇapati, had married the Kōṭa chief Bēta. At Eḍavalli in the Narasaraopet taluk has been discovered a set of plates (No. 5 of appendix A) which give a complete account of the Kōṭa ancestry and record the gift of the village Eḍavalli to no less than 404 Brāhmaṇas who were natives partly of the Shaṭsahasra country or Konnāṭa-vāḍi as it is called in the Yenamadala inscription of Gaṇapāmbā (*Epigraphia Indica*, Volume III, pages 94 ff.), over which these chiefs ruled and of the adjoining Vēṅgī country.

Their genealogy.

The genealogy given at the beginning of the inscription includes the names Bhīma I, his son Kēta I, his son Bhīma II, his son Kēta II, his son Bhīma III and his son Manma-Kēta (i.e., Kēta III) son of Sabbāmbikā. The date of the grant is given in the numerical words *kara* (2) *tarka* (6) *bhū* (1) and *śaśi* (1), (i.e., 1162). The Amarāvatī pillar inscription A referred to above is dated in Śaka 1104 and supplies the names of the first four of these kings mentioning Sabbamādēvī as the wife of Bhīma II; while, inscription B on the same pillar, is dated in Śaka 1156 and records a gift by Kōṭa-Bayyalamahādēvī, a probable queen of Manma-Kēta (III). Professor Hultzsch identified this chief Manma-Kēta with Kēta II. But from the Eḍavalli grant it becomes clear that Manma-Kēta was the name of a grandson of Kēta II. Further records of Manma-Kēta which would enable us to give the extent of his rule have not been obtained. From No. 299 of appendix B, however, we learn that in Śaka 1187 there was ruling a Kōṭa chief named Bhīma. Perhaps this Bhīma is to be considered as Bhīma IV, a son (?) of Manma-Kēta. An undoubted son of Manma-Kēta, however, was the *Mahāmaṇḍalēśvara* Jagamechchugaṇḍa Gaṇapati-dēvarāja who in No. 391 of appendix B, dated in Śaka 1180, is distinctly called the son of Bayyaladēvī.

The Kōṭa chiefs were related by intermarriage to the Kākatīyas and the Velanāṇḍu chiefs. Bayyalamahādēvī was a daughter of the Nātavāḍi chief Rudra who had married Mailamāmbā or Mēlāmbikā, a sister of the Kākatīya king Gaṇapati (see No. 204 of 1905). It is noteworthy that this Bayyama, very like the queens of Kēta II, was a devotee of the god Buddha at Amarāvatī. We have already seen that

Gaṇapāmbā, the daughter of Gaṇapati was given in marriage to Bēta, a grandson of Kēta II. The Kōṭa genealogy derived from the inscriptions quoted above, may now be arranged as follows :—



From the eulogy with which their grants generally commence, it appears as if the Kōṭa chiefs were first the enemies of the feudatories of the Chōḍa-Chāḷukya sovereigns. By this it has to be inferred that the Telugu country about that period was divided into a number of principalities some of which were still attached to the defunct Chōḍa-Chāḷukyas while others had become either independent or subordinate to the Kākatīya conquerors. The Kōṭa chiefs bore the characteristic titles *Jagamechchugaṇḍa* and *Gaṇḍabhēruṇḍa*. The former was perhaps acquired for the first time by Kēta II who was evidently the most powerful prince of the family and was perpetuated by him by naming a village as Jagamechchugaṇḍapuram, after this title (*Epigraphia Indica*, Volume VI, page 147). The latter must have been even more characteristic ; for, *gaṇḍabhēruṇḍa* the fabulous bird of two heads, was adopted by the Kōṭas as their royal crest, as we find it represented on the seal of the Eḍavalli plates.

Characteristic titles.

56. The genealogy of a line of chiefs, evidently a branch of the Telugu Pallavas, (see *Annual Reports* for 1906, page 63, paragraph 7 and for 1910, page 81, paragraph 8) is described in No. 463 of appendix B. These chiefs claimed descent from the mythical Kāḍveṭṭi " who had a (third) eye on the forehead (like Śiva) and had granted 70 *agrahāras* to Brāhmaṇas ". In this family was born Nārāyaṇa. His son was Udayana, whose flag was a bull and his son Nāgadēva. The date of the record falls into the reign of the Kākatīya king Gaṇapati. A brother of Nāgadēva was Nārāyaṇa of the Bhāradvāja-*gōtra* whose record No. 462 of appendix B is dated in Śaka 1173. Evidently these chiefs of the Kāḍveṭṭi line held a portion of the Telugu country independently of the Kākatīya sovereign. The same will have to be said of Chōḍa-Baddiga and Udaya-Manma mentioned in Nos. 460 and 461 of appendix B. It was noticed in one of the previous reports that a certain Triṇētra or Īśvara also called Mukkaṇṭi Kāḍuveṭṭi was the donor of a village in Paśchima-Pākanāḍu, in the Śaka year 723 and that his predecessor Triṇētra had granted 70 Brahman villages east of the Tripurāntaka hill (*Annual Report* for 1908, p. 82 f.). It is not unlikely, therefore, that the Kāḍuveṭṭi mentioned in the Koṇḍanāyanivaram inscription must be presumed to belong to about the same period

Telugu Pallava and other chiefs who were independent of the Kākatīya suzerainty.

Nallasiddharaśar, a member of the family of Mukkaṇṇa Kāḍveṭṭi, with the usual string of *birudas* figures in No. 192 of appendix C issuing an order in the 15th year of his reign to confirm as tax-free gifts, two villages on the temple of Vijaya-rāghava-Perumāḷ at Tiruppukkuḷi. Nallamśittarasaṇ, probably an earlier chief of the same family, occurs as a feudatory of Kulōttuṅga-Chōḷa III in his 26th year.

The Telugu-Pallava king Nallasidharaśar.

57. A record in the Narasiṁhasvāmin temple at Nekarikallu in the Narasaraopet taluk, referring to the history of the grants to that temple, speaks of an early king Buddha (probably the Koṇḍapaḍmaṭi chief Buddharāja) who gave 50 *puṭṭis* of land to it ; then of the king Śiṅga who raised the grant to 100 *puṭṭis* and then of the Reḍḍi

The Reḍḍis : Ana-Vēma.

king Ana-Vēma who gave the whole of Nārasiṁhyapura, i.e. Nagarakallu (?), to that temple. The record is dated in Śaka 1254 and falls into the reign of the Koṇḍavīḍu king Ana-Vēma-Reḍḍi. Peda Kōmaṭi-Vēma, one of the patrons of the famous poet Śrīnātha (see *Ep. Ind.*, Vol. XI., p. 315) is referred to in No. 402 of appendix B.

Peda Kōmaṭi-Vēma

which is dated in Śaka 1327 and records the construction of a tank by a merchant. The localisation of Nādiṇḍla which occurs in the introductory part of the inscription is interesting. It states that Nādiṇḍla was in Kamma-nāṇḍu in the Kōṭa province the ornament of the Triliṅga country, extending by the side of the sea along the river Ōṁkāra, overshadowed by the Śrīśaila hill. The inscription further adds that the god at Nādiṇḍla was worshipped by such kings as Kṛishṇa-Mādha-[va]varma, Buddhavarma, Chikka-Bhīma and other great kings. Kṛishṇa-Mādhavavarma is evidently the mythical king Mādhavavarman mentioned in one of the Bezwada inscriptions (*Annual Report* for 1910 page 81, paragraph 8) and the two others Buddhavarman and Chikka-Bhīma the Koṇḍapadmaṭi and the Parichchēri chiefs already referred to.

58. Subsequent to the Reḍḍis the Gajapatis are known to have occupied portions of the Telugu districts long before they were ousted by king Kṛishṇarāya. In Saka 1418 which is the latest date known for Purushōttamadēva, we are told in No. 469

The Gajapatis: Purushōttamadēva.

of appendix B, that a subordinate of his named Sarvēpalli Timmā-Reḍḍi and entitled Hindurāvu-Surathāṇi, made in this year a grant to the Chennarāya temple at Santarāvūru.

The Vijayanagara Dynasties.

59. Kumāra Kampaṇa-Uḍaiyar known as Kampaṇa II has been referred to already under the section on the Pāṇḍyas as the famous son of Bukka I, who extended the

Kampaṇa-Uḍaiyar.

Vijayanagara kingdom far into the South. One record of his at Brahmadēśam in the North Arcot district (No. 272 of appendix B) gives him the date, Śaka 1285 and mentions his prime minister Sōmaya-Daṇḍanāyaka (*Annual Report* for 1913, page

Sāyaṇa-Uḍaiyar.

118). Sāyaṇa-Uḍaiyar mentioned in an inscription at Tirukkaḷākkuḍi in the Ramnad district (No. 98 of appendix C), which is dated Dundubhi (=Śaka 1304 expired) must be identical with Vīra-Sāvaṇa-Uḍaiyar, noted as a son of Bukka I in the table given on p. 86 of the *Annual Report* for 1907.

One record of Harihara II which is dated in Śaka 1321, Yuvan (No. 217 of

Harihara II.

appendix C) confers on the temple at Tiruppukkuḷi one half of the cess called *Iḍaṅgaivari* and other connected taxes on the *Iḍaṅgai* community which included the *Kaikkōḷas* and others and stipulates that the *Saṅkēta-Samaiyakkārar* may not interfere.

No. 155 of appendix B gives to Bukka II a son of Harihara II, the date Sarvadhārin which corresponds to Śaka 1330 expired and thus supplies a date one year

Bukka II.

later than what has been already known for him (*Ep. Ind.*, Vol. VI, page 330).

60. Dēvarāya II was one of the most powerful kings of the first Vijayanagara dynasty. His kingdom is known to have extended right up to the southern ocean.

Dēvarāya II.

One of his ministers was Daṇḍanāyaka-Lakkaṇa who is stated to have gone on a voyage to the frontier of Ceylon. Nuniz says that the king of Ceyllao (Ceylon) paid tribute to Dēvarāya II (*Archæological Survey Report* for 1907–8, p. 249, foot-note 10). No. 144 of appendix C, perhaps rightly, gives to Dēvarāya the title ஈழங்கொண்ட, i.e., "who levied taxes from Īḻam (Ceylon)." No. 172 of appendix C is an order (*nirupa*, *rāyasa* or *uttāra*) by the king to Śrīgirinātha of Chandragiri, asking him to remit the *jōḍi* of 131 *poṉ* (*varāhaṉ*) and $6\frac{1}{4}$ *paṇam* or $1{,}316\frac{1}{4}$ *paṇam* at 10 *paṇam* per *poṉ* due to the Chandragiri-*rājya* from Tiruppukkuḷi, in order that that amount might be utilised for the temple of Pōrēṟṟupperumāḷ of that place. The order, further, requests the viceroy to send his own *tiruvahichchīṭṭu*

Nirupa and Tiruvahichchiṭṭu.

to the *sthānikas* of the village, to make copies of the king's order (*rāyasa*) in the four registers and to place the original document in the hands of the *sthānikas* as a *śāsana*. No. 173 of appendix C is the *tiruvahichchīṭṭu* of Śrīgirinātha issued in compliance with the orders of the king to the *sthānikas* of Tiruppukkuḷi. The document is signed by Śrīgirinātha in Kanarese characters and language. This Śrīgirinātha may have been the younger brother of Dēvarāya II who is known from his Madras Museum plates (*Epigraphia Indica*, Vol. VIII, p. 308), to have been the ruler of the district Maratakanagara-prānta in or about Śaka 1346. The present record suggests that about Śaka 1352 he was the viceroy of Chandragiri. From the Satyamaṅgalam plates of Dēvarāya II (*ibid*, Vol. III, p. 35) we know that Pratāpa-Dēvarāya was a brother of Dēvarāya II governing this same part of the country about Saka 1349. It is not unlikely that Śrīgiri and Pratāpa-Dēvarāya are identical.

His brother Śrīgirinātha.

Lakkaṇa-Nāyaka or Lakkaṇa-Daṇḍanāyaka, mentioned above, is again referred to as Lakkappa-Nāyaka in a record at Tiruppukkuḷi (No. 193 of appendix C) which is highly damaged, but registers the interesting fact that the lands concerned, which were service-*ināms* were neither to be sold nor mortgaged by the parties who received them and that the lands being measured by the rod Rājavibhāṭan-*kōl*, this document was itself to be accepted as the royal order conveying the lands (அளப்பு திருமுகம்). He that sold or mortgaged the land would suffer the punishment that traitors to the king and to the community would suffer, and in addition be liable to a fine imposed by the officers of the temple treasury. Another of Dēvarāya's inscriptions from Śrīmushṇam (No. 230 of appendix C) informs us that the *nāṭṭār tandirimār* of the 18-*paṟṟu* district of Iruṅgōḷappāṇḍi-nāḍu made a joint gift of certain taxes payable by the tenants living in the *tirumaḍaiviḷāgam* of the Śiva and Vishṇu temples at that village for conducting a service called Periyanāṭṭāṉ-*śandi* in both of them. The taxes included *nāṭṭukkāṇikkai*, *nāṭṭuviṇiyōgam*, *paṭṭiṟai*, *pāḍaṉavari*, *paḷavari*, *puḍuvari*, *puḷugupāḍu*, *poṟpāḍu*, *kāśupāḍu*, *puḍavaippāḍu*, *nelpāḍu* and *muḷaikkūli* on the tenants, their cows, horses and goats.

Inalienable service-*ināms*.

62. Dēvarāya's son, Mallikārjuna is stated to have granted, in Śaka 1385, to the Nityēśvara Śiva temple at Śrīmushṇam, the taxes amounting to 20 *paṇam* (?) collected from the *Kaikkōḷas* living in the *tirumaḍaviḷāgam* of that temple (No. 252 of appendix C) in order to conduct a service in that temple, called the Rāhuttamiṇḍaṉ-*śandi*. The name of the chief after whom this service was instituted occurs in No. 254 of appendix C, as Ēkāmbaranātha-Kachchiyarāyaṉ who "built in that temple the *Mahā-maṇḍapa*, the hall in which the Nandi (bull) was installed" and the *Nṛitta-maṇḍapa* "the dancing-hall". An account of the ancestors of this chief is given below on p. 150. The same chief or perhaps a near relation of his with the title Rāhuttamiṇḍaṉ is mentioned in No. 269 of appendix C, dated Vikṛita, corresponding to Śaka 139[3] which belongs to the reign of Praudha-Virūpākshadēva-Mahārāya "who was pleased to witness the elephant hunt". The name Praudha-Virūpāksha and the title denote Virūpāksha, the son of Praudha (i.e., Praudhadēvarāya).

Mallikārjuna.

Praudha-Virūpākshadēva-Mahārāja.

62. Of the Sāḷuvas we have only very few records. Immaḍi Tirumalaidēva-Mahārāja of No. 238 of appendix C, which is dated in Viśvāvasu, corresponding to Śaka 1408, may be identical with Śiṟu-Tirumalairāja whose gift to the temple on the Tirumalai hill is dated in Saka 1403 (*Archæological Survey Report* for 1908–9, p. 167). But Tirumalaidēva with the title Mahārāja is here mentioned remitting certain taxes through the agency of his feudatory Nāgaiya-Nāyaka. It threfore appears as if he must have been a ruler of the Vijayanagara kingdom or part thereof unlike Śiṟu-Tirumalarāja who was only a petty chief of a collateral branch of the Sāḷuva family (*Annual Report* for 1915, page 108, paragraph 46). Again, Dr. Hultzsch has published a record from Tanjore of king Tirumalaidēva-Mahārāja (*South-Ind. Inscrs.* Vol. II. p. 117 f) who bears all Sāḷuva titles. The record is dated in Śaka 1377, *i.e.*, 26 years prior to the date of our grant.

Sāḷuvas.

Immaḍi Tirumalaidēva-Mahārāja.

Another of Śaka 1385 from Śrīraṅgam calls him Gōpa-Timma-nṛipati. Neither of these adds the distinguishing title Immaḍi. Still it is not impossible that the king here intended is Sāḷuva Tirumalaidēva-Mahārāja of the Tanjore and Śrīraṅgam inscriptions. He was evidently called Immaḍi being the second king of that name in the Sāḷuva genealogy given on page 168 of *Archæological Survey Report* for 1908-09. A successor of Sāḷuva Tirumalairāja in the government of the Trichinopoly country was Paṭṭukaṭṭāri Kōnēridēva-Mahārāja (*Annual Report* for 1912, page 79, paragraph 54). From Śrīmushṇam comes a record (No. 249 of appendix C) of his time dated in Kīlaka (corresponding to Śaka 1410), which registers a grant of a village to the temple of Tirunārāyaṇīśuramuḍaiya-Nāyaṇār by the chief Nāgaiya-Nāyaka, son of Kōnēri-Nāyaka, mentioned already as a subordinate of Immaḍi Tirumalaidēva-Mahārāja. It is interesting to note that no less than 66 items of taxation are mentioned.

Kōnēridēva-Mahārāja.

63. To a different branch of the Sāḷuvas belonged the *Mahāmaṇḍalēśvara* Kaṭhāri Sāḷuva Teluṅgurāyadēva-Mahārāya, son of Samburāya and Nāgalidēvamma (No. 476 of appendix B). This chief appears to have been ruling (?) somewhere in the northern part of the modern Nellore district. The Telugu poet Śrīnātha refers to him in his *Jaimini-Bhāratamu* and this fact has been noticed already by Mr. J. Ramayya Pantulu in his article on the "Dēvulapalli Plates of Immaḍi-Nṛisiṁha" (*Ep. Ind.* Vol., VII, p. 76), where also he calls attention to another record of the same chief at Siṁhāchalam in the Vizagapatam district. No. 473 of appendix B, which is sixteen years later in date than the one mentioned above, registers a grant for the merit of this same Teluṅgurāya-Mahārāya.

A collateral branch of the Sāḷuvas; Teluṅgurāya-Mahārāya.

64. Narasaṇa-Nāyaka, the agent of the Sāḷuva king Dharmarāya-Mahārāya, son of Sāḷuva Naraśiṅgarāya-Mahārāya is stated in No. 143 of appendix B, to have been actually ruling the kingdom (*pṛithvīrājya*) in the Śaka year 1420 (= A.D. 1498-99). No. 47 of appendix C also states that Narasā-Nāyaka was administering the kingdom for Bhujabalarāya Dharmarāya (son of) Naraśiṅga in Śaka 1424. These furnish two other instances to prove the suzerain power actually wielded by this able minister Narasā-Nāyaka on behalf of the puppet sovereign Dharmarāya (Tamarao) Immaḍi Narasiṁha II. The latter of the records mentions the chief Tipparasa-Uḍaiya, a subordinate of Dharmarāya (*Archæological Survey Report* for 1908-09, page 169, foot-note 2) and his agent Tammaya-Nāyaka.

The Tuḷuva general Narasaṇa or Narasā-Nāyaka and Dharmarāya-Mahārāya.

The condition of the people of the Ramnad district in the last days of the Sāḷuva usurpation does not appear to have been satisfactory. No. 50 of appendix C registers a sale of land by the Maṟava inhabitants of Vēḷaṅguḍi under very distressing circumstances. They had no means of discharging their revenue dues to Government; for, as significantly stated, "it was the period of occupation by the Kannāḍagas (Karṇāṭakas)." Evidently the taxation was heavy and the people were much oppressed. That this was also the case in other parts of the Vijayanagara empire about this period is proved by No. 247 of appendix C from Śrīmushṇam which states that, in Saka 1426, a certain chief revised the rates of taxes "which had become exorbitant in the time when the country was in the hands of the Kannaḍiyas. The cultivators owing to the oppression had dispersed and the *svarūpa* (?) scattered." He ordered (1) that the lands might be measured year after year with the standard rod of 34 feet, (2) that 15 *paṇam* (including all items of taxation) be levied on 1 *mā* of dry land and 20 *paṇam* on 1 *mā* of wet land, (3) that towards *araiśupēru* $\frac{1}{8}$ *paṇam* be levied on each tenant, 3 *paṇam* on each loom of Seṭṭis, 2 *paṇam* on Kammāla agriculturists, 3 *paṇam* on Kaikkōḷa weavers, and (4) towards *iḍaitturai* be collected $\frac{1}{4}$ *paṇam* on each cow, $\frac{1}{2}$ *paṇam* on each buffalo and $\frac{1}{4}$ *paṇam* on 8 sheep. If the rate of exchange suggested by No. 172 of appendix C (noticed under Dēvarāya II), *viz.*, 1 *poṉ* or *varāhaṉ* = 10 *paṇam* is accepted and 1 *mā* is, as at present, $\frac{1}{20}$th of a *vēli* the assessment fixed by Triṇētranātha Kachchiyarāya can in no case be considered as mild.

Oppression by heavy taxation during the time of the Kannaḍiyas.

65. It has been suggested that Vīra-Narasiṁha actually succeeded to the Vijayanagara throne in or about Śaka 1424 (= A.D. 1501-2) or in A.D. 1504 (according to

Mr. Sewell). He is stated in No. 289 of appendix B to have been the son of Mīsaraganḍa Kaṭṭāri-Sāḷuva Bhujabaladēva-Mahārāya and to have been ruling in the Śaka year 1431, Śukla (= A.D. 1509–10), Karkaṭaka (Śrāvaṇa-Bhādrapada). This reduces the period between the date of Kṛishṇarāya's coronation and the latest date of Vīra-Narasiṁha to about one month. Bhujabaladēva thus appears to have also been a title of Narasā-Nāyaka though Nuniz applies Busbalrao (Bhujabalarāya) only to Vīra-Narasiṁha. Vīra-Narasiṁha's feudatory mentioned in No. 289 is the *Mahāmaṇḍalēśvara* Pottiyadēva-Chōḷa-Mahārāja (திரிபுவன வீரகுல வென்னுசம்மட்டி) who was "the hedge-hammer on the back of the host of heroes of the three worlds." Another chief who held the same title is noted below under king Kṛishṇarāya.

Vīra-Narasiṁha.

66. One of Kṛishṇarāya's chiefs, who was governing the Muḷuvāyi country, in the last days of his reign was a certain Tryambaka-Uḍaiyar, son of Tipparasa-Uḍaiyar (Nos. 138 and 140 of appendix B). He is probably identical with Trimbicara mentioned by Nuniz as one of the chiefs who commanded Kṛishṇarāya's army in his campaign against Raichur (*Archæological Survey Report* for 1908—09, page 182, foot-note 5). The second of these inscriptions refers to Tiruchcheṅgōḍu from which it comes, as the *paḍaivīḍu* (camping place) of [Skanda], the son of Ardhanārīśvaramuḍaiya-Tambirāṇār. This statement, perhaps, accounts for the fact that in the temple on the hill at Tiruchcheṅgōḍu, the shrine of Subrahmaṇya claims equal importance with that of Śiva Ardhanārīśvara. The record also refers to the colonisation of a suburb of Tiruchcheṅgōḍu. It fixes 5 *paṇam* on each cultivator (*uḻavukuḍi*) using his plough. The professionals (*Kāśāvargam*) such as śeṭṭis, merchants and Kaikkōḷa-*mudalis* were exempted from paying any assessment for the first two years but were required to pay 3 *paṇam* from subsequent years.

Kṛishṇarāya; his subordinate Tryambaka-Uḍaiyar.

Another officer of Kṛishṇarāya was Aḍappattu Vaiyappa-Nāyaka, whose brother Vaśavappa-Nāyaka provided for a special festival in the Vishṇu temple at Tiruppukkuḻi on the day of the asterism Jyēshṭhā in the month Māśi under which king Kṛishṇarāya was born (No. 216 of appendix C.).

Aḍappattu-Vaiyappa-Nāyaka, another subordinate; Jyēshṭhā, the asterism of Kṛishṇarāya's birth.

Śellappar Vīra-Narasiṁharāya-Nāyakkar who figures in Kṛishṇarāya's inscriptions found in the Chingleput district, is mentioned in No. 225 of appendix C, from Taiyūr, as a son of Taḻuvakkuḻaindāṉ-Bhaṭṭar who held some office in the Ēkāmbaranātha temple at Conjeeveram. Under orders of this Vīra-Narasiṁharāya-Nāyaka who as stated elsewhere, (*Archæological Survey Report* for 1908–09, page 185, foot-note 1) was an officer of the king that commanded much respect and was immensely endeared to him, a certain Dakshiṇāmūrtiyār Tiyāgapiḷḷai granted a village to the Śiva temple of Śeṅgaṇmāḷīśvara at Taiyūr.

Śellappar Vīra-Narasiṁharāya-Nāyakkar.

The two famous ministers of Kṛishṇarāya *viz.*, Sāḷuva Timmarusayya and Rāyasam Koṇḍamurasayya are mentioned in No. 336 of appendix B. The former is also mentioned in Nos. 294, 335 and 353 of appendix B. The parents of the latter were Timmarusayya and Siṅgāyamma for whose merit the minister is stated to have founded some charities at Chējerla. These names were known to us already from Kṛishṇarāya's record at Chōḷasamudram under the forms Timmarasamantri and Saṅgamāmbikā (*Annual Report* for 1912, page 80).

Kṛishṇarāya's ministers Sāḷuva Timmarusayya and Rāyasam Koṇḍamarusayya.

A hitherto unknown subordinate chief of Kṛishṇarāya is the *Mahāmaṇḍalēśvara* Ālamandala Sarvayyadēva-Chōḍa-Mahārāja who is mentioned in No. 353 of appendix B, dated in Śaka 1445. He held the title 'Tribhuvanabirudula-vennu-sambeṭa, *i.e.*, the hedge-hammer on the backs of the titled chiefs of the three worlds.' An earlier chief of the same family was Ālamandala Kākolanidēva-Chōḍa-Mahārāja who is mentioned in four inscriptions from Ēlūru (Nos. 429, 430, 434 and 435 of appendix B) which are, however, wrongly dated. Evidently, this chief, whose date falls into the

Ālamandala Sarvayyadēva-Chōḍa-Mahārāja and Ālamandala Kākolanidēva-Chōḍa-Mahārāja.

period of the Sāḷuva usurpation of the Vijayanagara kingdom must have been quite independent of the Vijayanagara suzerainty. His grant to the temple of Teluṅgurāya at Kākolanu, and his proper name Kākolanidēva suggest that he was a devotee of that temple.

A much damaged inscription (No. 433 of appendix B) refers to Kṛishṇarāya's pillar of victory set up in the heart of the Kaliṅga country and mentions Nādiṇḍla Gōpa, his Viceroy at Koṇḍavīḍu who was a nephew of Pratāpa Sāḷuva Timmarusayya.

Nādiṇḍla Gōpa, his Viceroy at Koṇḍavīḍu.

These facts were already known to us from the Koṇḍavīḍu inscription of Kṛishṇarāya published in *Ep. Ind.* Vol. VI, p. 112 f. The title Pratāpa given to Sāḷuva Timmarusayya in No. 433 was evidently on account of his heroic capture of Koṇḍavīḍu in Śaka 1437 (*ibid.*).

An officer at the door (வாசல்) of Kṛishṇarāya was Ādiyappa-Nāyakkar who may be identified with Adapanayque of Nuniz and with the minister Aḍapi-Nāyaniṅgāru mentioned at foot-note 5, on p. 182 of the *Archæological Survey Report* for 1908–09. His brother Śiṉṉappa-Nāyakkar is stated in No. 246 of appendix C to have granted a *nirūpa* to the agriculturists of the 17-*paṟṟu* district who had migrated to other places on account of excessive taxation. The permanent settlement of *kaḍumai*, *kāṇikkai*, *kuḍi*, *māḍu-kāṇikkai*, *puṟavari* and *viniyōgam*, now introduced by Śiṉṉappa-Nāyakkar fixed 28 *paṇam* on wet lands and 22 on dry lands for such residents as resided in the districts, 20 *paṇam* on wet lands and 15 *paṇam* on dry lands, for those who were going and coming, and again 15 *paṇam* on wet lands and 10 *paṇam* on dry lands to those that lived outside (புறக்குடி). A similar settlement, but of land distribution, is recorded in No. 388 of appendix B, dated in Śaka 1447 which falls into the reign of Kṛishṇarāya. It supplies the interesting information that a certain Chennama-Nāyaniṅgāru settled that three parts of the land under a tank at Kaṇḍlakuṇṭa be set apart for the Velamas, gods and Brāhmaṇas and two for the Kāpus who guarded the country. This affords some indication of a system of village autonomy which was in force in the Vijayanagara times. The cultivating classes held apparently equal rights with the Brāhmaṇas and the gods in the apportionment of the village lands and the police duties known in Tamil inscriptions as *ūrkāval* and *pāḍikāval* were performed by the people themselves.

Ādiyappa-Nāyakkar or Aḍapi-Nāyaniṅgāru identical with Adapanayque of Nuniz.

Heavy taxation.

Revenue Settlement.

Apportionment of lands to Velamas and Kāpus.

A curious reference is made in No. 55[illegible] of appendix B to the drama *Tāyikuṇḍa-nāṭaka* which appears to have been actually staged at the time. Naṭṭuva-Nāgaya and a daughter of Naṭṭuva-Timmaya who was a *pātri* (*i.e.*, a temple dancing-girl) were connected with the performance of this drama and were rewarded with gifts of land.

A drama of Kṛishṇarāya's time in which a dancing girl took part.

Kṛishṇarāya's Poet Laureate was Allasāni Peddana who speaking of Kṛishṇarāya's liberal patronage says that the king used to grant him villages in whichever districts he desired to have them. Perhaps Peddana was too modest to say that the king, in appreciation of his greatness, hesitated not even to confer the governorship of districts on him. No. 623 of appendix B which comes from the Vishṇu temple at Aṉṉiyūr in the South Arcot district, states that in Śaka 1442, Pramāthin (= A.D. 1520–21), while the great king Kṛishṇarāya was ruling the kingdom, Peddirāja (*i.e.*, Allasāni Peddana), son of Allasāni Chokkarāja of the Vasishṭha-*gōtra*, Āśvalāyana-*sūtra* and Ṛik-*śākhā* completed the building of the temple of Varadarāja-Perumāḷ at Annūr in Karivāchi-*sīma* which had been granted to him by the king as a fief (*nāyaṅkara*). This statement is a clear evidence of how a responsible position of nothing less than that of the ruler of a district was entrusted to the poet by his beloved patron, king Kṛishṇarāya. The Vaishṇava creed of Allasāni Peddana is known from his Manucharita where he claims the Vaishṇava teacher Sathagōpayati as his *guru*.

His Poet Laureate Allasāni Peddana, the governor of a district.

Achyutarāya his feudatory, the Chōḷa chief Chennaya-Vālaya.

67. One of Achyuta's feudatories was the *Mahāmaṇḍalēśvara* Vālaiyadēva-Mahārāja, son of Chennaiyadēva-Mahārāja who holds a long list of *birudas* such as 'the right arm of the king,' 'the lord of Uraiyūrpura,' 'the worshipper of the feet of Ponnambalanātha' and 'a member of the solar race' and is stated to have made a grant of a village in the southern Poṅgalūrkā-nāḍu for the maintenance of a choultry to feed Brāhmaṇas (No. 136 of appendix B). He signs his name at the end of the inscription in Kannaḍa characters and language. Though his titles indicate a Chōḷa origin he appears to have adopted for his signature the State language which was evidently Kannaḍa. Another record of this same Chōḷa chief at the Raṅganātha temple at Śrīraṅgam (No. 56 of 1892) is dated in Śaka 1452 and has been noticed in the *Annual Report* for 1892, page 8.

Other feudatories.

Aḍappa Mallappa-Nāyakkar was another feudatory of Achyuta for whom the king appears to have had very high regard. No. 166 of appendix B registers the consecration of a Dakshiṇāmūrti shrine, by the king for the merit of this Aḍappa Mallappa. Jegadāpi Nāgarāja (No. 621 of appendix B), Jegadāpi Koṇḍirāja (No. 276 of appendix B) and Kandanavōlu (Kurnool) Nāgama-Nāyaka, son of Ponnappa-Nāyaka (No. 145 of appendix C) were other subordinates of Achyutarāya.

His ministers Rāmaya-Bāchaya and Rāmaya-Bhāskara.

68. It was noticed in the *Annual Report* for 1915, p. 111 f. that the Gōpinātha temple at Koṇḍavīḍu was built by a certain Bāchaya, the son of Rāmamantri or Rāmaya. The same fact is related in No. 422 of appendix B which also states that this Bāchaya, as a minister of the Karnāṭa king Achyutarāya, was ruling the Andhra country that he captured alive many Muhammadan chiefs in battle and that he founded the town Gōpinātha-nagara with its temple of Gōpinātha. His brother Rāmaya-Bhāskara is also stated to have been the viceroy of the king at Koṇḍavīḍu. No 445 of appendix B on the fortwall at Koṇḍavīḍu states in verse that Rāmaya-Bhāskara "founded the town of Gōpīnāthapura (at the foot of the Koṇḍavīḍu hill) for the first time with its magnificent walls, set up therein an image of god Gōpīkāvallabha (*i.e.*, Gōpinātha) in all grandeur, that he ruled the Āndhra-maṇḍala and conquered all the Muhammadan armies with his valour and that he was the able minister of Achyutadēvarāya." Thus if the statement of No. 445 which is also repeated in the local chronicle *viz.*, that Rāmaya-Bhāskara built the temple of Gōpinātha have to be reconciled with the statement of No. 422 of appendix B, we have to understand that the two brothers Bāchaya and Bhāskara held equally high positions under Achyuta and that the more popular of the two was Bhāskara, on the analogy of the famous brothers Mādhava and Sāyaṇa. The brothers Bāchaya and Bhāskara had a sister called Chinnamāmbā, who was the wife of Pratāpa Yalla.

Charities of their sister Chinnamāmbā.

No. 422 says that this lady made some charities at Sātulūru, particularly eulogising the construction of the tank called Gōpīnāthasamudra. This eulogy, it may be noted, is a very successful imitation of the description, by Śrīnātha, of the tank Santānasāgara given in the Phiraṅgipuram record of Pedda-Kōmaṭi-Vēma (lines 99 to 134 of the text on p. 323 f. of *Ep. Ind.*, Vol. XI).

Official exactions in the eastern districts of Achyutarāya's empire.

69. The north-eastern districts of the Vijayanagara empire appear to have been oppressed by high taxation and official exactions, under the rule of Achyutarāya (see *Archæological Survey Report* for 1908–1909, p. 191). A record from Kavatāḷam in the Adoni taluk (No. 492 of appendix B) lends support to this statement. It is a charter granted to the *gavuḍas* and other people of the Kavatāḷada-sīme, who being threatened by the injustice (*avanāya*) of Government officers had obstinately migrated to the Māsaveya-sīme. The *Mahāmaṇḍalēśvara* Salakayadēva Chika-Tirumalarāja-mahāarasu (also called Salagarāja Chikka–Tirumalarājadēva-mahāarasu in No. 524 of appendix B), who is known to have been the powerful minister and brother-in-law of Achyuta, came in the year Śaka 1454 to Ādavāni personally, pacified the people and induced them to re-occupy the Kavatāḷa district by offering them favourable terms of cultivation and

Redressed by the chief Salakarāja-Tirumalarāja by granting a *kavulu* to the inhabitants of Kavatāḷa-*sīme*.

occupation. This interesting record, which is seriously damaged, seems also to register a number of village-services and service *ināms*. Salakarāja Timmarāja in this same year is stated to have granted the village of Kaḍabūru to a certain Veṅgaḷarāja (No. 510 of appendix B). A similar grant of a charter (*kavulu*) for inducing the people to re-settle in a village which had been deserted, occurs in No. 548 of appendix B. Similar *kavulus* granted to the *reḍḍis*, *karaṇams* and residents of villages are registered in Nos. 528, 531, 533 and 553 of appendix B and form a peculiar feature of the later records of the 17th and 18th centuries in the eastern part of the Bellary district.

Other grants of *kavuls* in the 17th and 18th centuries.

70. The death of Achyuta which happened in or about A.D. 1542 was followed by disturbances in the matter of succession to the Vijayanagara throne. The powerful Salaka Timmarāja, referred to in the above paragraph, the brother-in-law of Achyuta, is known to have been the cause of this disturbance (*Archæological Survey Report* for 1908–1909, p. 194 f.). The consequent fight for the throne between Rāmarāja on behalf of his brother-in-law Sadāśiva on the one hand, and Salaka Timmarāja on the other, must have occupied sometime before eventually Sadāśiva was installed on the throne by the powerful Rāmarāja. It is evidently this success of Sadāśiva in being installed on the throne of Vijayanagara that is referred to in No. 213 of appendix C when it states that a certain Tāmallappa-Nāyaka made a grant of a village to the temple at Tiruppukkuḷi 'on the joyous occasion when the royal communication (*rāyasam*) reached him of Sadāśivarāya's capturing Vijayanagara.' It is not impossible also that the actual coronation of the king took place in this year, Śaka 1466 Śōbhakṛit. From Dr. Burgess's Chronology of Modern India also, it appears as if in A.D. 1543 (September 2) Burhān Nizām Shah entered into alliance with Vijayanagara and Golkoṇḍa against Bījapūr and Rāmarāja attacked Raichūr, a result, evidently, of the internal dissensions already referred to. Aḷiya-Rāmarāja is mentioned in No. 622 of appendix B as a son of Śrīraṅgarājayyadēva-Mahārāja, i.e., Raṅga I. Viśvanātha-Nāyaka, the son of Nāgama-Nāyaka and the founder of the Nāyaka dynasty of Madura granted for the merit of this Rāmarāja an annual fee (to the temple) collected from each loom of the *Kaikkōḷa-Mudalis* and from the residents living in the *maḍaviḷāgam* of the temple at Aṉṉiyūr. Viśvanātha-Nāyaka, we know, had received the Tiruvaḍidēśa from Rāmarāja as an *Amara-nāyaka* grant (*Archæological Survey Report* for 1911–12, p. 194). Rāmarāja is called in No. 475 of appendix B, dated in Śaka 1467 'the agent (*kāryakartā*) of the whole empire of Sadāśivadēva-Mahārāya.' It is stated herein that Rāmarāja granted to the barbers of Gōpinātha-paṭṇa at Koṇḍavīḍu referred to already, an exemption of taxes, and that this concession was extended by Rāmarāja's agent Mūrti-Rāmarājayya, to the barbers of the 50 villages of the Koṇḍavīḍu country and to others of Vinikoṇḍa, Bellamkoṇḍa, Addaṅki, Ammanabrōlu, etc.

Sadāśiva.

Aḷiya-Rāmarāja.

His remission of taxes on barbers.

No. 175 of appendix C calls Sadāśiva, the son of Śrīraṅgappayadēva, i.e., Raṅga, a son of Narasa by Ōbāmbikā already known to us from the British Museum plates of Sadāśiva (*Ep. Ind.*, Vol. IV, p. 3) and mentions the *Mahāmaṇḍalēśvara* Jillēḍu Veṅgaḷayadēva-Mahārāja and a lady of his harem, named Appalamma. It is stated that the old images of the Āḻvārs installed in the Vishṇu temple at Tiruppukkuḷi, having been 'lost during the disturbances caused by the Tulukkar (i.e., Muhammadans),' 9 of them, viz., Poygaiyār, Pūdattār, Pēyāḻvār, Tirumaḻiśaiyār, Madurakaviyār, Periya-Āḻvār, Toṇḍaraḍippoḍiyār, Tiruppāṇāḻvār and Kulaśēkharar, were renewed and provision was made for the reconsecration of the images of Nammāḻvār, Tirumaṅgai-Āḻvār and Śūḍikkuḍutta-Nāchchiyār. Another subordinate of Sadāśiva was Rāyasam Veṅkaṭādri, son of Mosalimaḍugu Timmarāju, who is also mentioned in the Ūnamāñjēri plates of Achyutarāya (*Ep. Ind.*, Vol. III, p. 151). No. 296 of 1915 refers to the *Mahāmaṇḍalēśvara* Komāra Koṇḍrājayyadēva-Mahārāja who is mentioned also in the *Annual Report* for 1914, p. 101, as the ruler of Vinikoṇḍa-sīma under Sadāśiva

Jillēḍu Veṅgaḷayyadēva-Māharāja.

Rāyasam Veṅkatādri.

Rāmarāja Kōnēṭirāja Koṇḍrājayyadēva-Mahārāja.

in Śaka 1484. This chief is evidently identical with Koṇḍrāja mentioned in the British Museum plates of Sadāśiva (*Ep. Ind.*, Volume IV, page 4). The same chief is again referred to as *Mahāmaṇḍalēśvara* Rāmarāja Kōnēṭirāja Koṇḍrājayyadēva-Mahārāja in No. 531 of appendix B. His younger brother was Rāmarāja Kōnēṭi Timmarāja, a pupil of Kandāḷa Śrīraṅgāchārya (No. 538 of appendix B) (see also page 197 of the *Archæological Survey Report* for 1908–09). No. 415 of appendix B mentions the *Mahāmaṇḍalēśvara* Rāmarāja Tirumalarāja (Tirumala I) as an officer of Sadāśiva in Śaka 1487.

Rāmarāja Tirumalarāja (*i.e.* Tirumala I).

In my last *Annual Report* (Part II, paragraph 17) reference was made to the Ahōbala-*maṭha* and to some events connected with it. Parāṅkuśa Vam (Man)-Śaṭhagōpa-Jiyyaṅgāru, was there mentioned to have played a prominent part in these affairs. Parāṅkuśa Śrī-Saṭhagōpa-Jiyyaṅgāru who is stated in No. 534 of appendix B to have secured in Śaka 1482, from Śrīraṅgarāja, a near relation of the *Mahāmaṇḍalēśvara* Veṅkaṭādrirāja (the youngest brother of the famous Rāmarāja and the *kāryakartā*, of Sadāśiva according to No. 541 of appendix B) a gift of tolls due to the fortress of Ādavāni, for the maintenance of his *maṭha*, is evidently the same as Parāṅkuśa Vaṁ Śaṭhagōpa Jiyyaṅgāru who revived the *maṭha* at Ahōbaḷam.

Śrīraṅgarāja a near relation of Veṅkaṭādrirāja and Parāṅkuśa Vam-Śaṭhagōpa-Jiyyaṁgāru.

71. No. 454 of appendix B which is dated in Śaka 1477 mentions Yaṛa-Tirumalarājayya (*i.e.*, Tirumala I Yelṭumrāj of Ferishta and Siddhirāja Timmarājayyadēva-Mahārāja, who is known, from other records, to have been a nephew of Tirumala I, the ruler of Koṇḍavīḍu and the author of the Telugu work *Paramayōgivilāsamu* (*Archæological Survey Report* for 1908–09, page 201, foot-note 11). No. 541 of appendix B evidently refers to this same chief under the name Koṇḍavīṭi Tirumalarājayya of the solar race and mentions his son the *Mahāmaṇḍalēśvara* Jagarājaya. The *Mahāmaṇḍalēśvara* Siddhirāja Śrīraṅgarājayadēva-Mahārāja mentioned in No. 557 of appendix B as a subordinate of Sadāśiva in Śaka 1482, was evidently a member of the family to which also belonged Siddhirāja Timmarāja and is identical with Śrīraṅgarāja mentioned in No. 534 above.

Siddhirāja Timmarājayyadēva-Mahārāja, ruler of Koṇḍavīḍu and a Telugu poet.

Siddhirāja Śrīraṅgarājayadēva-Mahārāja.

72. The Tāḷḷapākam family of Śrī-Vaishṇava teachers is already known to us from previous reports as one attached to the temple of Veṅkaṭēśa-Perumāḷ on the Tirupati hill and supplied its hereditary songsters. Hundreds of songs composed by Annamāchārya and his son Tirumalāchārya are still preserved in that temple engraved on copper-plates (*Annual Report* for 1915, page 96). The poet Tāḷḷapāka Tiruveṅgaḷanātha who wrote the Telugu poem *Paramayōgivilāsamu*, different apparently from the work of the same name mentioned in the previous paragraph, noticed by Rao Bahadur Veeresalingam Pantulu Garu in his *Lives of the Telugu Poets* (page 304) is ascribed by him to about the end of the 16th century A.D. Tiruveṅgaḷanātha was the son of Tirumalārya and the grandson of Annayārya. It is doubtful if we could presume the poet to have been the son of the songster Tirumalārya one of the authors of the Tirupati copper-plate songs. In any case he was a distinguished member of the Tāḷḷapāka family. It is not impossible, that the Tiruveṅgaḷanāthayyaṅgāru, son of Tāḷḷapākam Tirumalayyaṅgāru, who was the recipient of Gorañjavrōlu, at the hands of king Sadāśiva in Śaka 1468 (=A.D. 1546–47) as stated in No. 419 of appendix B, is identical with the author of the *Paramayōgivilāsamu*. The teacher Annamayyaṅgāru of the same family mentioned in No. 314 of appendix B also as the recipient of a gift from Sadāśiva was evidently a brother of Tiruveṅgaḷanātha.

The Tāḷḷapākam family.

73. The Karnāṭa king Tirumala I is known to have served as a minister of Sadāśiva in Śaka 1476 (*Archæological Survey Report* for 1911–12, page 180). No. 341 of appendix B establishes this fact referring to Tirumala the *Mahāmaṇḍalēśvara* Rāmarāja Yaṛam-Tirumalarājayyadēva-Mahārāja, *i.e.*, Yaṛa-Tirumalarāja (Yeltumrāj) (the grandson of) Rāmarāja as the head of the Vijayanagara administration. Raṅga II, the son of Tirumala I, succeeded to the throne about Śaka 1496 (*Archæological*

Tirumala I.

Survey Report for 1911–12, page 183). No. 446 of appendix B supplies for him the date Saka 1499 and records the grant to a certain Virūpāksha, of the village Gorijavōlu (Gorañjavrōlu) surnamed Śrīraṅgarāyapura which about 30 years before, king Sādaśivarāya had granted to the famous poet Tāḷḷapākam Tiruveṅgaḷanāthayyaṅgāru. It is difficult to explain how its possession by the family of the latter could have been overlooked. During Raṅga's reign a certain Rāyasam Veṅkaṭayya, a subordinate at the door (வாசலில் இருக்கும்) of Koṇḍama-Nāyakkar son of Vaiyappa-Kṛishṇappa-Nāyakkar, who built the surrounding wall (திருமதில்) in the Śaka year 1504, Chitrabhānu (= A. D. 1582–83) (No. 256 of appendix C), made a grant of several villages to the temple at Tirumuṭṭam, *i.e.*, Śrīmushṇam (No. 263 of appendix C). No. 262 of the same appendix supplies the latest year Śaka 1508, Vyaya, for the reign of Raṅga II. The chief Vaiyappa-Kṛishṇapa-Koṇḍama-Nāyakkar figures largely in the inscriptions of this period from Chidambaram (*Annual Report* for 1914, paragraph 34, page 101). No. 266 of appendix C from Śrīmushṇam also mentions this Koṇḍama-Nāyaka, son of Kṛishṇappa-Nāyaka of the Kāśyapa-*gōtra*, granting a charter to Achyutappa-Nāyaka, son of Bayyapa-Nāyaka. What Koṇḍama-Nāyaka did for the Chidambaram temple Achyutappa-Nāyaka seems to have done for Śrīmushṇam. From No. 270 of appendix C we learn that he also belonged to the Kāśyapa-*gōtra*, was the grandson of Udayagiri Timmi-Nāyaka and son of Bayyappa-Nāyaka. He is stated to have established the shrine for the goddess in the temple of Ādivarāha-Perumāḷ, to have presented to that temple six villages in his own district (*nāyaṅkara*), six villages newly established and two *agrahāra* villages purchased and to have secured exemption from payment of *jōḍi*, *virāḍa*, *karaṇika* and *talārika* taxes on 28 villages owned by the temple, to have reclaimed several lands of the temple at his own expense clearing forests for fields, digging irrigation-canals, constructing tanks and planting groves. He also presented to the god, golden jewels set with gems, silver vessels, golden vehicles for procession, *chauris*, torch-handles, parasol-staffs, and processional cars; built high towers, protecting walls, various pavilions and shrines in the holy circuit; set up images of Manavāḷa, Śūḍikkuḍutta-Nāchchiyār and the Āḻvārs; arranged for the rich and luxurious offerings of varied dishes and purchased (!) and presented to the temple for service twelve musicians and 360 servants and revived all festivals. In return for all this service the members of the *śrībhaṇḍāra* of the temple gave him the office of a *nirvāha* and a *samprati*, permitting him to put a seal along with others on the store-room of the temple, to own the *talārika* of the town of Śrīmushṇam and the villages belonging to it and to be the protector of the images of gods in the sacred *bhaṇḍāra*.

Raṅga II.

The chief Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyakkar built the surrounding wall of the Śrīmushṇam temple.

Achyutappa-Nāyaka, a subordinate of Koṇḍama-Nāyaka.

His charities at Śrīmushṇam.

74. In Śaka 1514 during the reign of Vīra-Veṅkaṭapatidēva-Mahārāya (*i.e.*, Veṅkaṭa I) 'who levied tribute from all countries' the supervising Jīyars of the temple at Tiruppukkuḻi together with the treasurers the manager, Tirumala Kumāra-Tātāchārya of Ēṭṭūr and the seven executive officers (*nirvāham*) made an agreement with certain Nāyaka residents of Vēlūr regarding the worship of the goddess Maratakavalli-Nāchchiyār whom they had set up in the temple (No. 208 of appendix C). Kumāra Tātāchārya of Ēṭṭūr is already known to us as the religious teacher of king Veṅkaṭa I and as the supervisor of the Vaishṇava temples at Conjeeveram and also of some other temples in the Chingleput district (*Annual Report* for 1913, page 124, paragraph 62 and *Ep. Ind.*, Vol. XII, page 162 f.). The same teacher and other temple officials of Tiruppukkuḻi are mentioned again in a record (No. 209 of appendix C) of Raṅga II, the elder brother of Veṅkaṭa I in connection with the granting of the office of *tiruppaṇiṉirvāha* in the temple, to a certain Srī-Parāṅkuśa-Tiruppaṇippiḷḷai of Tiruppullāṇi and his disciples. Still another inscription (No. 174 of appendix C) refers to Kumāra Tirumala Tātāchārya of Ēṭṭūr and his agent a certain Puṇyakōṭi-Ayyaṉ, and supplies the interesting information that under the latter's orders the landholders of Tiruppukkuḻi including those of the three assemblies (*śēṛvai*) and the 18 *tūy* and the 36 proprietors of the

Veṅkaṭa I; his teacher Kumāra Tātāchārya of Ēṭṭūr.

village agreed unanimously to divide the whole land of the village into 36 shares and distribute the same among themselves. Koṇḍama-Nāyani-Kṛishṇappa-Nāyaka one of whose servants is stated to have made a grant to the temple at Śrīmushṇam (No. 260 of appendix C) must be of the same family as and perhaps a son of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka mentioned under Raṅga II.

His subordinate Koṇḍama-Nāyani-Kṛishṇappa-Nāyaka.

75. A valuable inscription of the time of Veṅkaṭa I at the eastern entrance into the old fort at Sidhout (No. 564 of appendix B), was brought to my notice by Mr. Longhurst. It consists of one Sanskṛit verse, a *Śīsamāla* of 20 feet and a *Tēṭagīta*, in Telugu. The record is of great interest as it gives us a detailed account of the Maṭli chief Ananta and his father Yellamarāja (*Annual Report* for 1913, page 124). It states that "while Vīra-Veṅkaṭarāya (i.e., Veṅkaṭa I) the sovereign of the whole Hindu kingdom was ruling the Chandragiri country in the Śaka year 1527, Dēvachōḍa family, who killed in the battle-field Veli[go]ṇḍa Veṅkaṭādri of the Rāvela family, who was victorious at the battle of Jambulamaḍaka (Jammalmaḍugu), who devastated Kaṭakapurī (*i.e.*, Cuttack), who threatened Nandyēla Kṛishṇama by the strength of his arm, who was the right hand of the Karṇāṭa emperor (Veṅkaṭa I), who defeated Koṇḍrāju Veṅkaṭādri, captured Chennūru, composed (Telugu) works of high literary merit such as *Kākusthavijaya* built the tank called Yellamarājacheru (in the name of his father), who led the campaign against the Draviḍa king of Madhura, who displayed his heroism in humiliating the Muhammadan sovereign (*Pāduśā*) in the battle of Penugoṇḍa and was the son of Raṅgamāmbā, who held the *birudas*, *Aivaraganḍa*, *Mannehaṁvīra* and *Rāchabebbuli*, who was the father of Maṭli Tiruveṅgaḷanātha, built a tank in his own name at Siddhavaṭam (Sidhout) which was won by his father Yella at the point of his sword after crushing Koṇḍrāju Tirupatirāju at the battle of Uṭukūru and who constructed as a complemental protective wall of Siddhavaṭēśvara the fort round the town to last as long as the sun and the moon endure.

The Maṭli chief Ananta and his achievements.

Reference to the family-name Dēvachōḍa and to the authorship of *Kākusthavijaya* has been already noted in the *Report* quoted above. The campaigns against the Draviḍa king of Madhura and the Muhammadan chief who attacked Penugoṇḍa must refer to the events connected with the internal disturbance during the latter part of Veṅkaṭa's reign by Jaggarāya who befriended himself with the *Nāyakas* of Maḍura (*Archæological Survey Report* for 1911–1912, page 190) and to the attack of Penugoṇḍa by Adil Shah, which was the cause of the removal of the Karṇāṭa capital to Chandragiri (*Ibid.* page 185). Maṭli Tiruveṅgaḷa, the son of Ananta, is also known to us as the builder of the *gōpura* of the Gōvindarāja-Perumāḷ temple at Tirupati (*Annual Report* for 1913, page 124).

76. Two copper-plate inscriptions secured from the trustee of the Veṅkaṭēśvara temple at Nandyal (Nos. 1 and 2 of appendix A) refer themselves to the reign of Śrīraṅgarāya (i.e. Raṅga VI) of the Karnāṭa genealogy and state that while he was ruling at Penugoṇḍa in Śaka 1569 (= A.D. 1647–48), the several communities, both professional and commercial, agreed to raise annual subscriptions from among themselves for the *chapparam* service of the god Veṅkaṭēśa, in order to secure merit for Hazarati Khāna Khāna Sāhēbulavāru. It is also stated that these contributions had ceased for sometime on account of certain political disturbances of the nature of which we are not informed in the inscription. It is not unlikely that these were the stirring events mentioned in the Ahōbalam inscription noted on page 95 of the *Annual Report* for 1915. The documents bear signatures of the *karnams*, *seṭṭis*, etc., of the Nandyāla-sthaḷa in Telugu and of the *dēśāyis* and other officials, in Nāgarī. The temple of Veṅkaṭēśvara at Nandyal is neither very old nor famous; the *chapparam* service here referred to must, accordingly, have been intended for the well-known temple of that name on the Tirupati Hill The *chapparam* service mentioned in these inscriptions like the vow of presenting a parasol to that temple even now mostly practised by its devotees, must ndicate the presentation of a covered processional seat or of the annual marriage

Raṅga VI.

Gift of a *chapparam* by contributions, to the Veṅkaṭēśa temple [at Tirupati ?].

pandal. The Muhammadan chief Hajarati Khāna Khāna Sāhēbulavāru for whose merit the grant was made, suggests that he must have been a local governor or chief whose sympathies were with the Hindus.

Made for the merit of Hajarati Khāna Khāna Sāhēbu.

Miscellaneous.

77. Two inscriptions of Bezwada (one of which in Telugu verse was assigned to about the 9th century A.D.) were noticed by me on page 81 f. of the *Annual Report* for 1910. The mythical origin of the name Mallēśvara of the Śiva temple at that town was also described. The tradition that Arjuna's fight with Śiva for the *Pāśupata* weapon happened on the hill at Bezwada is still current, the hill itself being known by name Indrakīla at which, according to the *Purāṇas*, that event occurred. This tradition, which is evidently very old, is mentioned in an early record of about the 9th century A.D. (No. 459 of appendix B); it is engraved on two sides of a red stone pillar on the top of the Indrakīla hill. The two other sides of the pillar as also portions of the written faces, contain sculptured scenes which illustrate the story of the *Mahābhārata* in which Arjuna is said to have fought with Śiva disguised as a hunter, and after a severe hand-to-hand contest to have obtained from him the weapon *Pāśupata*.

Purāṇic traditions about Bezwada, confirmed by a record of about the 9th century.

This interesting inscription, as in the case of the earlier of the two records from the Mallēśvara temple, has also to be read from bottom to top. It begins with a Sanskṛit verse which consists of a string of synonyms of Arjuna popularly repeated by orthodox Hindus when they hear a thunder, in order perhaps to avoid the evil effects of it. Then follow a long prose passage in Sanskṛit (ll. 3 to 18), an imprecatory verse and the name of the writer Vijayāchārya (l. 21).

Read from the bottom.

The prose passage states that at the Dvaita-vana forest, Arjuna seeing the Pāṇḍavas (his brothers) unable to fight with their enemy and desirous of securing success went to Indrakīla (hill) with the help of Vishṇu (Kṛishṇa) and meditated upon Indra. Thereupon Indra (appeared and) instructed him to worship Mahēśvara (Śiva) and to obtain from the latter the weapon *Pāśupata*. For this end Indra sent a Yaksha to guide Arjuna to the impenetrable Indrakīla. This same Yaksha, we are told, as the result of curse, was born on the earth in this Kali age as Trikōṭi-Bōyi, son of Kariyama-Bōyi of Pechchevāḍa (i.e., Bezwada). Trikōṭi-Bōyi is described to have been pious, heroic and liberal like Karṇa, possessed of all-round intelligence and loyalty to his master like Mātali the charioteer of Indra, conscious of his former births like Hanumān and the best of his race. Knowing his former life of Yaksha, as the result of his friendship with Arjuna, this Trikōṭi-Bōyi set up the pillar under reference on the Indrakīla hill at which was displayed (by Arjuna) the intelligence that secured for him the gift of the *Pāsupata* weapon. The imprecation at the end of the record expresses the wish: "May this gift of Trikōṭi-Bōyi survive as long as this Indrakīla hill and this great river (Krishṇā) exist." The story of Arjuna's fight with Śiva as hunter (*kirāta*) is the subject of the Sanskṛit poem *Kirātārjunīya* of Bhāravi. Its popularity in the 5th century has been evidenced by some interesting sculptures from Chandimau in the Patna district published by Mr. R. D. Banerji in the pages of the *Archæological Survey Report* for 1911–12, pages 161 ff.

Trikōṭi-Bōyi, a Yaksha in his previous birth.

He set up a pillar on the Indrakīla hill.

78. Records of Pārthivēndravarman or Pārthivēndrādhipativarman with or without the title "who took the head of Vīra-Pāṇḍya" have been largely found in Toṇḍai-maṇḍalam. Eleven inscriptions of this king have been copied during the year under review at Brahmadēśam in the North Arcot district. One of these No. 233 of appendix B calls him "Mahārāja who took the head of Vīra-Pāṇḍya." In my *Report* for 1911, page 91, paragraph 64, it was suggested that Rāja-Mārāyar (i.e., Mahārāja of the inscription under review) is probably identical with Pārthivēndravarman or Parakēsarivēndrādivarman.

Pārthivēndrādhipativarman called Mahārāja.

79. No. 240 of appendix C is an early record from Śrīmushṇam and is engraved on a pillar of the Nityēśvara temple at that village. It registers that the name Vijayāditṭaṉ was given to the central sluice (*madagu*) of the tank Vindamahādēvippērēri, constructed in that village by Nārāyaṇaṉ Pugaḷvippavarganḍaṉ, the king (*kōṉ*) of Iruṅgōḷar. This record is dated (in words) in the Kali-yuga year 4060 which corresponds to Śaka 881 or A.D. 958–9. In identifying this chief, it might be observed that the title Iruṅgōḷar-kōṉ was evidently applied to him as the lord of the district Iruṅgōḷappāṇḍi in which Śrīmushṇam was situated. The father of the Bāṇa king Vikramāditya (II) Vijayabāhu of the Udayēndiram plates (*Epigraphia Indica*, Vol. III, p. 75) is called Vijayāditya II, Pugaḷvippavarganḍa. It is not therefore unlikely that Nārāyaṇaṉ Pugaḷvippavarganḍaṉ who gave the name Vijayāditṭaṉ to one of the sluices of Vindamahādēvippērēri was a member of this same family. But the Bāṇa chiefs do not anywhere receive the title Iruṅgōḷar-kōṉ. Again a Lāṭa chief named Rājāditṭaṉ with the title Pugaḷvippavarganḍaṉ was ruling the country comprising the modern North Arcot and South Arcot districts and lived about this same period. Evidently Nārāyaṇaṉ Pugaḷvippavarganḍaṉ was a relation of this Rājāditṭaṉ of Iḷāḍa (Lāṭa). I have noted in my *Report* for 1912, page 66, that a chief of the Chaḷukki family, named Vikkiyaṇṇaṉ also held the title Pugaḷvipparaganḍaṉ. A curious record from Śrīmushṇam states that the *Tiruppadiyam* in the Śiva temple of Nityēśvara at that village was recited by a certain Tambirāṉ Tōḷaṉ Mānakkañjāraṉ before taking leave of this world. His image is cut below the inscription (No. 255 of appendix C). The hymns of the *Dēvāram*, however, do not include any *tiruppadiyam* on this Śiva temple. Perhaps Mānakkañjāraṉ was the author of such a hymn.

Construction of a tank by Nārāyaṇaṉ Pugaḷvippavarganḍaṉ, king of Iruṅgōḷar.

Some chiefs with the title Rāhuttamiṇḍan have already been referred to under the Vijayanagara kings Mallikārjuna and Virūpāksha. A family of these appears to have wielded full proprietory rights over the district in which Śrīmushṇam was included. Pallikoṇḍaperumāḷ Kachchiyarāyaṉ in Śaka 1413, Paridhāvin (or correctly 1415 = A.D. 1492–93) assigned to the Śiva temple of Śrīmushṇam, a village with all its income such as *kaḍamai*, *viniyōgam*, *nāṭṭukkāṇikkai*, *kudirai-kāṇikkai*, *karpūra-kāṇikkai* and 22 other items, in order that the worship and the service called Rāhuttamiṇḍaṉ-*śandi* might be celebrated therein (No. 235 of appendix C). Another record of the same temple (No. 234 of appendix C) refers to the service Rāhuttamiṇḍaṉ-*śandi*. It is dated in Śaka 1395, Jaya and mentions an earlier member of the family named Veṭṭuṅgai-Aḷágiyār Kachchiyarāyar. No. 237 of appendix C is still earlier and is dated in Śaka 1294. It states that Śēvagapperumāḷ Kachchiyarāyaṉ was the grandson of Veṭṭuṅgai-Aḷagiyār Kachchiyarāyar and son of Iḷamaipperumāḷ Kachchiyarāyar. No. 247 of appendix C, which is dated in Śaka 1426, mentions Triṇētranātha Kachchiyarāyar, son of Pallikoṇḍaperumāḷ. It appears from these that the members of the Kachchiyarāya family claim to have been chiefs of Tuvarāpati or Tuvārakāpurī (Dvārāvati or Dvārakā) in the Kāśmīra country (!) and held a long list of titles including Rāhuttamiṇḍaṉ.

A family of chiefs with the title Rāhuttamiṇḍaṉ.

80. The *Māhātmya* (or the local chronicle) of the Vishṇu temple at Śrīmushṇam, is stated to have formed part of the *Varāhapurāṇa* and with its sanction the 12 processions on the 12 days of the year, when the sun is in the different signs of the zodiac, are supposed to have been performed and the various dishes of food offered (No. 267 of appendix C). The greatness of the god Vishṇu at Śrīmushṇam seems to be the subject matter of a very curious record registered as No. 261 of appendix C. It is much damaged and refers itself to the time of a certain Veṅkaṭapatirāya probably the Karṇāṭa king Veṅkaṭa I. A certain Viriśaḍai Rāmaṉ is stated to have deeply meditated near a pond in a forest for 18 months without food and sleep upon the god Vishṇu of Śrīmushṇam. He asked for a boon which if not granted he avowed himself to enter fire. Then the god manifested himself before him and presented him with the Vaishṇavite symbols of conch, discus and bow.

Māhātmya of the Vishṇu temple.

Viriśaḍai Rāmaṉ and his penance.

Government of Madras

HOME DEPARTMENT (EDUCATION).

G.O. No. 1035, 10th August 1917

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1916–17.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 13th July 1917.
No.—D 398.

I beg to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for 1916–17. A duplicate copy with necessary corrections will be submitted to Government within a week through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 20th July 1917.
No.—D. 409.

I have the honour to submit herewith the stitched proof of my *Annual Report* on Epigraphy with one set of photographs taken during the field season under review.

I request that I may be supplied with 20 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

III

Endorsement of the Superintendent, Archæological Survey, Madras, No. 364, dated 21st July 1917.

Submitted.

2. The question of conserving the monuments referred to in paragraph 8, part I of the report will be taken up after personal inspection during the next field season.

A. H. LONGHURST,
Superintendent, Archæological Survey.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31ST MARCH 1917.

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PART I

The chief event to be noted in the internal administration of the office is its transfer from Ootacamund to Madras. In bringing about this change it has been the chief object of the Government that the Epigraphist should not be cut off from the seat of the University and that the growing number of professors, scholars and students engaged in historical and philological research should come into frequent contact and co-operate with him for mutual advantage. From what has been noted in the sequel it will be seen that these objects have been fairly achieved and it is hoped that there may be greater co-operation and activity on more facilities being afforded by Government for this purpose. The office was opened at Madras on the 1st October 1916 as per G.O. No. 1121, Public, dated 10th June 1916.

Office Routine.

2. The junior assistant Mr. K. V. Subrahmanya Ayyar was granted privilege leave and furlough for one year and three months from 4th September 1916. The place of the Kanarese Epigraphical Student was left vacant as no competent candidate who has taken the degree with Kanarese as his second language was forthcoming until 1st February 1917, when Mr. K. R. Srinivasa Ayyangar who has passed only in the Kanarese branch of the B.A. Examination was appointed on

probation for one year. In G.O. No. 1008, Public, dated 24th May 1916, the Government was pleased to better the position of the three Epigraphical Students by fixing the starting pay of the appointment at Rs. 75, and by promising to raise the grade of their salary to Rs. 100—5—125 after five years of approved service. Messrs. Krishnamachar and Srinivasa Rao who were already confirmed as the Telugu and Tamil Epigraphical Students respectively on the old scale, signed the bond of service contract mentioned in the Government Order quoted above and were allowed to draw their salaries at Rs. 75 from the date of the above Government Order.

A typist having been newly sanctioned by Government (G.O. No. 1008, Public, dated 24th May 1916) Mr. K. Somasundaram Pillai who has passed the intermediate test in typewriting was appointed for the place on the 23rd September 1916.

Publication.

3. At the suggestion of F. J. Richards, Esq., M.A., I.C.S., the Government entrusted M.R.Ry. V. Rangachari, M.A., Assistant Professor of History in the Presidency College, with the work of preparing an alphabetical index of villages noting under each the brief contents of the inscriptions collected until now by the Epigraphical department together with bibliographical and other references wherever these were available. Sanction was also accorded for the entertainment of a temporary typist for seven months from July 1916 to January 1917 to help Mr. Rangachari (G.O. No. 1023, Public, dated 26th May 1916, and G.O. No. 1283, Home (Education), dated 1st December 1916), who has, I hear, just finished his work and submitted the voluminous manuscript to Government.

The final proof of Part V of *South-Indian Inscriptions*, Vol. II, was passed for printing and the part was issued. A good portion of the manuscript for Part III of Vol. III containing texts and translations of nearly 100 old Tamil inscriptions was got ready and despatched to the Press. The remainder of the manuscript still required to complete the part will be sent in due course to the Press. Materials for Part IV of Vol. III which will include the index of the volume, some more Chōḷa inscriptions and the Tiruvāḷaṅgāḍu copper-plates are also taken up on hand. The Telugu volume of *South-Indian Inscriptions* which is progressing will be issued as Vol. IV of the series and will consist mainly of the inscriptions of Tripurāntakam and a few copper-plate grants from the Telugu country. As the place of the Kanarese Epigraphical Student was not filled up for more than a year, the work of preparing the Kanarese inscriptions for the Press could not be pushed through.

Tours of the Establishment.

4. Myself and my Senior Assistant did not undertake any tours on account of the pressure of the work at office in connection with the publication of inscriptions and the transfer of the office from Ootacamund to Madras and the other preliminaries connected therewith. Consequently Mr. Srinivasa Rao, the Tamil Epigraphical Student, was the only one of my establishment who was available to work out the programme in the Tamil districts. He left Ootacamund on 16th August 1916 and after securing copies of records in the Ambāsamudram taluk, the villagewar survey of which was begun last year by my Senior Assistant and only two firkas finished, and after examining a few places in Tanjore, Trichinopoly and South-Arcot districts returned to Madras on 6th January 1917.

Mr. C. R. Krishnamachar, the Telugu Epigraphical Student, left Madras on 2nd December 1916 and finished the villagewar inspection of the Guntūr taluk collecting as many as 130 inscriptions. He returned to Madras on 14th March 1917.

Mr. Rangarajayya, the acting Kanarese Epigraphical Student, proceeded on tour on his being deputed to copy the inscriptions of the Madakasira taluk in the Anantapur district, village by village. He finished two circles of the taluk and had to reserve the remaining one for next year as his presence was necessary at headquarters where he arrived on 25th February 1917. Thus it will be seen that the touring of the year under review was directed mostly to the villagewar survey. Mr. P. Visvanatha Ayyar, the photographer, was sent on tour independently to take some epigraphical photographs in selected temples and to prepare sketches and photographs of such other objects of archæological interest in these temples as had not already been tackled by the Archæological Superintendent. His sketches include fifty sculptural pannels in

relief representing the lives of the famous Śaiva devotees, decorating the niches in the basement of the Airāvatēśvara temple at Dārāśuram near Kumbakonam. The labels giving their names were noted by Mr. Venkayya in his *Annual Report* of 1908, paragraphs 66 to 68. I intend studying these sculptures on a future occasion along with the lives of the 63 Śaiva devotees and publishing them. During his absence from headquarters from 4th February 1917 to 31st March 1917 Mr. Visvanatha Ayyar has secured 28 photographs and 60 sketches.

The Year's Work.

5. The *Annual Report* for 1915–16 kept me and my establishment engaged until the middle of July 1916. The tours commenced with August 1916 and closed with March 1917 with the result that during the year under review about 462 villages were inspected and at 130 of these were secured 668 inscriptions. The two hundred and thirty-eight inscriptions collected by Mr. G. Venkoba Rao in the Ambāsamudram taluk last year but which had been reserved for examination (vide *Annual Report* for 1916, Part I, paragraph 6) during this year, are included in Appendix B. To these are added the remaining records secured from Ambāsamudram by Mr. Srinivasa Rao, those of the Guntūr taluk and those of the Madakasira taluk (Anantapur district). Inscriptions copied from miscellaneous villages in the districts of Tanjore, Trichinopoly and South Arcot are reserved for examination next year.

Stone inscriptions examined during the year under review mostly consist of Pāṇḍya epigraphs from the south and some are dated in the reigns of the Chōḷa-Pāṇḍya viceroys, who were first appointed by the great Chōḷa conqueror Rājēndra-Chōḷa (I) for the protection of the Pāṇḍya country which was evidently then absorbed into the Chōḷa empire. The Telugu inscriptions supply some further information over that of last year about the local chiefs who ruled as Kākatīya subordinates in the Telugu country. A few of these records belong to the ruling family of the Kākatīyas and of these latter the one of great interest is that of queen Rudrāmbā found at Malkāpuram in the Guntūr taluk, Guntūr district. The charities recorded in this inscription, which among others included the founding of a college, a hospital, a maternity and a Śaiva *maṭha* are noticed *in extenso* in Part II below. Two records from Penumūli in the same taluk, of about the 13th century A.D., are of some antiquarian interest inasmuch as these give us sketches of the standard cubits used in measuring fields and house-sites (No. 131 of 1917). Also the standard span is referred to and marked in No. 1 of Appendix C. These standards of measurements thus sketched out on stone must have been the actual cubit and span of the ruling king or chief as often referred to in the Tanjore Chōḷa inscriptions The Kanarese records in general are too fragmentary. But some of those are of historical value belonging as they do to the early Pallava-Noḷamba and Chālukya periods. The kings of the former dynasty who were contemporaneous with the Gaṅgas seem to have been good sportsmen and to have commemorated the death even of their hunting companions. Noḷambādhirāja it is stated erected a monument for his favourite dog called Pūnaga which hunted a boar and died in the fight (No. 755 of Appendix B).

6. Of the inscriptions examined for other departments one or two deserve specially to be noted. Mr. Longhurst, the Archæological Superintendent, examined the caves and stūpas at Guṇṭapalli, Kistna district, and sent me for decipherment an inscription in Brāhmī characters of about the first century B.C. The accompanying

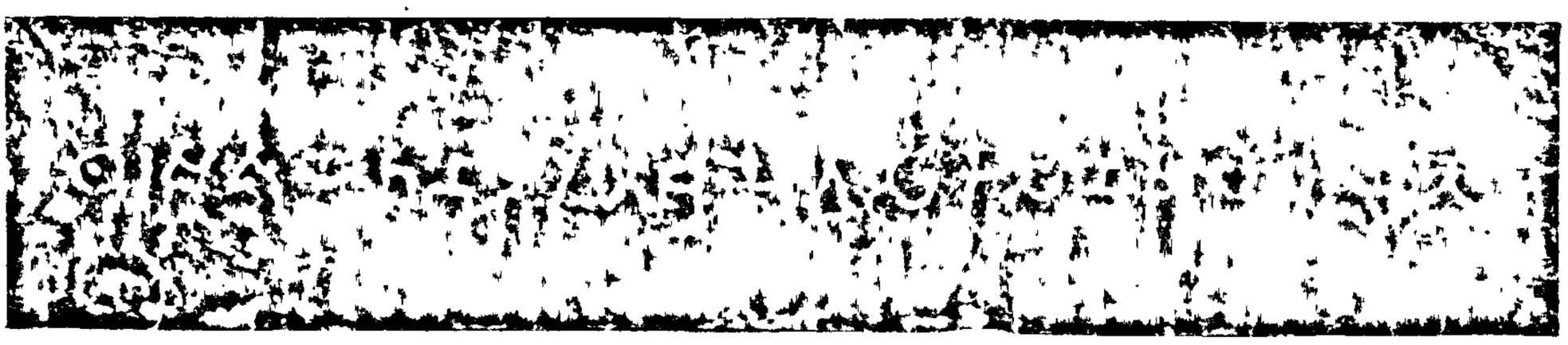

illustration is made from the impressions prepared by Mr. Longhurst. The record has been tentatively read by me—

Thērasa bhayata-Nadasa atēvāsikasa Nādasō(sa) [d]ānaṁ sōvā[naṁ*]. "(*This*) step (*is*) the gift of Nātha, the pupil of the venerable (*bhayata*) [Buddhist] monk Nanda."

Two other inscriptions received from the same officer were photographs taken by F. G. Butler, Esq., I.C.S., Special Assistant Agent, Koraput, Vizagapatam district, in connection with the antiquities of Kondakamberu in that district. They register the founding of a Śiva temple called Nīlakantha in A.D. 1381 by Ambikā, the wife of Pāṇḍu-Śiṅga. An inscription from Udayagiri (Nellore district), not included by Messrs. Butterworth and Venugopaul Chetti in their volume of Nellore Inscriptions refers to the digging of a step-well on the road to Vijayanagara, by a certain Timmarasayya in A.D. 1570. This was also examined for the Archæological Superintendent. Iconographical notes on photographs from Śrīśailam sent by the same officer may also be mentioned among the items of miscellaneous work done during the year.

7. The chief interest however attaches to the large number of copper-plates of which the more important ones were secured through the kindness of Messrs M. Ramakrishnakavi, M.A., A. Rangaswami Sarasvati, B.A., M. Kalidasu, B.A., B.L., High Court Vakil, Guntūr, and Tarini Charan Rath, B.A., District Munsif, Aska. All these plates will be noticed in Part II with reference to their bearing upon the history of the Eastern Chāḷukya kings. Nos. 17, 18, 20 and 21, however, which were secured through the Tahsildars of Madakasira and Dharmavaram are forgeries evidently of a period when the Anantapur district came directly under the British rule

Appendix A includes 24 copper-plates examined during the year. Appendices B and C give detailed extracts of the stone inscriptions examined and transcribed. The collection of photographs and sketches appear in Appendices D and E, while Appendix F contains the astronomical verifications of dated records and notes thereon by Diwan Bahadur L. D. Swamikannu Pillai. Tentative transcripts of all the inscriptions included in Appendices A, B and C have been made. Index tickets for the collection of last year have been drawn up and the transcripts distributed into the several files dynastically and chronologically.

The Government in their Memorandum No. 4399/15-4, Public, dated 21st June 1916, asked me to take up the examination of the gold coins forming part of the Kodur treasure trove from 1st October 1916. The coins numbering as many as 16,586 were received on the 13th December 1916 and my report on them was sent to Government on the 10th February 1917. Mr. Srinivasaraghava Ayyangar, M.A., the Archæological Assistant in the Museum, was of very great help to me in sorting and identifying these coins.

8. As regards conservation I can only mention the Jaina images at Niḍamarṟu and Vuṅguṭūru and a mound called Bhīma-liṅgam-dibba at Tāḍikoṇḍa, all in the Guntūr taluk of the Guntūr district. The only temple in the Ambāsamudram taluk which deserves the attention of the Archæological Superintendent on account of its sculptures and inscriptions is the one at Tiruvālīśvaram.

9. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1916-17—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	5,775	0	0
Establishment	8,932	2	5
Temporary establishment for index	140	0	0
Assistant Superintendent's travelling	154	4	9
Establishment travelling	1,906	13	9
Contingencies	4,061	9	7
Total ..	20,969	14	6

Receipts.

	Rs.	A.	P.
By sale of photographs	2	0	0
By sale of old furniture, etc...	137	14	0
Total ..	139	14	0

10. Stone inscriptions copied at the following places are registered in Appendices B and C.

I. *Anantapur district.*—Thirty-nine * villages in the Madakasira taluk.

II. *North Arcot district.*—Tirupati.

III. *Guntur district.*—Fifty † villages in the Guntūr taluk, Jaṭapalle and Mādipāḍu.

IV. *Tinnevelly district.*—Thirty-eight ‡ villages in the Ambāsamudram taluk.

Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1917–18.

Number.	Name of the village.	District.	Nature of the Archæological remains or the work proposed to be done.
	A.—Places reported to contain inscriptions by the Archæological Superintendent or other officers.		
1	Ākumalla	Kurnool	Reported to contain inscriptions.
2	Ālattūr	South Arcot	Reported to contain old temples with inscriptions.
3	Āvūr	North Arcot	Contains many inscriptions.
4	Ayyampāḷayam	Do.	Reported to contain inscriptions.
5	Bāradamaṅgalam	Salem	A stone with inscription.
6	Brahmadēśam	South Arcot	Reported to contain inscriptions.
7	Chittoor	Chittoor	Rock inscription.
8	Conjeeveram	Chingleput	Many inscriptions not copied in previous years.
9	Dādāpuram	South Arcot	Reported to contain inscriptions.
10	Erragudi	Kurnool	Do. do.
11	Ghaṇṭasāla	Kistna	Do. do.
12	Ilavampaṭṭi	Salem	Do. do.
13	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
14	Kattuvappallaipaṭṭi	Salem	Stone in a field containing inscription.
15	Kiḷiyaṉūr	South Arcot	Reported to contain old temples with inscriptions.
16	Kolimigundla	Kurnool	Reported to contain inscriptions.
17	Kōyilkuṇṭla	Do.	Do. do.
18	Maḍam	North Arcot	Temple containing inscriptions.
19	Madura	Madura	Temple with inscriptions.
20	Mahābalipuram	Chingleput	To copy a newly discovered inscription.
21	Mahēndragiri	Ganjam	Inscriptions in a temple.
22	Mailavaram	Guntūr	Reported to contain inscriptions.
23	Marakāṇam	South Arcot	Reported to contain old temples with inscriptions.
24	Muṉṉūr	Do.	Do. do.
25	Niśśaṅkadurga	Chittoor	Reported to contain inscriptions.
26	Olagāpuram	South Arcot	Reported to contain old temples with inscriptions.
27	Pāluṭa	Ganjam	Do. do.
28	Poṉṉēri	Salem	Stone on the road-side contains an inscription.
29	Prattapūr	Ganjam	Reported to contain inscriptions.
30	Rāmatīrtham	Vizagapatam	Inscriptions on a Jaina image.
31	Rēmaṭa	Kurnool	Reported to contain inscriptions.
32	Śakkōḍi	Salem	Do. do.
33	Salem	Do.	Old inscriptions on a boulder in the reservoir.
34	Russelkonda (Borañgan temple).	Ganjam	Reported to contain inscriptions.
35	Śiñgavaram	South Arcot	To copy fully a Pallava inscription by removing a wall.
36	Śiṅgaperumāḷkōyil	Chingleput	Rock-cut cave with inscriptions.
37	Śūnāmpaṭṭu Villivākam	South Arcot	Reported to contain old temple with inscriptions.
38	Taḍuvāyi	Guntūr district	Reported to contain inscriptions.
39	Tirukaṇḍji	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
40	Tiramalapāḍi	North Arcot	Reported to contain inscriptions.
41	Tiruvaraṅgam	South Arcot	Temple with inscriptions.
42	Tribhavani	French territory (South Arcot).	Reported to contain inscriptions by Mons. Dubreuil.
43	Tukkāchchi	Tanjore	Reported to contain inscriptions.
44	Uppalūr B.	Kurnool	Do. do.
45	Vēligoṇḍa	Nellore	Do. do.
46	Vippagu West	Kistna	Temple containing inscriptions.
	B.—Places taken from Mr. Sewell's Lists of antiquities or otherwise expected to contain inscriptions of historical value.		
1	Āvaḷūr	South Arcot	....
2	Āyal	North Arcot	
3	Bhadrāchalam	Gōdāvari	
4	Kuhaiyūr	South Arcot	
5	Śembēḍu	Do.	
6	Veḷḷūru	Do.	
7	Vriddhāchalam	Do.	

C.—Detail survey of inscriptions talukwar.

Guntūr district—Tenāli taluk.
Anantapur district—Hindupur and the remaining firka of Madakasira.
Tinnevelly district—Tenkāsi taluk.

* One hundred and eighty-three other villages were also examined but contained no inscriptions.
† One hundred and two other villages were also examined but contained no inscriptions.
‡ Forty-seven other villages were also examined but contained no inscriptions.

APPENDIX

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The Sub-Collector, **Bezwada** (Kistna district).	Eastern Chalukya.	Amma (II)	Uttarāyaṇa ..	Sanskṛit ..	Deposited in the Government Museum, Madras.	In the Epigraphia Indica.	Records the gift of the village Maṅgallu in Nāṭavāḍi-vishaya to the Brahman[Dommana, at the instance of Kākartya-Guṇḍyana, son of Eṛiya-Rāshṭrakūṭa and grand-son of Guṇḍiya-Rashṭrakūṭa of the Sāma[nta]voḍḍi family.
2	M.R.Ry. Velpula Raghavulu, **Yeddanapudi** (Narasaraopet taluk, Guntur district).	..	....	Śaka 1637, Manmatha, Āshaḍha, śu. 5.	Telugu ..	Returned to the owner.	....	Registers the sale of their mirāśi-inām lands by the brothers Vīrābattuḍu and Yallabattuḍu of Yaddanapūḍi, for ga, 276 (varāhalu). By this the services of blacksmith to the Sircar (government) were transferred to the purchaser Vēlpūri Musalabattuḍu in the presence of 9 witnesses.
3	M.R.Ry. Niraganti Hanumantappa, **Isivi** (Adoni taluk, Bellary district).	....	....	Śaka 1715, Pramāḍin, Jyēshṭha, ba. 7, Sunday.	Kanarese ..	Do.	....	Sale of Gauḍika-mirāśi lands by Timmana-Gauḍa and Gōvinda-Gauḍa of Maḍḍiliṅgadahaḷḷi, to Timmaṇa-Gauḍa of Yisibe, together with pasiki, paḷige, mūlavisa, aṅgadi-vīḷyavartane, yīḷige, piñjārru, kaḍārambha, nirārambha, etc., belonging to those lands, for 25 ga (varāha).
4	M.R.Ry. Achyuta Rao Pantulu B.A., Assistant-Inspector of schools through M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Kākati (Kākatīya).	Gaṇapatidēva	Śaka 1182, Raudri, Chaitra, ba.[15*] solar eclipse	Sanskṛit in Telugu.	Do.	In the Epigraphia Indica.	Gift of the village Garavapāḍu to 50 Brāhmaṇas by Tikka-Chamūpati, son of Dēvarāja who was a minister of the king.
5	M.R.Ry. Ramakrishnakavi, M.A., Oriental Manuscript Library, Madras.	Eastern Chalukya.	[Narēndra-Mṛigarāja] Vijayaditya (II).	Solar Eclipse	Do. ..	Do.	Do.	Registers the grant of the village Tāṇḍivāḍa in Kōnūru-nāḍu-vishaya to the two Brāhmaṇas Vṛiddhamaṇḍa and Dōṇa of the Gautama-gōtra, grand-sons of Vṛiddhamaṇḍaśarman of Vaṅgiparu.
6	Do.	....	Pṛithivī-Mahārāja	46th year, Karttika, Paurṇamāsi.	Do. ..	Do.	Do.	Gift of the village Tāṇḍivāḍa in Pāguṇārāvishaya, to Bhavaśarman of the Kāmakāyana-gōtra who had studied the trisahasravidyā and was a resident of the village Koṇḍamañchi.
7	Do.	Eastern Chalukya.	Jayasiṁha-Vallabha-Mahārāja	Kārttika, Paurṇamāsi.	Do. ..	Do.	Do.	Gift of the village of Niḍupaṛu in Gaṇḍēruvāṭi (province) to a certain Kāṭiśarman of the Hārīta-gōtra and the Taittirīya-śākha.
8	Curator, Oriental Manuscripts Library, Madras.	Vijayanagara.	Veṅkaṭapati-Mahārāya ..	Śaka 1512, Vikṛiti, Dhanus, śu. 12, Friday.	Sanskṛit in Nāgarī.	Do.	....	The first plate is missing and the writing is very carelessly executed. There are many omissions and mis-spellings. Registers the gift of a village surnamed Veṅkaṭēśapura in the Kōnāḍu district, a sub-division of Ūttukka[ḍu]-Kōṭṭam, to the Śrī-Vaishṇava teacher Tātaya the grand-son of Ēṭūr-Tātārya and son of Śrīnivāsa.

A.—List of copper-plates examined during 1916-17—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	From the Superintendent, Government Museum, Madras.	Eastern Chaḷukya.	Vishṇuvardhana [III] ..	[Śaka] 684 (expressed by the chronogram svādita), Mārgaśira, ba. dvādaśī.	Sanskṛit (in Telugu).	Returned to the Museum.	In the Epigraphia Indica.	Registers evidently the renewal of an earlier grant of the village Musinikuṇḍa in Tōṅka-N[a]tav[a]di-vishaya to the [Jaina] teacher Kālibhadrāchārya. Ayyaṇa or Ayyaṇa-Mahādēvī queen of Kubja-Vishṇuvardhana was the ājñapti of the grant and the charter was marked with the seal of Kubja-Vishṇuvardhana.
10	Do. do.	Do.	Vishṇuvardhana, son of Vijayāditya.	[Śaka 11]27, . . . Phalguṇa . . .	Do.	Do.	Do.	Gift of the village surnamed Chandrāvuri in Chéṅgūru-nāṇṭi-vishaya to 130 Brāhmaṇas, by the chief Mahādēva of the solar race, whose minister was Mallikārjuna.
11	Do. do.	..	....	..	Nāgarī ..	Do.	..	The Sanskṛit language in which the inscription is written is very corrupt. Seems to record the sale of the village Taṭēśvara-grāma and mentions Śilābhañjadēva and some chief (raṇaka) born in the Nāga family. The characters are of about the 13th century like those of the plates of Daṇḍimahādēvī (Epigraphia Indica, Vol. VI., p. 136).
12	M.R.Ry. Tarini Charan Rath, B.A., District Munsif, Aska (Ganjām District).	Eastern Gaṅga.	Sāmantavarman, ruler of Śvētaka.	..	Sanskṛit (in Telugu).	Returned to the owner.	In the Epigraphia Indica.	Registers that the king from his residence (adhishṭhāna) at Śvētaka, gave the village Vaṭagrāma in Hāmanigōśa-vishaya to Gōvindaśarman of the Bharadvāja-gōtra and the Vājasanēya-charaṇa. The grant was engraved by Padmachandra.
13	Do do.	..	....	..	Nāgarī ..	Do.	..	These two plates (without ring) are written on four sides in two different types of character. The bigger letters (of perhaps a later date) belong to the time of Kalyāṇakaḷaśa [Nētribhañja] and commence and close like his Gumsūr copper-plates published with text and translation in Journal of Bengal Asiatic Society, Vol. 6, pages 667 to 671. The smaller characters are of the same type as those of the Buguda plates of Mādhavavarman and begin similarly (Epigraphia Indica, Volume III, p. 41 f., and ibid. Volume VII, p. 100 f.). The former is a palimpsest.
14	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Eastern Chaḷukya.	Vishṇuvardhana II (Vishamasiddhi and Pralayāditya).	Kārttika, lunar eclipse.	Sanskṛit (in Telugu)	Do.	In the Epigraphia Indica.	Gift of 12 khaṇḍika of land in the village Paṇṭimuku in Varanāṇḍu-vishaya to a certain Kuṭṭhiśarman a resident of Ōkōḍu.
15	Do. do.	Do.	Do. do.	3rd year, lunar eclipse.	Do.	Do.	Do.	Gift of 12 khaṇḍika of land in the village of Pa[ṇṭimu]ku in Varanāṇḍu-vishaya to a certain Bhavaśarman of the Vatsa-gōtra and the Vāji-charaṇa.

A—List of copper-plates examined during 1916-17—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
16	M.R.Ry. A. Rangaswami Sarasvati, B.A., University Research Student, Madras.	Vijayanagara.	....	....	Nāgarī (Sanskrit).	Returned to the owner.	....	Incomplete. These two plates strung on a plain ring stop with the description of Śrīraṅga (II) of the third dynasty. His residence at Uddagiri is referred to.
17	Tahsildar of Madakasira (Anantapur district).	..	....	....	Nāgarī (Kanarese).	Do.	....	In Śālivāhana-Śaka 1230, Plavaṅga, Kārttika śu. 15, solar eclipse (?), the gauḍike of the village Dēvarāyapura to Sādara Muddumalla was made by Tirumala-Sōmayājin. The latter had received it as dīkshārāmakshētra from the king Gaḍḍada Dēvarāya. The āyagāras for the new village were appointed in the presence of the residents of four villages. The village seems to have been surnamed Roḷe.
18	Do.	..	....	....	Kanarese ..	Do.	....	Registers that, in Śaka 1120, Bhāva (wrong) a certain Bomma-Nāyaka with the permission of Harihara-Bukkarāya appointed kāṇachigāras (i.e., village servants) in the village Māḍasamudra which he had founded. Then in Śaka 1223, Naḷa (also wrong) in the reign of Bhūpatirāya, son of Harihara-Bukkarāya, Bomma's son Kāma-Nāyaka founded to the south of Maḷligemaḍu the village Gōvindapura which he renamed Rorḷe.
19	Do.	Vijayanagara.	Vīrapratāpa Vīra-Śrī-Raṅgarāyadēva-Mahārāya.	Śaka 1578, Viḷambi (wrong), Magha, śu. 15.	Do.	Do.	In the Epigraphia Indica.	A quarrel regarding the gauḍike of Roḷe between Annadāni-Gauḍa and Chiga-Mudhaiya was submitted to the (village) court (dharmāsana) consisting of the chief men of the village and the twelve village servants (āyagāra). They decided in favour of the latter and the chief Sarajarāyapparāja of Harati accepted their decision and conferred the gauḍike on Mudhaiya.
20	Do.	..	....	....	Telugu ..	Do.	....	Registers that in Śaka 1429, Ānanda (wrong) during the reign of Praudhadēvarāyala-Bukkarāya, the reḍḍirikam of the four villages Mākoḍiki, Lakshmammapalle, Yarabōrayyapalle and Kambāḷupalle in Kundurppi-rājya, a paragaṇa of the Southern country, was conferred on Ārucherla Nallappa-Nāyuḍu.

A.—List of copper-plates examined during 1916-17.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
21	Tahsildar of **Dharmavaram** (Anantapur district).	..	....	....	Telugu ..	Returned to the owner.	....	Registers that in Śaka 1273, Ānanda (wrong) during the reign at Vidyānagara of Vīrapratāpa Bukkarāyadēva-Mahārāya, a certain Peda-Chōḍamareḍḍi was granted the gauḍirike of the villages Nasana, Muttavakula, Gauragiri, Kañchikuṇṭa, Valuru, Kētakuṇṭa, etc. The shares given to the other village officers, servants, temples and Brāhmaṇas are also mentioned.
22	M.R.Ry. K. Venkatanarayanappa, Schoolmaster, **Tenali** (Guntūr district).	Eastern Chalukya.	Vijayāditya-Mahārāja (I) ..	Uttarāyaṇa and lunar eclipse.	Sanskrit (in Telugu).	Do. ..	In the Epigraphia Indica.	Grant of the village Śēkharambu in Viḷānāḍu-vishaya to Bhaṭṭāraka Dēvaśarman of the Hāriti-gōtra and the Āpastamba-sūtra, a resident of Kārāñchēḍu.
23	The Tahsildar of **Bapatla** (Guntūr district).	Do	Rājarāja (II)	Śaka 1091, and 23rd year.	Do. ..	Do. ..	Do.	Some plates are missing both at the beginning and at the end. Gives a genealogical account of the Eastern Chalukya kings and the Velanāṇḍu chiefs. Records the gift of the village of Inuṅgaru by the Velanāṇḍu chief Rājēndra-Chōḍa, to a Brahmaṇa.
24	M.R.Ry. Malladi Venkateswarulu, Schoolmaster, **Bapatla** (same district).	Vijayanagara.	Sadāśivarāya	Lost	Sanskrit and Telugu (in Nāgarī).	Do. ..	..	Plate or plates after the second missing in the middle. Gives a genealogy of the Tuluva kings of the Turvasu line.

B.—Stone inscriptions copied in 1916 (continued from last Annual Report).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT, AMBASAMUDRAM TALUK.					
285	On a slab set up in the village of **Vayiravikulam.**	....	....	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi 3 tēdi, Thursday, Rōhiṇi, daśami, Amṛita-yōga.	Tamil ..	Gift of the village Vayirāvikuḷam, west of Kalladaikuricchchi in Muḷḷi-vaḷanāḍu to the Tirujñānaśambanda-Paṇḍāramaḍam at Madura for the merit of Viśvanatha-Nāyakkar Tirumalai-Nāyaka and of Emberumāṉ-Piḷḷai.
286	On a slab set up near a water-course in the same village.	....	....	....	Do. ..	In modern characters. Records a gift of land to the temple of Śevvandi-Vināyaka at the confluence (of the two rivers). Mentions Periyanāyakkar-Ayyaṉ.
287	On the south base of the central shrine in the Veṅkaṭāchalapati temple at **Pallakkal.**	....	....	Kollam (?) 790, Vaigāsi, 15 tēdi.	Do ..	Records that Mallaraśa-Irāḍi, a native of Uraiyūr in Rājagambhīra-vaḷanāḍu, a sub-division of Vaḍa-maṇḍalam (i.e., Chōḷamaṇḍalam), who belonged to the family of Karikāla-Chōḷa and who was employed in the treasury of Tiruvaḍi (i.e., the temple ?) presented a palanquin, a gold nāmam, white chauris and a śorai and provided for the procession of Śellar in the temple of Tiruveṅgaḍattappaṉ at Paḷḷakkāl.
288	On the south wall of the same shrine ..	....	....	Kollam 716, Āṇi, 7 tēdi.	Do. ..	Agreement granted to Taṅgachchiyambi Vīrakēraḷakuṭṭi of Naraśiṅganallūr in Mēl-Vēmbunāḍu by the managers of the temple of Udayamārttaṇḍa-Viṇṇagar-Emberumāṉ at Paḷḷakkal alias Udayamārttaṇḍa-chaturvēdimaṅgalam included in the Brahmadēśam (i.e., the Brahman village) of Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu, for maintaining offerings and festivals during the Śeṇbagarāmaṉ-śaṇḍi in their temple.
289	On the west and south walls of the same shrine.	....	....	Kollam 716, Āṇi, ..tēdi, śu. di. 11, Svāti.	Do. ..	Gift of paddy to the same temple through the same Vīrakēraḷakuṭṭi for maintaining offerings at Seṇbagarāmaṉ-śaṇḍi by Śaṅkaranārāyaṇa Veṉṟumaṉkoṇḍa Bhūtaḷavīra Śrī-Rāmavarma of Jētuṅga-nāḍu. Paḷḷakkal alias Udayamārtaṇḍa-chaturvēdimaṅgalam is here stated to be a hamlet of Rājarāja-chaturvēdimaṅgalam which was a brahmadēya in Muḷḷi-nāḍu.
290	On the north wall of the same shrine ..	....	....	Kollam 678, Vaigāśi, 12 tēdi.	Do. ..	Gift of land for the supply of paddy and other requisites for feeding Brahmans and maintaining festivals in the same temple. The grant was made by king (Udayamārtāṇḍa) while he was in his palace at Kaḷakkāḍ-il[ḷam].
291	On the north base of the central shrine in the Teṉṉaḷagar temple at **Kovilkulam.**	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 3rd year ..	Do. ..	Gift of money for a lamp to the temple of Śrīpati-Viṇṇagar-Emberumāṉ at Rājarāja-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu, by a certain Sundarattōḷ-Koṟṟiyammai.
292	On a slab set up near a channel at **Aladiyur.**	....	....	Vijaya, Śittirai 3 tēdi.	Do. ..	In modern characters. Registers that the Ek[k]aṇṇammai-maḍam was the gift of Tirumalai-Nāyaka.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On a slab set up near the Śiva temple in the same village.	....	....	Kollam (?) 81[9], Svabhānu, Āḍi 1 [5], tēdi.	Tamil ..	Gift of the village of Āladiyūr through the agency of Pūvaṇatha-Paṇḍāram for the repairs of the big gōpura and (the temple) of Śokkanāthasvāmi, by Viśvanātha-Nāyakkar Tirumalai-Nāyakkar.
294	On a rock called Tay-viḍu-Maga-viḍu at Singampatti.	....	....	....	Vaṭṭeḻuttu ..	Mentions Pāṇḍiyaṉ. Seems to record the death of a hero.
295	In the same place	Pāṇḍya ..	Kō-Māṟaṉjaḍaiyaṉ	Indistinct ..	Do.	....
296	On the west wall of the Ulagammai shrine in the Pāpanāśēśvara temple at Papanasam.	....	....	Nandana, Arppaśi.	Tamil ..	In modern characters. Records the building of the shrine by a certain Vaḍamalaiyappa Piḷḷai for the merit of Tirumalai-Nāyakkarayyaṉ.
297	On a pillar set up in the east street at Vikramasingapuram.	....	....	Śubhakṛit, [Kollam] 838. Puraṭṭāḍi, 13 tēdi, Uttaram, Saturday.	Do.	Registers that Śevandināḍaṉ and others of the Valaṅgai Ūyyakkoṇḍār community of Vikiramaśiṅgapuram in Muḷḷināḍu having become reduced in circumstances, Vaḍamalaiyappa Piḷḷai, Tāṉappa-Muḍaliyār and others fixed the tax (pagudi) at 64 poṉ for each kār and 62 for each paśāṉ. Future settlers of that community were also to abide by the same rules.
298	Within the Erichchā-Uḍaiyār shrine in the Erichchā-Uḍaiyār temple at Ambasamudram.	....	....	35th year ..	Vaṭṭeḻuttu ..	Gift of 50 sheep for a lamp to the temple of Tiruppōttuḍaiyāḻvār at Iḷaṅgōykkuḍi a brahmadēya in Muḷḷi-nāḍu, by a Brahman of Pāpparirukkai in Vēḷā-nāḍu.
299	In the same place	Pāṇḍya ..	Śaḍaiyava[r]maṉ	2 + [1]1th year.	Do.	Incomplete. Mentions the brahmadēya Iḷaṅgōykkuḍi in Muḷḷi-nāḍu.
300	On the west wall of the same shrine ..	Do.	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	2nd year ..	Tamil ..	Gift of 60 sheep for a lamp to the temple of Tiruppōttuḍaiya-Mahādēva at Rājarāja-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu.
301	On the south wall of the same shrine ..	Do.	Śaḍaiyamāraṉ	....	Vaṭṭeḻuttu ..	Incomplete. Mentions Iḷaṅgōykkuḍi in Muḷḷi-nāḍu and the temple of [Pō]ttuḍaiya-Bhaṭāra.
302	On the south wall of the Kāśīśvara-shrine in the same temple.	....	....	Kollam, 720, ... Uttiraḍam.	Tamil ..	Built in at the end. Registers a gift of land for offerings of śribali, in the temple of [Tiruppōtt]-uḍaiya-Nāyaṉār at .... in Muḷḷi-nāḍu, (by) Rāmavarma of Jayatuṅga-[nāḍu].
303	On the west wall of the same shrine ..	....	....	....	Do.	Gift of land to the priests of the temples of Tiruppōttichchuramuḍaiya-Nāyaṉār, Erichchā-uḍaiya-Nāyaṉār and Kariyamāṇikka-Āḻvār at Vēḷākurichchi a hamlet of Rājarāja-chaturvēdimaṅgalam, by Śaṅkaranārāyaṇa Veṉṟu-maṉ-koṇḍa Bhūtalavīra Vīra-Udayamārtāṇḍavarman of Jētuṅga-nāḍu who was the senior (mūttavar) of Śiṟaivāy (family).
304	On the north wall of the same shrine ..	....	....	[Kollam] 694, Tai, 11 tēdi, śu. di. ashṭami, Saturday, Pūśam.	Do.	Gift of land in Naḍuvirkaṟai Vaḍakōḍu and Iḷaṅgōkkuḍi to the same three temples for offerings and worship, by king Śaṅkaranārāyaṇa Veṉṟu-maṉ-koṇḍa Bhūtalavīra Udayamārtāṇḍavarman of Jētuṅga-nāḍu from his camp in the temple at Vaḍaśēri in Nāñji-nāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the same wall	....	....	Kollam 700, Paṅguṇi, 29 tēdi.	Tamil ..	Udayamārtāṇḍavarman of Jētuṅga-nāḍu bearing the titles mentioned above, having become the senior of Śiraivāy, presented three groves of trees for maintaining lamps in the same three temples.
306	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Kollam 721, Tai, 1 tēdi, ba. di. daśami, Monday, Viśākha.	Do. ..	Bhūtalavīra Vīra-Rāma similarly entitled gave to Ānandakūttar-Mudaliyār the teacher of Kavi[ra]-maṭha at Tirunelvēli in Kīḻ-Vēmbu-nāḍu, the proprietary right over the maṭhas of certain specified temples in Naḍuvirkarai-parru, excluding Maṇṇaṇārkōyil, while he was encamped at Śeṇpagarāmanallūr.
307	On the north wall of the same maṇḍapa ..	....	....	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitīyā, Monday, Aśvini.	Do. ..	Mentions Vīra-Udayamārtāṇḍavarman of Jayatuṅga-nāḍu. Gift of land for offerings to the three temples mentioned in No. 303 above, while the king was encamped at Padiyaviḍu in Kaḷakkāḍu.
308	On the first gōpura of the same temple, left of entrance.	....	....	Kollam 989, Arpaśi, 10 tēdi.	Do. ..	In modern characters. Refers to the Honourable the East India Company.
309	In the same place	....	....	Śaka, 1545, Kollam, 799, Rudhirōdgārin, Winter-Solstice (Dakshiṇāyana), Vasantaṛitu, Kārttigai, [1]6, śu. di. pañchami, Sunday, Vṛiddhi-yōga, Siṁha-karaṇa, Uttarāshāḍhā.	Do. ..	The priest of the Erichchā-Uḍaiyār temple at Vēḷakurichchi in Muḷḷi-nāḍu decreed that the five sub-divisions of Kaṇṇāḷar (i.e., Kammāḷar?) be prohibited from communal fellowship, in the presence of Uḍaṇ-kūṭṭamaṇaiñjaṇ Kulaśēkharaśāri, and in accordance with the general orders of Viśvanātha-Nāyaka Vīrappa-Nāyaka Muttuvīrappa-Nāyaka.
310	On a slab set up in front of the Agastyēśvara temple in the same village.	....	....	Śaka 1598, Kollam 852 Naḷa, Mārgaḷi, [9] tēdi, śu. di. chaturdaśi, Friday, Rōhiṇi, Śubha-yōga, Gaja-karaṇa.	Do. ..	Records a grant of assurance (சுவாமை பிடிகை) given by Śivarāmanāthar [to] the aḍavimār of Vēḷakkurichchi regarding the rate of tax to be levied on each loom possessed by the Kaikkōḷas residing in the village.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
311	On the north wall of the Purushōttama-Perumāḷ temple in the same village.	....	....	Kollam 653, Āṇi, 21 tēdi.	Tamil ..	The big assembly of Rājarāja-chaturvēdimaṅgalam, the villagers, the merchants, the chief of the tenants (ūrkuḍi-paṭi), the Bhaṭṭas, the four nāḍus and the host of Śavanas (Śramaṇa?) having met together for the Rēvati festival at Tinnevelly in the maṇḍapa of Seṇbagarāmaṉ, the senior chief of Tiruppāmbūr, fixed a contribution of one kōṭṭai and one māgāṇi from each mā of cultivated land in the division including 16 specified villages under their control, for maintaining worship, etc., in the temple of Purushōttama-muḍaiya-Nāyiṉār at Dipatīrtha, under the name Seṇbagarāmaṉ-śandi.
312	On the west and south bases of the Lakshmīnārāyaṇa-Perumāḷ temple in the same village.	....	....	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptami, Thursday, Mṛigaśira.	Do. ..	Registers that the Kaikkōḷar residing round the temple, having constructed "from the basement to the pinnacle" a temple for the god and his son Bhūtalavīra Rāma and having also provided for the requirements of the kitchen, they were granted the hereditary right of receiving a garland in the temple, with other incidental privileges. Mentions Muḷḷi-nāḍu adjoining (the river) Tāmraparṇi.
313	On the same walls	....	....	Do.	Do. ..	Refers to the temple of Bhutalavīra-Rāma-Piḷḷaiyār at Vēḷa-kurichchi and records the grant of hereditary service rights in the temple, to the Kaikkōḷas, villagers and Aḍavuśaivār, by the priests of the temple. Mentions also that these Kaikkōḷars, villagers, etc., had constructed the above-said temple and the temple of Aṉṉavinōdiśuramuḍaiya-Nāyaṉār.
314	On the east wall (right of entrance) of the maṇḍapa in front of the central shrine in the Lakshmīvarāhasvāmin temple at Kalladakkurichchi.	....	....	Kollam 653, Arpaśi, [2]0 tēdi.	Do. ..	Gift of paddy for offerings in the name of Kirāñji Nārā-yaṇaṉ Tiruvēṅgaḍamuḍaiyāṉ of Kāḍavarāyaṉ-paṭṭi in Toṇḍa-maṇḍalam to the temple of Nayiṉār Jñāṉappirāṉ in [Śēra]-kumāraṉ, a hamlet of Rājarāja-chaturvēdimaṅgalam.
315	At the same place, left of entrance ..	....	....	Kollam 655, Kārttigai, 1 tēdi.	Do. ..	Gift of paddy for offerings to the same temple by another Brahman.
316	On the east wall of the maṇḍapa in front of the Bagaḷikkūttar temple in the same village.	....	....	Kollam 698, Puraṭṭāḍi, 3 tēdi, śu. di. dvādaśi, Tuesday, Śravaṇa.	Do. ..	Gift of paddy for maintaining a Kārttigai-lamp in the temple of Pavaḷakkūttar, by Kumaraṉ Mārtāṇḍaṉ one of the Kaik-kōḷas of Jñāṉappiraṉkōyil at Śērakumāraṉ. He also gave three groves of trees for other services in the same temple.
317	On the west wall of the same maṇḍapa ..	....	....	Kollam 671, Āvaṇi, 1 tēdi.	Do. ..	Lease of 20 mā of land in Puṉāḷ alias Kattiriśikāmaṇipuram in Muḷḷi-nāḍu, to the cultivator Agattāḍi Iḷaiyaṉ Kāttaṉ in order to maintain the service called Vira-Kēraḷaṉ-śandi. The lease was sanctioned by the king in Kollam 670, Āṇi, 26 tēdi, when he was encamped at his fort-residence in Viḷaṅguḷam. The name of the temple for which this provision was made appears as Kaṇḍaṉ Śāttaṉ of Śāttarpagaḷi in Kallidaikkurichchi.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
318	On the east wall of the maṇḍapa in front of the central shrine in the Mānēndiyappar temple in the same village.	....	....	Kollam 773, Mārgaḷi 13 tēdi, śu. di. dvitīya, Saturday, Uttara-Phalguṇi.	Tamil ..	Gift of 10 paṇam on each loom and ½ paṇam on each cooly at Viḷachchēri by the Mudali-Nayiṉārs, the district people of Kalliḍaikkurichchi-nāḍu and the village professionals for conducting festivals in the temple of Mānēndiyappar. The gift was made for the merit of Nallaperumāḷ-Piḷḷai, the agent of Tittayappa-Piḷḷai and of Virappa-Nāyaka.
319	On the north wall of the same maṇḍapa ..	....	....	....	Do. ..	Unfinished. Seems to register the rent-free lands in the enjoyment of the temple of Mānēndiśvaram-uḍaiya-Nāyaṉār, excluding the temple premises and the villages.
320	On the south wall of the maṇḍapa in front of the central shrine in the Kulaśēkharam-Uḍaiyār temple in the same village.	....	....	[Kollam] 701, Paṅguṇi, 2 tēdi.	Do. ..	Registers that the services of Kaliyugattu-meyyaṉ, the former accountant of Kulaśēkharam-uḍaiya-Nāyiṉār and other temples at Kalliḍaikurichchi being dispensed with, the right of accountancy in these temples was granted to the Kaikkōḷa Uḍayakuṭṭi.
321	On the same wall	....	.. .	Kollam 70[7] Vaigāśi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta.	Do. ..	Damaged. Gift of land for oblations in the temple of Kulaśēkharam-uḍaiya-Nayiṉār at Kalliḍaikkurichchi, a hamlet on the southern side of Rājarāja-chaturvēdimaṅgalam in Muḷḷi-nāḍu, by the chief Śaṅkaranārāyaṇa Veṉṟuman-koṇḍa Bhūtalavīra Vīra-Udayamārtāṇḍavarman of Jetuṅga-nāḍu while he was staying at Vaḍaśēy.
322	Do.	....	....	Śaka 1453 (expressed by a chronogram Lakshmavandyam), Kollam 706, Vaigāśi, 1 tēdi, śu. di. dvādaśi, Friday, Hasta.	Do. ..	Damaged. Gift of land evidently by the same chief or his queen to the temple of Kulaśēkhara-Īśvara in the same village.
323	Above the entrance into the shrine of the temple of the goddess in the same temple.	....	....	....	Do. ..	[This is the gift by] Koḷuñjēri Piḷḷai-Perumāḷ and his brother, for the merit of Śiṉṉa Vaśavappa-Nāyakkar.
324	On the gōpura of the same temple ..	....	....	Kollam 610, Paṅguṇi, 26 tēdi. ..	Do. ..	Unfinished. Gift of land for lamps to the temple of Kulaśēkharam-uḍaiya-Nāyaṉār at Maḍukkurichchi, a southern hamlet of Rājarāja-chaturvēdimaṅgalam by the servants and chiefs at the door of Rāvaṇarāman Mārtāṇḍa-Tiruvaḍi.
325	On a slab set up near the market in the same village.	....	....	Kollam 628, Śittirai, 9 tēdi, and 628, Śittirai, 10 tēdi.	Do. .	Refers to two stone inscriptions of Kollam 555 Kumbha, 14 tēdi, and Kollam 591, Mīna 29 tēdi, re-engraved. The object of these is to record an ostracism placed by the Veḷḷāḷas against the Veḷḷai-nāḍar community.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vāliśvara temple at **Tiruvalisvaram.**	Pāṇḍya ..	[Jaṭāvarman alias] Tribhuvanachakravartin Śrīvallabhadēva.	9th year ..	Tamil ..	Built in at the end. Refers to a past tiramugam of Sundara-Pāṇḍyadēva.
327	On the same wall	Chōla-Pāṇḍya.	Uḍaiyar śrī-Sundara-Chōḷa-Pāṇḍyadēva.	[1] 7th ,, ..	Do ..	Gift of 5 vēlis of land by purchase to the temple of Tiruvāliśvaramuḍaiya-Mahādēva in Rājarāja-chaturvēdimaṅgalam a brahmadēya in Mulli-nāḍu, in Muḍigoṇḍaśōḷavaḷanāḍu a district of Rājarāja-pāṇḍināḍu for conducting festivals, feeding Brāhmaṇas and reading the Śivadharma, by the king while he was seated in a maṇḍapa outside his palace at Rājēndraśōḷapuram. The king's ammāṇ (i.e., maternal uncle) was pleased to order that the income from the land might be used for the purposes stated above.
328	On the west wall of the same shrine ..	Do. ..	Māṟavarman alias Uḍaiyar śrī-Vikrama-Chōḷa-Pāṇḍyadēva.	25th ,, ..	Do. ..	Damaged. Gift of 13 cows for a ½ lamp.
329	On the same wall	Do. ..	Māṟavarman alias Uḍaiyar śrī-Parākrama-Chōḷa-Pāṇḍyadēva.	3rd ,, ..	Do. ..	Gift of 25 sheep for a ½ lamp to the temple of Tiruvālīchcharamuḍaiyār, by Rāmaṇ Kēṇi alias Naḍuvirukkai Taṇam-Seṭṭi.
330	Do.	Do. ..	[Ja]ṭāvarman alias Uḍaiyar śrī-Sundara-Chōḷa-[Pāṇḍya]dēva.	21st ,, ..	Do. ..	Gift of cows for a lamp by a certain Pattargaḷ-Paṇḍāram one of the palace women belonging to Ulaguḍaiyapirāṭṭiyār-vēḷam. The lamp was in charge of the military officer (paḍaittalaivaṉ) Nāśakaṉ Kūḷvāṇai.
331	On the north wall of the same shrine ..	Pāṇḍya ..	. . . . . alias Uḍaiyār Śrīvallabhadēva.	7th ,, ..	Do.	Much damaged. The historical introduction at the beginning cannot be identified. Refers to the village Śivacharaṇaśēkharanallūr which was registered as a rent-free dēvadāna in the 17th year of a king not specified. This same gift was now confirmed by the king on the terms settled by Umaiyammai and given as a kāṇi to Mānābharaṇa Vaikunda-Nāḍāḷvāṉ and his successors under orders of the Sēnāpati Rājarāja-Vellappanāḍāḷvār. Mentions a number of officers connected with the older grant.
332	On the same wall	Chōḷa-Pāṇḍya.	Uḍaiyar śrī-Sundara-Chōḷa-Pāṇḍyadēva.	17th year and 65th day.	Do. ..	The inscription opens with the words ಶಿಲಾಶಾಸನ, i.e., register-entry. The king being at dinner in the Siddharkūḍam in his pleasure-garden (called) Puttaṉ on the north side of Madura which was itself to the east of Māḍakkuḷam, was seated (?) on Rājēndraśōḷa Atimūrkkachchengirai. The order of ammāṉ was received and the order for variyiliḍu was passed. Connected with No. 327.
333	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Chakravartin . . . . . śrī-Kulaśēkharadēva.	Lost	Do. ..	Mutilated and stones missing. Begins with the introduction ಭೂಮಿ-ತ್ರಯ, etc. Gift of money (aṇai-achchu) for offerings.
334	On the same wall	Do. ..	Sundara-Pāṇḍyadēva	8th year, Mārgaḷi.	Do.	Registers a gift of paddy for securing water from the Taṇporuṇḍār (i.e., Tāmraparṇi), for bathing the god on Sundays.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
335	On the north base of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Āṇi	Tamil ..	Registers an agreement given by the Śiva-Brāhmaṇa Uḍaiyapiḷḷaitōḷaṉ alias Tirattoṇḍanambi that he would measure the specified quantity of paddy for the Karttika festival, as interest on one achchu which he had received out of the gift of money made to the temple of Tiruvāliśvaramuḍaiyār by Ammai-Nambar of Rājarāja-Erivirapaṭṭaṇam.
336	On the same base	....	....	....	Do. ..	Incomplete Registers that while the Māhēśvaras, Śrī-Rudras and the inmates of the five *guhas* had met together in the sacred hall called Kulaśēkharaṉ in the temple of Tirunelvēli-Uḍaiyār at Tirunelvēli in Kīḻvēmba-nāḍu, it was reported by the Māhēśvaras, Śrī-Rudras and others of Śuttamalimaṅgalam the western suburb of the Tirumaḍaiviḷagam of Tiruvāliśvaramuḍaiya-Nāyaṉār, that the god and goddess were without food offerings.
337	On the north wall of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3 + 4th year, Karkaṭaka, 13 tēdi, śu.di. dvādaśi, Monday, Jyēshṭha.	Do. ..	The introduction begins with the words ஸ்வஸ்திஸ்ரீ etc. Registers the sale of the Tirumaḍaiviḷāgam land to the temple at Tiruvāliśvaram, by the assembly of Rājarājachaturvēdimaṅgalam. Mentions the third year of the king and his camp at Tirumaṇikkayal.
338	On the south wall of the verandah of the first circuit in the same temple.	....	Tribhuvanachakravartin Kōnērimēlkoṇḍaṉ.	8th year and 271st day.	Do. ..	Refers to the king's birth-star Aviṭṭam (i.e., Dhanishṭhā) in the month Puraṭṭādi. Gift of land to the same temple for bathing the god on the birth day of the king and for conducting on the same day a festival instituted by Oruvāruṇarndaṉ alias Tamiḻappallavaraiyaṉ. The request was made by Maḻavarāyaṉ and the document is signed among others by Nakkaṉ Iraṭṭai alias Sundarapāṇḍya-Kaḷappāḷarāyaṉ.
339	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Āvaṇi	Do. ..	Gift of land in the dēvadāna village of Śivacharaṇaśēkharanallūr with mēlvāram and kīḻvāram made payable to a certain Pāṇḍaradūtaṉ Śrīharsha-Bhaṭṭa of Tulakkilimaṅgalam one of the suburbs of Rājarāja-chaturvēdimaṅgalam, for reciting the Ṛig-Vēda in the temple. It is stated that the donee's ancestors were getting for the same recital ½ naḻi of paddy every day.
340	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḻa country.'	8th year	Do. ..	Begins with the introduction ஸ்ரீமகள் நிலமடந்தை etc. The king being seated on the throne (paḷḷippīḍam) Maḻavarāyaṉ in the bed-room hall of his palace at Madura east of Māḍakkuḷam, ordered that the land referred to in No. 338 may be granted to the god at Tiruvāliśvaram for conducting his birth day festival on Aviṭṭam (i.e., Danishṭhā) in the month Puraṭṭādi. Maḻavarāyaṉ and Oruvāruṇarndaṉ Tamiḻappallavaraiyaṉ are mentioned.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On the west base of the same verandah ..	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	5 + 1st year	Tamil ..	Refers to the building of a maṇḍapa and the consecration of Subrahmaṇya (Kuṉṟam-eṟiṇḍa-Piḷḷaiyār) by a Brāhmaṇa.
342	On the wall of the inner gōpura, left of entrance.	Do. ..	. . . . . alias Tribhuvanachakravartin [Kulaśēkhara] dēva.	13+[14]th ,,	Do. ..	Built in at the beginning. Gift of one achchu by a dancing girl to the same temple.
343	At the same entrance	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost	Do. ..	Do. do.
344	In the same gōpura, right of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	4th year ..	Do. ..	Records an agreement given by a Brahman to the temple, on his receiving one achchu from a certain Vikkiraman Ādichchadēvaṉ alias Aghōradēva of Paḷḷichchey in Malaiya-maṇḍalam for conducting an annual festival on the nakshatra Dhanishṭhā in the month of Karttigai.
345	On the verandah of the same gōpura, right side.	Do. ..	Do. do.	5th year, Paṅguṇi.	Do. ..	Gift of six achchu by the dancing girl Bhuvani-Paṇḍi alias Āṭkoṇḍa-Nāyakamāṇikkam for offerings to the god Ālala-sundara-Nāyaṉār set up in the same temple by a certain Kulaśēkhara-Bhaṭṭa and his consort Paravai-Nāchchiyār set up by herself.
346	In the same place, left side	Do. ..	Do. do.	5th year ..	Do. ..	Agreement given by three Brahman servants of the temple to receive one achchu from a native of Malai-maṇḍalam and to conduct from the interest thereon a procession of the god and goddess on the day of the nakshatra Rōhiṇi in Kārttika.
347	On the south wall of the prākāra of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1 + 1st year, Āvaṇi, 2 tēḷi, Thursday, Uttara-Bhadrapadā.	Do. ..	The characters may be of the 13th century. Registers the circumstances under which the god of this temple was re-consecrated and two hamlets (?) re-habilitated at the instance of a certain Tirumagiḻkiṭṭa-Piḷḷai.
348	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5th year, Puraṭṭādi.	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸமஸ்தஜக etc. Sale of Kāraṇmai-kāṇi by a certain Śrīvallabhaṉ Aḻagaṉ alias Malaiyarāyaṉ of Vīrakāvaḷakkōṭṭai in Rājarāja-Ēṟiviṟa-paṭṭaṇam to Āṭkoṇḍavillisōmayāji Gaṅgādhara-Piḷḷai of Pāppākkuṟichchi, the first śēri of Rājarāja-chaturvēdi-maṅgalam in Muḷḷi-nāḍu, for 120 āṇai-achchu. The details of dues payable to the temple as kaḍamai are enumerated. Mentions the coin tiramam (dramma).
349	Do.	Do. ..	....	....	Do. ..	Unfinished. Contains a greater portion of the historical introduction beginning with ஸ்வஸ்திஸ்ரீ etc., of Jaṭāvarman Kulaśēkhara I.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	..	Tamil .	Unfinished. Begins with the same introduction.
351	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + 1 + 1st year, Śittirai.	Do. ..	Gift of betel leaves, nuts and (plantain) fruits to the temple. Mentions Vira-Paṇḍitaṉ-maḍam and the coin tiramam (dramma).
352	On the west wall of the same prākāra ..	Do ..	Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	Lost ..	Do. ..	Stones missing in the middle. Gift of one achchu for feeding the Māhēśvaras on the day of the Śivarātri festival.
353	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	5th year, Makara 4 tēdi, śu. di. 2nd (pakkam ?), Monday, Dhanishṭhā.	Do. ..	Gift of 3 achchu by Ariyaḷ Buvani alias Āṭkoṇḍa-Nāyaka-māṇikkam a dancing girl of Ūlaguḍai-Mukkōkki anaḍi-Īśvaramuḍaiyar temple at Tirumukkūḍal for feeding fifteen itinerant tapasvins in the temple.
354	Do	Do. ..	Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country'.	5th year ..	Do ..	Gift of one achchu by a dancing girl, for feeding Māhēśvaras on the day of the Śivarātri festival. The money was received by a Brahman who agreed to measure out the paddy accruing year after year, on the day previous to Śivarātri.
355	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9 + 1st ,, ..	Do. ..	Registers a grant of 10 achchu by a native of Malai-maṇḍalam for feeding 50 people each month, in the maṭha called Grāmarājaṉ-tirumaḍam in which the devotees of the temple of Tiruvāllīśvaramuḍaiya-Nāyaṉār resided.
356	Do.	Do. ..	Do. do.	3rd ,, ..	Do. ..	Gift of 2 achchu for feeding 10 Māhēśvaras on each amāvāsyā-day in the Grāmarājaṉ-tirumaḍam in the [sixth] śēri of Rājarāja-chaturvēdimaṅgalam. The money was received by Uḍaiyapiḷḷaiyār alias Aghōradēva, Nētradēva, Sadāśiva-dēva and others of this maṭha.
357	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin [Sundara]-Pāṇḍyadēva, '[who took] the Chōḷa country'.	5th ,, ..	Do. ..	A stone missing in the middle. Registers a gift of 6 achchu for feeding in the Vīrapaṇḍi[taṉ-tirumaḍam] 30 itinerant tapasvins on the day of the Rōhiṇi-nakshatra. The maṭha was situated within the temple premises.
358	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, '[who took] the Chōḷa country'.	3rd ,, ..	Do ..	Gift of 4 achchu by Aghōradēva of Paḷḷichchai in Malaiya-maṇḍalam for feeding the Māhēśvaras on each day of the Bharaṇi-nakshatra, in the maṭha called Grāmarājaṉ-tirumaḍam. The money was received by Tatpurushadēva.
359	On the north wall of the same prākāra ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Āvaṇi	Do. ..	Agreement given by the eight Śiva-Brāhmaṇas of the temple to a certain Pugaḷi-Perumāḷ belonging to the lineage of Jñāṉa[mriṭṭachārya of Hōḷabi(i.e., Gōḷaki)-maṭha, for reading Tiruj ñāna in the temple, on receiving some land of the temple in the dēvadāna village Śiva[cha]raṇaśēkharanallur.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
360	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	7 + 1st year ..	Tamil ..	Agreement given by the temple priests to a resident of Rājarāja-Erivīrapaṭṭaṇam who had granted 1 achchu for burning a twilight lamp in the shrine of Kuṉṟamerinda-Piḷḷaiyār alias Dēśināyaka-Piḷḷaiyār (i.e., Subrahmaṇya) in the same temple.
361	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Puraṭṭādi.	Do. ..	Land granted by the Śiva-Brāhmaṇas of the temple to Aghōradēva of Jñānāmṛitachārya-santāna of Gōḷaki-maṭha for maintaining the flower-garden called Pāṇḍyadaraiyaṉtirunandavaṉam, picking flowers and tying them together into a garland.
362	On the east wall of the same prākāra, right of entrance.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + 3rd year, Arpaśi.	Do ..	Gift of 14 achchu by a temple dancing girl named Śembon-Tyāgi, for the annual festival of pavitra. The Śiva-Brāhmaṇas took charge of the money and gave an agreement to conduct the festival year after year.
363	On the same wall	Do. ..	..... [Tribhuvanacha]kravartin Sundara-Pāṇḍyadēva.	2nd year ..	Do. ..	The beginning is built in. Refers to an earlier grant made in the time of Periyanāyaṉār Kulaśēkharadēva. It consisted of 12 achchu from the interest on which offerings and worship were to be conducted in the temple on the Śivarātri day. Four of the achchu were the unpaid interest due to the temple for a period when, on account of some internal trouble (nāṭṭukalaham), the pūja had been stopped.
364	On the same wall, left of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	5 + 1st year, Paṅguṇi.	Do. .	Gift of 8 achchu for conducting a procession every amāvāsyā day by a certain Śōḷaṉ Śīyaṉ alias Aghōradēva of the Jīyar-santāna of the Gōḷakā(ki)-maṭha. The Brāhmaṇa servants of the temple received the amount and gave an agreement to conduct the said procession.
365	On the same wall	Do. ..	Do. do.	Lost	Do. ..	Built in at the end and unfinished. Gift of money for conducting the festival of Kāttigaittirunāḷ by a resident of Erivīrapaṭṭaṇam.
366	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin [Sundara-Pāṇ]ḍyadēva.	Do.	Do. ..	Evidently refers to the same gift and states that a servant of the temple took charge of the money and agreed to conduct the festival.
367	On the south base of the Saundaryanāyaki shrine in the same temple.	Do. ..	Māṟavarman alias Tribhuvanchakravartin Sundara-Pāṇḍyadēva.	15 + 1st year, Māśi.	Do. ..	Gift of one good āṇai-achchu, for a twilight lamp to burn in the shrine of the goddess, by a resident of Rājarāja-Erivīrapaṭṭaṇam. A Brāhmaṇa as usual took charge of the gift.
368	On the same base	Do. ..	....	26th year and 345th day, Āṇi.	Do. ..	Order to the assembly of Rājarāja-chaturvēdimaṅgalam stating that in the hamlet newly founded to the south of that village the right of *kaḍamai* was to be held by the temple of Tirunelvēli and the right of *kāṟāṇmai* by a certain Daivachchilai-Perumāḷ Iḷaiyāḷvāṉ alias Kāḷiṅgarāyaṉ. The hamlet was thus to be entered in accounts as a rent-free dēvadāna. The document was signed by Poṉpēṟṟi-uḍaiyaṉ Kulaśēkhara-Vāṇādarāyaṉ and others. The word ಶ್ರೀ ಶ್ರೀ at the end indicates that the record may have been a copy.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the west base of the same shrine ..	....	Tribhuvanachakravartin Kōnērinmai-[ko*]ṇḍaṉ.	6th year and 20th day.	Tamil ..	Another similar gift to the temple of Tirunelvēli. The land was situated in the village reclaimed after cutting down the forest overgrown with jack-trees, south of Rajarāja-chaturvēdimaṅgalam. This document is also marked ஈ ⊙ ஸ.
370	On the north base of the same shrine ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3 + 7th year, Mārgaḻi, 20 tēdi, Sunday, saptami, Uttara-Bhadrapada and days 2690.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Registers an order of the king to the temple authorities that they should get the rice required for offerings, by giving paddy to be husked by the dancing girls. The order was made at the request of the Śrī-Rudras and Śrī-Māhēśvaras of Śuttamali-maṅgalam. A similar order was also passed by the Tiruvaḍigaḷ of Jētuṅga-nāḍu.
371	On a slab used for spreading cooked rice in the kitchen of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍya-dēva.	7th year ..	Do. ..	This is the slab for flowers presented by Uḍaiyāṉ Abayam-pukkāṉ alias Adiraviśiyāduvāṉ a resident of Nichchitta-kaṇḍapperunderu in Rājarāja-Erivīrapaṭṭaṇam.
372	On a slab used for preparing flower garlands in the same temple.	..	....	....	Do. ..	Records the gift of the flower stone by Āriyaṉ Nāgadēvaṉ Purushōttamaṉ.
373	On the east wall of the maṇḍapa in front of the central shrine in the Kailāsa-nātha temple at **Brahmadesam.**	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1472, Sādhāraṇa, Kaṉṉi, 6 tēdi, ba. di. navami, Friday, Puṇarta (i.e., Punarpūśa) Variyāṇa-yōga, Gaja-karaṇa.	Do. ..	Gift of a village with all its income to the temple of Kailāsa-muḍaiya-Nayiṉār in Rājarāja-chaturvēdimaṅgalam a brahmadēya in Mulḷi-nāḍu, by Rāmappa-Nāyaka son of Gauḍa Basavaya-Nāyaka for the merit of the Mahāmaṇḍa-lēśvara Viṭṭhalēśvara-Mahārāja in the same manner as it had been granted in Kollam 723, Āvaṇi, 13 tēdi, by Śiṟaivāy Mūtta-Tiruvaḍi.
374	On the north base of the same maṇḍapa ..	..	....	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśi, Sunday, Saubhāgya-yōga, Svāti.	Do ..	Gift of the village of Vēppaṅgulam alias Vīramārttāṇḍap-pērēri for worship and offerings during the 365 days of the year including the adhika-days in the temple of Kāyilāya-muḍaiya-Nayiṉār at the Brahmadēśa village Rājarāja-chaturvēdimaṅgalam in Mulḷi-nāḍu, by Śaṅkaranārāyaṇa Veṉṟumaṉkoṇḍa Bhūtaḷavīra Uḍaiya-Mārtāṇḍavarman of Jētuṅga-nāḍu the senior member of the Śiṟaivāy family, while he was encamped on the east side of Vēḷākurichchi in Mulḷi-nāḍu. Mentions Taṅgachchi Śeṇbagarāma.
375	On the north wall of the prākāra in the same temple.	..	.. ..	Kollam 657, Paṅguṇi, 6 tēdi.	Do. ..	Gift of money by the merchants [of Rājarāja-chaturvēdi-maṅgalam] for conducting the festival on the 7th day of Paṅguṇittiruṇaḷ.
376	On the same wall	..	....	Kollam 749, Mārgaḻi, 17 tēdi.	Do. ..	Gift of money by a merchant for offering tiruchchāndu during the [Paṅguṇi]-festival.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On the inner gōpura of the same temple	..	....	....	Tamil ..	Records the building of the gōpura by Ayyaṅgara-Nāyaka son of the son-in-law Peddu-Nāyaka, for the merit of Vīrappa-Nāyaka son of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka.
378	On the first gōpura of the same temple ..	..	....	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāsi, 15 tēdi, ba. di. Uttiraṭṭādi (Uttara-Bhadrapada) and Tuesday, daśami, Śōbhana-yōga and Śiṅga-karaṇa.	Do. ..	Registers the royal writ granted by Viśvanātha-Nāyaka Vīrappa-Nāyaka that the members of the 5 sub-divisions of artisans (kaṇmāḷar) should not intermingle ([illegible]) with each other. The temple authorities also declared the same for the benefit of their subordinates.
379	On a slab set up in a street in the same village.	..	....	Śaka 1544, Kollam 797, Paridhāvi (wrong), Paṅguṇi, 3 tēdi.	Do. ..	Damaged. Registers a pidipāḍu granted by the authorities of the temple treasury to the Aḍavimār of that village.
380	In the Rāja-maṇḍapa in the same village	..	....	Śaka 159 [0], Kollam 840, Viśvāvasu (wrong).	Do. ..	Registers the gift of Periyanaṭṭu-maḍam to Meyganḍa-Nāyiṉār of Nallūr, by the temple authorities and states that all the property of the maṭha seen or unseen, was hereditary to the maṭha.
381	On a slab built into the steps of the river in the same village.	Chōḷa ..	Rājarāja I	....	Vaṭṭeḻuttu ..	Fragment. Seems to refer to a sale of land.
382	On the south wall of the maṇḍapa in front of the central shrine in the Gōpāla-svāmin temple at **Mannarkoyil.**	..	....	[Kollam 7] 4 [3], Āṉi, [5] tēdi.	Tamil ..	Damaged. Mentions that the residents of Kākkaḷūr including Maṉṉa-Piḷḷai and Maṭṭa-Paṉikkar, agreed to replenish the loss of 150 kōṭṭai of paddy which had been mortgaged by the temple. The document is signed by Nālāyira-Mūvēndiravēḷāṉ.
383	On the same wall	..	....	Kollam 764, Sarvadhārin, Mārgaḻi, 3 tēdi, ba. di. aṣhṭami, Sunday, Śubhra-yōga, Uttara-Phalguni.	Do. ..	Records the appointment of a certain Śaṅkaranayiṉār as the dharmakartā and accountant of the temple by the god and his servants assembled together in the Kulaśēkara-maṇḍapa underneath the canopy called Udayamārttāṇḍaṉ-pandal. The document is signed by Nālāyira-Mūvēndavēḷāṉ alias Dēvapiḷḷai.
384	Do.	Pāṇḍya ..	Śivaladēva alias Pattirarāya, 'who took all countries and claimed the three crowns by right.'	Kollam 688, Tai, 13 tēdi.	Do. ..	Being encamped in his new mansion at Vēḷakkuricchchi, the king granted as a taragu-piḍipāḍu the right of [husking paddy ?] etc. by appointing [the temple dancing girls ?] as second kuḍi. See above No. 370.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
385	On the same wall	..	....	Śaka 1480, Kollam 734, Kālayukti, Margaḷi 5 tēdi, ba. di. aṣhṭami, Saturday, Saubhāgya-yōga, Uttara-Phalguni.	Tamil ..	Registers a gift of land by the god, his servants and the big assembly of Rājarāja-chaturvēdimaṅgalam having assembled together in the Kulaśēkhara-maṇḍapa, underneath the pandal called Udayamārtāṇḍaṉ, to a certain Pērāyira-muḍayāṉ Anantakṛishṇaṉ of Talaichchenṉāḍu for his services as kuḍavar in the temple. It is stated that the god was seated on the piṭha called after Viśvanātha-Nāyakar who was the agent of [the Karṇāṭa king] Rāmarājadēva-Mahārāja.
386	Do.	..	....	Do.	Do. ..	Gift of land, house and certain temple privileges, under similar circumstances, to a certain Veṉṟumālaiyiṭṭa-Perumāḷ of Iḍaiāṟṟukkuḍi near Śālagrāmam, who belonged to the Bharadvāja-gōtra and Jaimini-sūtra on his being appointed for the service of kuḍavar in the same temple.
387	Do.	..	....	Kollam 699, Paṅguṇi, 14 tēdi.	Do. ..	Unfinished. Gift of taragu-piḍipāḍu as in No. 384 above, to Ayyikkuḍi and others who were appointed as the 9th kuḍi in the temple, while the king was encamped in his new mansion at Agara-śīmai in Kaḷakkāḍu alias Śōḷakulavalli-puram.
388	Do.	..	....	....	Do. ..	Ordered that Ānandavalli [was to be appointed 3rd kuḍi] in the temple of Aḻagiya-Maṇṇaṉār of Rājarāja-chaturvēdi-maṅgalam a Brahmadēśam in Muḷḷi-nāḍu, in place of Valli-Māṇikkamālai and her set who formerly occupied the 3rd kuḍi but were now transferred to the 4th.
389	On the north wall of the same maṇḍapa ..	..	....	Kollam 698, Māśi, 10 tēdi, ba. di. pañchami, Thursday, Svāti.	Do. ..	Śaṅkaranārāyaṇa Veṉṟumaṇkoṇḍa Bhūtalavīra Vīra-Udaya-mārtāṇḍavarman having become the chief of Śiṟaivāy, and being encamped at his new mansion in the Brahman quarter (agara-śīrmai) called Vīramārtāṇḍa-chaturvēdimaṅgalam of Kaḷakkāḍu alias Śōḷakulavallipuram in Pachchāṟṟuppōkku a sub-division of Vāṇava-nāḍu, gave seven tanks including all income to the temple of Aḻagiya-Maṇṇaṉār as tiruvidai-yāṭṭam.
390	On the same wall	..	....	Kollam 662, Māśi, 2 tēdi.	Do. ..	Registers that Nārumpuṅkoṇḍāṉ Taṇḍaiyumkālumaḻagiyāṉ Vīrakēraḷaṉ Virudarāyaṉ and his party were to take up the naṭṭuva-turavu and tāḷakāra-turavu in the temples of Aḻagiya-Maṇṇaṉār and Kailāsa-Muḍaiyār at Rājarāja-chaturvēdimaṅgalam, and those at Tiruppuḍaimarudūr, Aṭṭaḷanallūr, Ādichchanallūr and other places. These services are stated to have been till then held by outsiders (paradēśi).

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the east wall of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	30th year, Puraṭṭāsi.	Tamil ..	Gift of land and a tank, by Iḷaiyāḻvār Dēvachōḻai-Perumāḷ alias Vikrama-Pāṇḍya Kaḷiṅgarāyar, to the temple of Parpanāba-Perumāḷ at Tiruvanandapuram. The assembly of Rājarāja-chaturvēdimaṅgalam declared these to be rent-free and deducted them from the vari register.
392	On a step of the same maṇḍapa	Chōḷa-Pāṇḍya.	Sundara-Chōḷa-Pāṇḍyadēva . ..	14th year ..	Do. ..	Gift of half a lamp, lamp-stand and 16 cows, by Śēraḷaṉ-Mādēviyār Ādi[chchi] queen of the Chēra king Rāśiṅgadēvar to the temple of Rājēndraśōḻa-Viṇṇagar-Āḻvār at Muḍigoṇḍa . . . . in Rājarāja-Pāṇḍināḍu.
393	On the east wall of the prākāra of the same temple, right of entrance.	..	Tribhuvanachakravartin Kōṉēriṇmaikoṇḍāṉ.	8th year, Māśi	Do .	Unfinished. Registers an order to the residents of Paṇṇaṅguḍi alias Vikramapāṇḍyanallūr in Muḷḷi-nāḍu and refers to land given in Pilāviḷai alias Kulaśēkharanallūr on the southern side of Rājarāja-chaturvēdimaṅgalam, to 12 bhaṭṭas of Kulaśēkhara-chaturvēdimaṅgalam and to the temple of Nālāyira-Viṇṇagar-Emberumāṉ, for the recitation of the Tiruvāymoḻi.
394	On the same wall, left of entrance ..	..	....	Kollam 721 ..	Do. ..	Built in at the end. Refers to the appointment of dancing girls for tiruvu (service?) etc.
395	On the inner gōpura, right of entrance ..	..	....	Śaka 1510, Kollam 763, Arpaśi, 1 tēdi, śu. di. daśami, Sunday, Śōbhana-yōga and Dhanishṭhā.	Do. ..	Appointment of two dancing girls for the 12th kottu in the temple. The document is signed by Nālāyira-Mūvēndavēḷāṉ alias Dēvappiḷḷai.
396	On the same gōpura, left of entrance ..	..	....	Śaka . . . ., Kollam 7[22], Āvaṇi, 6 tēdi.	Do. ..	Registers that the king from his camp at Kallaḍaikurichchi ordered that a certain Tirukkurugūr, daughter of Nāgammai, and her followers were to be appointed as the 11th kuḍi of the same temple.
397	On the west wall of the Kulaśēkhara-Āḻvār shrine, in the same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	14th year ..	Do. ..	Registers an agreement given by the Śrīvaishṇavas of the Rājēndra-Viṇṇagar temple of Rājarāja-chaturvēdimaṅgalam, to Āḻvār Śrī-Parāṅkuśamāmuṉi one of the Brahmavidvāns of that place, stating that they would obey him inasmuch as he had been appointed to look after the service in the shrine of Āḻvār Kulaśēkhara-Perumāḷ set up and endowed by Śeṇḍalaṅgarādāsar of Mullaippaḷḷi in Malai-maṇḍalam.
398	On the north wall of the same shrine ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year, Vaigāśi.	Do. ..	Gift of the village of Vēḷāñjōḷai to the same shrine by the Kāraṇavaṉs of the tantra headed by the chief military officers, in the imperial service (śeṅgōl vēḷaikkārar) of Parikkiragam Dēvēndravallabha of Ūrimaiyaḷagiyāṉ in Vaḍavāṟi-nāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
399	On the north and west bases of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4 + 1st year ..	Tamil ..	The villagers of Puliyūr alias Nṛipachūḷāmaṇinallūr in Teṉvāri-nāḍu having assembled together as ūr granted the flow of excess water of their tank, to other tanks.
400	On the north and west walls of the same shrine.	..	....	....	Do. ..	Śeṇḍalaṅgāradāsar of Mullaippaḷḷi in Malai-maṇḍalam who set up the shrine of Kulaśēkharap-Perumāḷ declared the village Vindanūr in Kurumarai-nāḍu as a tiruviḍaiyāṭṭam and settled its boundary disputes (ಹದ್ದು ಪಕ್ಕರ್ಗಳ) on the strength of an old document which was now re-written. The village had been formerly surveyed under royal orders in the 9th year of Rājēndra-Chōḷadēva and had been registered on the 1st tier of the temple as the tiruviḍaiyāṭṭam of Rājēndraśōḷa-Viṇṇagar-Emberumāṉ in Rājarāja-chaturvēdimaṅgalam in Madhurāntaka-vaḷanāḍu, a sub-division of Rājarāja-Pāṇḍināḍu.
401	On the east wall of the same shrine .	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍa-Chōḷapuram.'	20th year, Dhanus, 7 tēdi, ba. di. saptami, Monday, Uttara-Phalguni (Uttiram).	Do. ..	Sale of garden land belonging to two childless widows of Rājarāja-chaturvēdimaṅgalam for 12½ aṇai-achchu to the shrine of Kulaśēkhara-Perumaḷ by their representatives (mudukkaṇṇu), one a son-in-law and the other the father. It is stated that before doing this the widows appealed to their jñātis for help; but failing to get it other jñātis permitted them to dispose of the lands as they liked.
402	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + 6th year ..	Do. ..	The Śrīvaishṇavas of Rājēndra-Viṇṇagar in Rājarāja-chaturvēdimaṅgalam granted to Śeṇḍalaṅgāradāsar a piḍipāḍu under the following circumstances. The latter having got the release of certain lands in Vindanūr alias Avanimārtāṇḍapuram the ownership of which was disputed by the residents of Puliyūr in Teṉvāri-nāḍu and of Śrīvallabha-chaturvēdimaṅgalam in Kurumarai-nāḍu in the boundary dispute already referred to in No. 400 above the nagarattār of Vindanūr granted the kāraṇmai of these lands to Śeṇḍalaṅgāradāsar of the Kulaśēkhara-Perumāḷ shrine. The king on the occasion of his presence at the Nālāyiravaṉ-tirumaṇḍapam to hear the tiruppāvai, remitted all the taxes on these lands including kaḍamai and antarāyam.
403	On the east base of the same shrine	....	....	Do. ..	Seems to register an order of the chief god Gōpālasvāmin of the temple, granting the kaḍamai of Naḍāḷvāṉkuḷam for meeting the expenses of offerings, etc., on the day of Ārdrā in the month of Makara when he went on procession and stood in front of the shrine of Kulaśēkhara. The gift was made to Śeṇḍalaṅgāradāsa, at the suggestion of Tiruvaraṅga-Nārāyaṇaṉ.
404	On the east wall of the prākāra of the same shrine.	..	Tribhuvanachakravartin Kōnēriṉ-maikoṇḍāṉ.	5th year and 47th day.	Do. ..	Gift of two mā of land including all taxes, to the maṭha of Śeṇḍalaṅgāra-māmuṉi for feeding 12 Brahmavidvāns and himself every month on the day of Śatabhishaj which was the birthday star of the king. Kaliṅgarāya instituted the charity.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same prākāra ..	Pāṇḍya ..	Māṟavarmaṉ alias Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	11 + 3rd year, Māśi.	Tamil ..	The residents of Puliyūr alias Nṛipachūḷāmaṇinallūr having met in assembly at ūr, granted to the temple of Kulaśēkhara-Perumāḷ certain privileges for carrying the water from their tank to the newly constructed tank called Śeṇḍalaṅgaraṉ-puḍukkuḷam.
406	On the same wall	Do. ..	Do. do.	11 + 1st year, Āṇi.	Do ..	Refers to a similar gift by the residents of Vindanūr alias Avaṇimārtāṇḍapuram to the shrine of Kulaśēkhara-Perumāḷ.
407	Do.	Do. ..	..... Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	Do. .	Do.	Built in at the beginning. Gift of a tank by the revenue subordinates of the chief Muḷaikadirmōhaṉ, to the temple of Kṛishṇa (Tiruvāykuḷa'tu-piḷḷai) at Rājēndra-Viṇṇagar. The taxes on the tank, if imposed, were agreed to be paid by the villagers.
408	Do.	Do. .	Kulaśēkharadēva	11th year, Māśi 25 tēdi.	Do. ..	Registers an order of the village assembly under the instruction (niyōga) (of the king). Certain private houses which were required in constructing the second prākāra of the temple according to the Śāstras, were (acquired and) granted.
409	On a slab set up near the Teppakkuḷam in the same village.	..	....	Śaka 1526, Kollam 781, Viśva-[vasu], Tai, 25 tēdi, Anurādhā.	Do.	Gift of land by a certain Pōttināyakar for conducting the Teppattirunāḷ festival of Aḻagiya-Maṇṇaṉār.
410	On the east wall of the maṇḍapa in front of the central shrine in the Puṭārjunēśvara temple at **Tiruppudamarudur**, right of entrance.	..	....	Kollam 696, Arpaśi, 26 tēdi, śu. di. chaturdaśi, Sunday, Siddha-yōga, Aśvini.	Do ..	Gift of land by Mārtāṇḍaṉ Vīrakēraḷakuṭṭi one of the Vishṇudāsis of the temple of Aḻagiya-Maṇṇaṉār at Śrīvaḷavaṉmaṅgalam a brahmadēya in Kīḻkaḷa-kūṟṟam, for meeting the expenses of worship and offerings and for feeding devotees. The mother of the dancing girl here called Pitāṭṭi Pārvati was also to receive food from the temple daily.
411	On the same wall, left of entrance ..	..	....	Kollam [6]59, Śittirai, 13 tēdi.	Do. ..	Much damaged. Refers to the Śittirai festivities of the god Nārumpūṅgoṇḍaruḷiya-Nāyiṉār.
412	Do. ..	..	....	Śaka 1481, Kollam 735, Kaṉṉi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśi, Thursday.	Tamil (poetry and prose).	Gift of one mā of land in the village of Śaḍaiyamāṉkuḷam to the Tamil Poet who sang of Marudūr, by king Perumāḷ Mārtāṇḍa-Paṇaikkāraṉ.
413	Do. ..	..	....	Śaka 1478, Kollam 732, Mārgaḻi, 23 tēdi, ba. di. pañchami, Monday, Uttara-Phalguni.	Do.	Gift of food from the temple, daily, to Rāmaṉāthaṉ the Tamil poet of Marudavanam, for having sung the praise of the god of that temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south wall of the same maṇḍapa..	..	....	Kollam662 Puraṭṭādi, 20 tēdi, ba. di. saptami, Tuesday, Mṛigaśirsha.	Tamil ..	Gift of the tank Āyppāṉ-kuḷam and its outlying lands (puṟam), situated north-east of Rājarāja-chaturvēdimaṅgalam, to the temple of Nārumpūṅkoṇḍaruḷiya-Nāyaṇār of Tiruppuḍaimarudūr in Muḷḷi-nāḍu, for offerings, lamps, repairs, gardens, etc. The grant was made by the king while he was encamped at Āypiḷḷai-Puttūr in his new palace (puduiḍam ?).
415	On the same wall	..	....	Śaka 1617, Kollam 871, Āḍi, 11 tēdi, śu. di. daśami, Thursday, Anurādhā.	Do. ..	Gift of the village Iluppaikurichchi as a parivattiṇai-kaiyiḍu to the same temple, for worship. The donors were Veṅkaṭādrināyakar-Ayyaṉ, Dinasari Veṅgappayyaṉ and Anantapadmanābha-Piḷḷai.
416	Do.	Pāṇḍya ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	32nd year, Rishabha, 13 tēdi, ba. di. tṛitīya, Saturday, Mūla.	Do. ..	Registers an agreement granted by the Śiva-Brāhmaṇas to the trustees of the temple that they would burn a perpetual lamp regularly every evening for the 100 paṇam received from a Brāhmaṇa lady of Rājarāja-chaturvēdimaṅgalam.
417	Do.	Do. ..	Do. do.	32nd year, Mīna, 23 tēdi, ba. di. ēkādaśi, Thursday, Dhanishṭhā.	Do. ..	A similar agreement given by the Śiva-Brāhmaṇas 'of seven shares' to the trustees of the temple, promising to burn a perpetual lamp day and night for the 100 paṇam received from the Brahman Tillaināyakaṉ Dēvapiraṉ-Bhaṭṭa of Śēṇalūr, a hamlet of Sundara-Pāṇḍya-chaturvēdimaṅgalam.
418	On the north wall of the same maṇḍapa ..	..	....	Kollam] 662, Māśi, 2 tēdi.	Do. ..	Order (taravu i.e., uttaravu) to the trustees of the temples of Āḻagiya-Maṇṇaṉār (at Maṇṇārkōyil), Kailāyamuḍaiya-Nāyiṉār, Nārumpūṅgoṇḍaruḷiya-Nāyiṉār at Tiruppuḍaimarudūr, Āṉaikāttapperumāḷ-Nayiṉār at Attāṉanallūr, Vēḷichchuramuḍaiya-Nayiṉār at Āḍichchanallūr and others that the services (?) of naṭṭuvatturam and tāḻagiritturam held till then by paradēśis were granted to Vīrakēraḷaviruḍarāyaṉ and his party from the date of the record. Compare No. 390 above.
419	On the same wall	.	.. .	Śaka 1485, Kollam 740, Māśi, 14 tēdi, śu. di. navami, Friday, Varāha-karaṇa, Vishkambha-yōga, Mṛigaśirsha.	Do. ..	Grant of land in Nambaṇṭiṭṭai alias Nārumpūṅkoṇḍanallūr and of daily food, by the temple, to the dancing girl Kāḷattināṭha-Māṇikkattāḷ and her descendants for their services in the temple.
420	On the east wall of the maṇḍapa in front of the Gōmati-Amman shrine in the same temple, right of entrance.	..	....	Śaka 14[6]8, Kollam 7[2]2, Tai, 10 tēdi.	Do .	Order of king Śaṅkaranārāyaṇa Veṉṟumaṉkoṇḍa Būtaḷavīra Udayamārtāṇḍavarman of Jēṭuṅga-nāḍu the senior member (mūttavar) of the Śiraivāy family, conferring in the specified year the appointment of temple-accountant on a certain Perumāṉ and his descendants, from his camp at Kuṉṟattūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the same wall, left of entrance ..	..	. ..	Śaka, 1477, Kollam 731, Rākshasa, Puraṭṭādi, 21 tēdi, śu. di. pañchami, Saturday, Apasmāra-yōga, Jyēshṭha.	Tamil ..	Damaged. Registers that the temple appointed a certain Rāmanāthaṉ as the poet of the temple, conferring on him the title Marudavanakkavirāyaṉ and granted to him certain lands and a house, tax-free. He had evidently to attend on the two days of the [Kē]ṭṭāi-festival and to compose some poems for the occasion. Mentions Vaśavappa-Nāyaka; see Nos. 412 and 413 above.
422	On the margin of a slab used for making flower-garlands, in the same temple.	..	....	....	Do. ..	Records the gift of the slab by the Śiva-Brāhmaṇa Dēvaṉ Uyyavandāṉ alias Tyā[ga*]vinōda-Bhaṭṭa.
423	On the south wall of the central shrine in the Mūṉṟīśvara temple at Attalanallur.	Pāṇḍya ..	Vīra-Pāṇḍyadēva	2 [0]th year, Mārgaḻi.	Do. ..	Built in at the end. Seems to record the gift of a house to the temple of [Vi]ṇāyaka-Piḷḷaiyār (called after) Jagatappa gaṇḍa, by men 'who had supervision over the army.'
424	On the gōpura of the same temple, right of entrance.	Do. ..	Jaṭāvarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	2nd year ..	Do. ..	Registers the gift of three achchu for two evening lamps to the temple of Mūṉṟukai-Īśvaramuḍaiya-Mahādēva of Attāṉinallūr in Muḷḷi-nāḍu, by a native of Aḷḷiyūr in Veṇṇaiyūr-nāḍu (a sub-division) of Śōḻa-maṇḍalam. The money was received by a Śiva-Brāhmaṇa of the temple.
425	On the same gōpura, left of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakra-vartin Śrīvallabhadēva.	16+1+1st year	Do. ..	Gift of an oil-mill to the same temple by a certain Paṭṭiś-varamuḍaiyāṉ of Vaḍa-Koṅgu, in accordance with the oral orders (திருவாய்மொழி) and written orders (திருமுகம்) of the king.
426	On the base of the central shrine in the Gajēndravarada-Perumāḷ temple in the same village.	Do. ..	Do. do.	37th year, Kumbha, 10 tēdi, śu. di. Prathamai, Saturday, Pūraṭṭādi (i.e., Pūrva-Bhadra-padā).	Do. ..	Seems to be a copy of an earlier grant. Begins with the historical introduction குலத்தை திருவம்சத்தை etc., generally found in the records of Jaṭāvarman Śrīvallabha. Gift of land for conducting the service called Śrīvalavaṉ-śandi in the temple of Āṇaikkaruḷśeydapirāṉ at Attāṉinallūr on the birth-day asterism Pūraṭṭādi, of the king. Signed by Tachchai Nenmali-Uḍaiyāṉ.
427	On the east wall of the maṇḍapa in front of the same shrine.	..	....	Kollam [8]20, Āḍi, .. tēdi, ba. di. chaturdaśi, Wednesday, Svāti.	Do. ..	Gift of prasāda (sacred food) to a certain Śeṉbagamāttāṇḍa-kuṭṭi of Karandayarpaḷaiyam in Kalliḍaikurichchi, on the occasion of the mid-day service instituted by Ādityavarman, in the Āṇaikkaruḷśeydapirāṉ temple at Attāṉinallūr (called Ātravana in the Grantha verse at the beginning of the inscription).
428	On the south wall of the same maṇḍapa ..	..	....	Kollam 727, Paridhāvin, Āḍi, 31 tēdi, śu. di. ashṭami, Friday, Anurādha.	Do. ..	Gift of land for conducting the Chitrā-festival each month in the same temple, by Rāmappa-Nāyaka, the agent of Viṭṭhaladēva-Mahārāja, under the orders of the king.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the south wall of the verandah of the first circuit in the same temple.	Chōḷa ..	Rājakēsarivarman alias Tribhuvana chakravartin Kulōttuṅga-Chōḷadēva (I).	30th year ..	Tamil ..	Begins with the introduction ஸ்வஸ்தி etc., but the characters are of a later period. Registers that a portion of the fields of Attāninallūr, the eastern hamlet of Rājarāja-chaturvēdi-maṅgalam, a brahmadēśa in Muḷḷi-nāḍu, a subdivision of Uttamaśōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu, was separated under the name Rājanārāyaṇanallūr and granted as a tax-free dēvadāna land to the temple of Moymām-pūmboḷil-Āḻvār. Mentions the tirumandiravōlai Vīraśōḷa-Pallavarāyaṉ and other officers.
430	On the west wall of the same verandah ..	Pāṇḍya ..	Vīra-Pāṇḍyadēva	15th ,, .	Do. .	Gift of land (made tax-free) for the flower-garden called Tambikkunallān-tirunandavaṇam founded by Paḷandi-varāyaṉ, by the big assembly of Rājarāja-chaturvēdi-maṅgalam.
431	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	9th year, Tai ..	Do. ..	Registers the grant of prasāda (sacred food) to a certain Rāmānuja-Jīyar in return for ¼ aṇai-achchu which the Śrīvaishṇavas of the temple had received from him.
432	Do.	Do. ..	Kulaśēkharadēva	9th year, Āvaṇi	Do. ..	Gift of prasāda (sacred food) to two gardeners for rearing the flower-garden called Rāmānujaṉ-tirunandavaṇam. They were exempted from the tax prasāda-vari and had to grow flowers, pick them and string them together into garlands.
433	Do.	Do. ..	Māṟavarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	8th year ..	Do. ..	Gift of land by the members of the big army (படைவீடு சேனை) including the ten commands, to a certain Mālaik[a]radāsa who cultivated the Viraṭarāyaṉ-tirunandavaṇam. The document is signed by Parākrama-Pāṇḍya Pallavaraiyaṉ, Vīra-Pāṇḍya Pallavaraiyaṉ and Iḷattaraiyaṉ.
434	Do.	....	....	Mithuna, 13 tēdi.	Do. ..	Gift of kaḍamai on certain lands, by the temple, for providing maintenance to the gardeners of the Iḷadarayaṉ flower-gardens. The gift was approved by Śōḷakōṉ.
435	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	5th year ..	Do. ..	Sale of garden lands to Iḷādarāyar by two individuals.
436	Do.	....	....	....	Do. ..	The Śrīvaishṇavas of the sacred temple of Moymāmpūmpoḷil on behalf of the god, ordered the gift of certain lands of Śōḷakulamāṇikka-chaturvēdimaṅgalam to Mālaikāratādar in charge of the Viraṭarāyaṉ-tirunandavaṇam.
437	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Kulaśēkharadēva.	8th year ..	Do. ..	Gift of land to the same person by the assembly of Śōḷakula-māṇikka-chaturvēdimaṅgalam, a brahmadēśa in Muḷḷi-nāḍu.
438	On the west wall of the prākāra of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	4 + 1 + 1st ,,	Do. ..	Mutilated and damaged. Registers that the assembly of Rājarāja-chaturvēdimaṅgalam and the Śrīvaishṇavas of the temple Moymāmpūmpoḷil met together and arranged for the five sacred offerings each day. The land originally held by the temple for this purpose was evidently lying waste owing to some party quarrels.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
439	On the north wall of the same prakāra ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	11th year, Kaṉṉi, ba. di. 4 tēdi, pañchami, Sunday, Uttara-Phalguni.	Tamil ..	The characters are of about the 13th century A.D. Incomplete. Gift of land to the temple by the big army including the ten commands, for maintaining the garden called Ādittadēvaṉ-tirunandavaṉam.
440	On the same wall	....	....	....	Do. ..	Gift of one plate (kalam) of food by the temple, for feeding the men in charge of the Rāmānujaṉ flower-garden. This gift was approved by Śōḻakōṉ.
441	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9th year, Āvaṇi, 6 tēdi.	Do. ..	Gift of one achchu by a certain Emberumāṉār-Ammai for providing offerings to the god and providing food from that prasādam to the servants and worshippers of Emberumāṉār in the temple. The Śrīvaishṇavas of the temple received the achchu and agreed to maintain the charity.
442	On a slab used for making flower garlands, in the same temple.	....	....	....	Do. ..	Records the gift of the slab by Tuppaṉ Nārāyaṇaṉ of Karpagachchēri.
443	On stones built into the floor of the same prakāra.	....	Tribhuvanachakravartin Kōnērimēlkoṇḍaṉ.	....	Do. ..	Stones missing and incomplete. Seems to record grants of land to the temples of Śrīkaiḻāsam Śrīvallabha-Īśvaramuḍaiyār and Daśaratha-Rāma-Viṇṇagar-Āḻvār at Kulaśēkhara-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
444	On a slab set up in a field of the same village.	....	....	....	Do. ..	This is the boundary stone of Rājanārāyaṇanallūr the dēvadāna village of Moymāmpūmpoḻil-Āḻvār.
445	On the east wall of the maṇḍapa in front of the central shrine in the Vīravinōdēśvara temple at Vellanguli.	....	....	Śaka 1447, Kollam 701, Māsi, 7 tēdi, ba. di. chaturdaśi, Śūla-yōga Thursday, Hasta.	Do. ..	Unfinished. Gift of land in Adiyanūr a village of Gaṅgaṉāḍu in Malaiya-maṇḍalam, to Parasavaṉ for doing treasury service in the temple of Vīravinōdīśvaram-uḍaiya-Nayiṉār at Veḷḷaṅgoḷḷi in Rājarāja-chaturvēdimaṅgalam.
446	On the south base of the Kṛishṇasvāmin temple in the same village.	Pāṇḍya ..	Jaṭāvaraman alias Tribhuvanachakravartin Kulaśēkharadēva.	9+1+1st year	Do. ..	Sale of land to the temple by a Brāhmaṇa lady of Rājarāja chaturvēdimaṅgalam for providing 8 lamps in the temple of Tirunārāyaṇa-Viṇṇagar-Emberumāṉ of Śōḻakulamāṇikka-chaturvēdimaṅgalam in Muḷḷi-nāḍu. She was represented in the transaction by her adopted son, the son of her husband's brother.
447	On the same base	Do. ..	Do. do.	2nd ,, ..	Do. ..	Unfinished. Mentions the hereditary worshipper Karimāṇikka-Bhaṭṭa of the same temple and a land sold to him by a resident of Rājarāja-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
448	On the same base	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśekharadēva.	18 + 10th year	Tamil ..	Unfinished. Refers to the temple of Tirunārāyaṇa-Viṇṇagar-Āḻvār at Śōḻakulamāṇikka-chaturvēdimaṅgalam in Muḷḷināḍu.
449	On the west base of the same temple ..	Do. ..	Do. do.	4 + 1 + 1st ,,	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Gift of land to the temple of Tirunārāyaṇa-Viṇṇagar-Emberumāṉ at Śōḻakulamāṇikka-chaturvēdimaṅgalam conveyed both by the verbal and written orders of the king. A large number of signatories appear at the end of the record.
450	On the north base of the same temple ..	Do. .	Do. do.	Do. Māśi, ashṭagai.	Do. ..	The king being seated on his throne called Muṇaiyadaraiyaṉ in his palace at Erikkiṭṭūr alias Śrīvallabhapaṭṭiṇam in Kiḻ-Śembil-nāḍu, ordered the grant of ¼ vēli of land at Kudurai-ōṭṭi after making the necessary entries in the revenue registers (uḷvāri). The land was also exempted from antarāya as per verbal orders passed in the 4th year and the 992nd day, by the king when he was seated on his throne Muṇaiyadaraiyaṉ in the Śrīvallabhaṉ-hall within the palace at Madura east of Maḍakkuḷam. The entries in the uḷvāri register regarding the antarāyam exemption are next entered. The triple form of the document is thus interesting.
451	On a slab set up in the same village ..	....	....	Doubtful ..	Do. ..	Damaged. Gift of land by a certain Attaḷūri Veṅkaṭādri-Bhaṭṭa, son of Timmarasar, for the worship of god Kṛishṇa newly established by him in the village. This land had been originally granted to him by Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka.
452	On the same slab	Vijayanagara	Vīra-Veṅkaṭapatirāya, 'ruling at Vijayanagara.'	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādīcha, Uttarāyaṇa, Pushya.. 13, Wednesday, Mūla.	Telugu ..	Registers that a certain Veṅkaṭādri-Bhaṭṭa, son of Timmarasa set up at Veḷḷaṅguḍi alias Vīrabhūpālasamudra, the images of Kṛishṇa and Kāmeśvarī and granted land for their worship. The country was directly under the rule of Viśvanātha-Vīrappa and the land granted had been obtained as a grant from Viśvanātha-Kṛishṇappa-Nāyaka.
453	On the east wall of the ruined temple at **Manaramangalam.**	....	....	Kollam 695, Paṅguṇi, 19 tēdi.	Tamil ..	Gift of land in Teṉkaṟai Māṉamaṅgalam attached to Rājarāja-chaturvēdimaṅgalam for maintaining the service called Ravivanmaṉ-śandi in the temple of Pēr-Aruḷāḷapperumāḷ in that village.
454	On a slab set up in the street at **Harikesavanallur.**	....	....	Kollam 689, Āvaṇi, 17 tēdi.	Do. ..	Damaged and unfinished. Refers to the Kaikkōḷas who had settled themselves in the street Śeṇbagamāttāṇḍa-perunderuvu in Añjūr-tōppu and registers a charter permitting them to live there without fear.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
456	On the south wall of the prākāra of the Arikēśanatha temple at Giriyambapuram.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉerimelkoṇḍāṉ Vīra-Pāṇḍyadēva.	9324 (illegible); 9th year is given in the body of the inscription.	Tamil ..	Gift of the village Śokkaṅkulam the eastern hamlet of Rājarāja-chaturvēdimaṅgalam, for maintaining lamps in the temple of Arikēśīśvaramudaiya-Nāyaṉār at Arikēsarinallūr in Muḷḷi-nāḍu. The gift was made at the suggestion of Kaliṅgarāyar, by the (king's) younger brother Tirunelvēli Bhagavati Aḻagapperumāḷ alias Kulaśēkhara-Kaṇḍiyadēvar who was also the donor of the lamps. The document is signed by Tirunelvēli-uḍaiyāṉ alias Toṇḍaimāṉ and two others. The assembly of Rājarāja-chaturvēdimaṅgalam in the presence of Nālāyira-Mūvēndavēḷāṉ and Rājanārāyaṇa-Mūvēndavēḷāṉ carried out the royal orders fixing the assessment at 5 achchu per year and excluded the granted lands from the vari-register.
456	On the same wall	..	....	20th year and 343rd day.	Do. ..	Order (śirumuṟi) to Vīra-Pāṇḍya Kaṇḍiyadēvar stating that the land purchased by him from the assembly of Rājarāja-chaturvēdimaṅgalam in the name of the temple of Arikēśarīśvaramudaiya-Nāyaṉār, might be enjoyed as kāṟāṇmai on payment of 2½ varāhaṉ every year.
457	Do.	..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍāṉ.	14th year and 120th day.	Do. ..	Order to Chaṇḍēśvara of the temple of Arikēśari-Īśvaramudaiya-Nāyaṉār, that the said Vīra-Pāṇḍya Kaṇḍiyadēvar was to enjoy the kāṟāṇmai and the temple to receive (some money) for the Vṛiśchika-festival.
458	Do.	..	....	..	Do. ..	The assembly of Rājarāja-chaturvēdimaṅgalam issued the ōlai regarding the same transaction herein specifying that the kāṟāṇmai was to be enjoyed by Vīra-Pāṇḍyadēva and the kaḍamai by the temple.
459	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country.'	14th year ..	Do. ..	Registers that in this year the assembly registered as tax-free a piece of land of specified extent (¼ ma + kāṇi + ½ ma + kāṇi + māgāṇi + mundirigai) purchased by Vīra-Pāṇḍya Kaṇḍiyadēva as a dēvadāna for the temple, from the residents of that village.
460	Do.	Do. ..	Māṟavaraman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to....'	20th year, Mithuna, śu. di., aṣhṭami, Friday, Hasta.	Do. ..	Sale of land as kāṟāṇmai by a certain Dombarai Śrīraṅganāthan of Śēravaṇmahādēvi-chaturvēdimaṅgalam to the temple of Arikēsari-Īśvaramudaiya-Nāyaṉār of Arikēsarinallūr, on receiving 55 varāhaṉs from Tirunelvēli Aḻagapperumāḷ .....alias Vīra-Pāṇḍya Kaṇḍiyadēva. The assembly of Śēravaṇmahādēvi-chaturvēdimaṅgalam ordered the temple authorities to fix the boundary stones.
461	Do.	..	Tribhuvanachakravartin Kōṉeriṉmaikoṇḍāṉ.	42 + 1st year ..	Do. ..	Gift of two ma of land for the maintenance of the gardeners in the flower-garden founded by himself and for providing offerings to the god during festivals when he proceeded to the flower-garden. The document is signed by Pallavarāyaṉ. It was ordered that these two ma of land being given away as tax-free dēvadāna might be exoluded from the vari-register.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take all countries.'	12th year, Mina, 30 tēdi, ba. di. chittati(chaturthi?), Tuesday, Anurādha.	Tamil (of about the 13th century).	Gift of land by purchase at Naḍuvilkurichchi to a shrine of Sūryadēva set up in the temple of Arikēśari-Īśvaramuḍaiya-Nāyaṉār, by Aḻagapperumaḷ alias Toṇḍaimāṉ one of the dēvavaraputras of that temple.
463	Do.	Do. ..	Do. do.	12th year, Vaigāsi.	Tamil ..	Gift of 4½ mā in the same village by a member of the Agapparivārattār residing in the tirumaḍaiviḷāga of this temple for feeding the Māhēśvaras on the festival days of Mārgaḻi-tiruṇaḷ. Signed by Vijayasiṅgadēvaṉ, Būtalattaraśaṉ and another.
464	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year and 50th day.	Do. ..	The mutilated part of the inscription contains portions of the historical introduction ಶ್ರೀ ಜಿತಂ etc. Registers that 1½ mā of land at Naḍuvilkurichchi the western hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam was purchased and given to the temple for feeding the Āṇḍār who came to serve the god at the festival of Vaigāsi-tiruṇaḷ. This land was declared tax-free under orders of the king while he was seated on his throne called Muṉaiyadaraiyaṉ.
465	On the east wall of the same prākāra, right of entrance.	Do. ..	Do. do.	15th year ..	Do. ..	Gift of 60 kalam of paddy by the Brahman Sakala-Śivaṉ Śaṅkaranārāyaṇaṉ alias Kulaśēkhara-Bhaṭṭaṉ for feeding 30 tapasvins on the occasion of the Uttiraṭṭādi festival (each month). The interest on this paddy was fixed at 3 kuruṇi on each kalam per year. At the bottom of the inscription is a fragment which refers to Śelvajñānaśambandar, Māṉabhūshaṇa-terinda-Kaikkōḷar and Mīnavaṉ-Māṟaṉ.
466	In the same place	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kula[śēkharadēva].	..+1st year, Māśi, 19 tēdi, Thursday.	Do. ..	Built in at the beginning. Contains portion of the historical introduction ಶ್ರೀಮತ್ ಪೊಱ್ಪೆ etc. Gift of 8 achchu for a perpetual lamp by a lady. Another gift of 2 achchu for the goddess Periyanāchchiyār is also recorded.
467	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11+1st year, Arpaśi.	Do. ..	Registers that the trustees of the temple of Arikē-Īśvaramuḍaiyār, Sundarapāṇḍya-Aṇukkar and Abhimānabhūshaṇaterinda-Kaikkōḷar being together, granted 100 kalam of paddy every year from the dēvadāna lands of the temple, to the temple of Āṟamvaḷattīśvaramuḍaiya-Nāyaṉār established at Kīḻūr-Kāḍēṟṟi, through Kūttaṉ Śelvaṉ alias Śelvajñānaśambandar of Vaḻvalapāṇḍyaṉ-tirumaḍam.
468	On the same wall, left of entrance ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	13th year, Āṇi ..	Do. ..	An agreement granted by the temple Śiva-Brāhmaṇas 'of seven shares' to a certain Nakkaṉ Śeṇḍaḻvi alias Vīrābharaṇa Taḷaikkōḷi one of the paḍiyiḷārs of this temple, on her having founded the shrine of Paḷḷi-Nāchchiyār and granted 7 achchu for worship, offerings and lamp-oil of that goddess.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	In the same place	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	12 + 1st year, Āṇi.	Tamil ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Registers that Śōḻaṉ Uḍaiyāṉ alias Nārpattennāyira-Śrīpādadhūḷi purchased a land at Naḍuvilkuricheḥi the western hamlet of Śēravaṉmādēvi-chaturvēdimaṅgalam and assigned the kaḍamai from it to the temple of Arikēsarīśvaramuḍaiya-Nāyaṉār, and stipulated that the balance of produce may be utilised for feeding the Śivayōgins and Āṇḍārs and for providing offerings to the god on the amāvāsyādays.
470	Do.	Do. ..	Māṟavarman alias Tribhuvana chakravartin Sundara-Pāṇḍyadēva.	11 + 1 + 1st year.	Do. ..	Provides that the balance of paddy left after meeting the annual expenses of the temple, was to be granted for offerings, worship, etc., of the goddess set up in the temple of Aṟamaḷatti-Īśvaramuḍaiya-Nāyaṉār, by a certain Gurukulaṟāyaṉ of Iḍaikkaṭṭūr alias Aḻagiya-Pāṇḍyanallūr in Kiṟaṉūr-nāḍu. The order was addressed to the priests of the temple.
471	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḻa country.'	12th year ..	Do. ..	Agreement given by the Śiva-Brāhmaṇas to burn a twilight lamp in the temple in the name of a certain Kāṟikūṭṭaṉ who had presented an oil-mill of stone to that temple.
472	On a pillar of the maṇḍapa in front of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 1st ,, ..	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. The king being seated on his throne called Muṉaiyaḍaraiyaṉ in his palace at Maḍura east of Māḍakkuḷam, ordered that the managers and the dēvakanmis of the temple of Arikēsarīśvaramuḍaiyār should spend 1,200 kalams of paddy from the accumulated antarāya income of each year, on repairs to the temple.
473	On the gōpura of the same temple ..	....	....	Śaka 1488 Sādhāraṇa (wrong), [Kollam] 726, Aṟpaśi, 20 tēdi.	Do. ..	Records that a certain Perṟappaṉ a Kaikkōḷa of the temple of Ma[gi]yiśvaramuḍaiya-Nāyiṉār at Padmanābhanēri in Pachchāṟṟaṅgaraippōkku in Vāṇava-nāḍu, was appointed accountant of the three temples of Arikēśvaramuḍaiya-Nāyiṉār, Aramaḷaṭṭichchuramuḍaiya-Nāyiṉār and Śrīvāsudēva-Viṇṇagar-Emberumāṉ. Mentions Ḍaḷavāy Rāmappa-Nāyaka and his son Perṟappa-Nāyaka.
474	On the south wall of the central shrine in the Puṣhpavanēśvara temple at Ten-Tribhuvanam.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabhadēva.	17th year .	Do. .	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ, etc., Gift of 100 sheep for 2 lamps set up by Kiḻavaṉ Appaṉ alias Śrīvallabhapāṇḍikkōṉ a resident and chief of Korkai in Kuḍa-nāḍu to the temple of Teṉ-Tiruppūvaṇamuḍaiya-Mahādēva in Muḷḷi-nāḍu a district of Pāṇḍi-nāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
475	On the west and south bases of the same shrine.	....	....	Kollam, 661, Māsi, 29 tēdi.	Tamil ..	Gift of the field called Nāchchiyārparṟu included in Añjūrparṟu for conducting the service [Vīra]kēraḷaṉ-śandi and the Bharaṇi-festival of three days celebrated each month on the day of Bharaṇi which was the birth-day star of the king, in the temple of Teṉ-Tiruppūvaṇamuḍaiya-Nāyaṉār and Tiruppūvindēvi-Nāchchiyār. The grant was made by the king while he was encamped in the house of Anantanārāyaṇa-Bhaṭṭa of Śeṇbagarāma-chaturvēdimaṅgalam in Tirukkuruṅguḍi. Signed by Vēṭṭai-Aḷagīyār.
476	On a pillar of the verandah of the same shrine.	....	....	....	Do. ..	This is the maṇḍapa constructed in the sacred verandah (tirunaḍaimāḷigai) of the temple, by Nityābharaṇa of Mānabharaṇanallūr.
477	On the south wall of the central shrine in the Tirukkaḍukkaṉ-Mūṉṟīśvara temple at **Pappakudi.**	....	....	Kollam, 704, Śittirai, 29 tēdi, śu. di. shashṭhi, Friday, Śūla-yōga, Varāha-karaṇa, Punarvasu.	Do. ..	Gift of a tank (and lands) at Pūśaṇaiśēri alias Kollaṅguḷam in Karuvunallūr-parṟu, to the temple of Tirukkaḍukkaimuṉṟumuḍaiya-Nāyiṉār at Pāppākuḍi in Muḷḷi-nāḍu, by three residents of Pālaikkal in Malai-maṇḍalam. The record seems to state that these three had taken up the temple repairs and received as āchārya-dakshiṇā the said tank and lands; but having quarrelled (?) among themselves they had decided to give them back to the temple.
478	On the east wall of the maṇḍapa in front of the same shrine.	.. .	...	Śaka 1492, Kollam 745, Āṉi, 30 tēdi, ba. di., Tuesday, Svāti, daśami.	Do. ..	Registers that Ariyanayiṉār-Mudaliyār, Vīrarāghava-Mudaliyār, and Śrīkāryam Rāmappa-Nāyaka the agents of Viśvanātha-Nāyaka Krishṇappa-Nāyaka and Virappa-Nāyaka, who were themselves the agents of the Mahāmaṇḍalēśvara Rāmarāja-Tirumalarāja, appointed a certain Karumugilaṉ Kēraḷādityadēva as the hereditary accountant in the temple of Tirumaṉṉichchuramuḍaiya-Nayiṉār at Pāppākuḍi alias Ādittavanma-chaturvēdimaṅgalam.
479	On the north wall of the kitchen in the same temple.	....	....	171[9] A.D. Vilambi, Tai, 18 tēdi.	Do. ..	In modern characters. Registers that Tāṇḍavammāḷ the wife of Sundaraliṅgam Piḷḷai of Pāppākuḍi, repaired with the sanction of the temple Committee the kitchen attached to the shrine of Śivakāmi-Ammaṉ in the temple of Tirukkaḍukkai-Mūṉṟīśvara and gave land for feeding Brāhmaṇas on the dvādaśi days and conducting daily worship.
480	On a slab set up at the anicut in the same village.	....	....	[Kollam] 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśi, Pushya.	Do. ..	Tambiraṇṭōḷa-Piḷḷai Śidambaranātha-Piḷḷai completed this anicut for the merit of Tirumalsikoḷundu-Piḷḷai, the agent of Vaḍamalaiyappa-Piḷḷai.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
481	On a rock called Nambaṉpaṟai at **Nambantattai** a hamlet of the same village.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[2]2nd year Ka[rkaṭa]ka, [2]2 tēdi, śu. di. chaturdaśi, Saturday, Uttiram, *i.e.*, [Uttara-Phalguni].	Tamil .	Registers an order of queen Eṉakkunallapeṟumāḷ alias Ulagamuḻudumuḍaiyār to remit taxes on a certain land in the north-eastern hamlet, which was meant for feeding (?) the Māhēśvaras on the occasion of the sacred food-offering to god Toṇḍanāyaṉār at Kāpālippāṟai. The grant was made to a certain Ulagamuḻudumuḍaiya Pichchar. Signed by Koḍumoḷūruḍaiyaṉ.
482	On the same rock	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year ..	Do. ..	An agreement given by a certain Vaḍakoṅgaṉ-Paṭṭiliśvaramuḍaiyāṉ that he would use, for improving the village Śālaikkuḷam (which was the jīvita of the military officer Jagadopparkaṇḍa of Attāṉinallūr), the income from that village and that from the balance he would construct a maṇḍapa called Jagadoppakaṇḍa-tirumāḷigai in the temple of Ka[pi]śaramūḍaiyār.
483	On the north wall of the Agniśvara temple at **Valudur**.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	15th year and 542nd day.	Do. ..	Begins with the introduction ಭಂಗವು ತಿಗಳಜಂಪಲ್ಲು, etc. The king being seated on his throne Maḷavarāyaṉ in his palace at Madura east of Māḍakkuḷam in Madurōdaya-vaḷanāḍu, ordered at the request of Maḷavarāyaṉ that some lands be given as tax-free dēvadāna with all income to the temple of Tiruvakkīśvaramuḍaiyār at Vaḷudiyūr, the north-eastern hamlet of Rājarāja-chaturvēdimaṅgalam. It was also ordered by Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ (i.e. the emperor in good health) in the 15th year and 405th day that the grant may be registered in the books and (a copy of) the order furnished (ಅನಿವರ್ತ ಕಲ್ಪಕ್ಕೆ ಒಂದಾಗಿಯು ಸಲ್ಲುವ ಪ್ರತಿಯಾಗಿಯು). The registry was also made in the same year and the record was engraved evidently on the 542nd day after the 15th year.
484	On the east base of the same temple ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9th year, Puraṭṭādi.	Do. ..	Begins with the introduction ಪೂರ್ವಪ್ರಕಾರ, etc. Gift of land to the temple of Tiruvañṇīśuramuḍaiyār by a Brāhmaṇa resident of Rājarāja-chaturvēdimaṅgalam.
485	Do. ..	Do. ..	Do. do.	3 + 1st year, Mēsha, 14 tēdi, ba. di. trayōdaśi, Thursday, Svāti.	Do. ..	Gift of land to Kshētrapāla-Piḷḷaiyār of the same temple by two Brāhmaṇa residents of Rājarāja-chaturvēdimaṅgalam. [*Note.*—Inscription No. 485 is written in continuation of No. 484. The engraving was evidently done at some later date and no chronological order was observed].
486	On the south base of the same temple ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7 + 1st year, Āvaṇi.	Do. ..	Begins with the introduction ಶಿವಯ ನಮಃ, etc. Sale of the tanks Śaṅkaraṉēri and Umaiṉaṅgai-ēri with all the connected lands to the temple of Tiruvagnīśvaramuḍaiya-Nāyaṉār by the assembly of Rājarāja-chaturvēdimaṅgalam.
487	On the same base	Do. ..	Jaṭāvarman alias Tribhuvachakravartin Kulaśēkharadēva.	13 + 13th year, Vaigāsi.	Do. ..	Registers that the Śiva-Brāhmaṇas of the temple of Tiruvagnīśvaramuḍaiyār at Vaḷudiyūr, received 1 achchu from Śelvajñānadēva one of the tapasvins of Vaḍatalaikaḷam and agreed to burn a twilight lamp in the temple as long as the moon and the sun endure.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
488	On the west wall of the same temple ..	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	15 + 1st year..	Tamil ..	Begins with the introduction ஒருசிறு நிருபர் etc. Registers that the assembly of Rājarāja-chaturvēdimaṅgalam gave a kaittaḍi document to the temple of Tiru-Agniśvaramuḍaiyar at Vaḷuḍiyūr in obedience to the orders and the kaḍaiyiḍu of the king by which they conferred on the temple the right of kāraṇmai on some specified lands.
489	On the west wall of the maṇḍapa in front of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍaśōḷapuram.'	17 + 1 + 1st year, Vṛischika, 10 tēḍi, Monday, Kārttigai.	Do. ..	The Śiva-Brāhmaṇas of the temple received 7½ achchu deposited by a certain Vijayapanman of Vaḷuḍiyūr for burning a lamp and agreed to maintain it.
490	On the west and south bases of the central shrine in the Kailāsanātha temple at Vadakku Ariyanayagipuram.	Do. ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ Kulaśēkharadēva alias Kaṇḍiyadēva.	28th year, Paṅguṇi.	Do. ..	Registers a gift of land as tax-free dēvadāna, by the king, to Veṉṟumuḍigoṇḍa-Pāṇḍīśvaramuḍaiya-Nāyaṉār which he had set up at Kulaśēkharanallūr in Muḷḷi-nāḍu, for worship and offerings.
491	On the north wall of the central shrine in the Tyāgarājasvāmin temple at Idakal.	....	....	..	Do. ..	In modern characters. Seems to register the lands owned as dēvadāna and sarvamānya by the temple of Tiruvambikai-Īśuramuḍaiya-Nāyiṉār at Iḍaikāl alias Teṉ-Tiruvārūr.
492	On the south wall of the same shrine ..	....	....	Kollam 739, Paṅguṇi, Uttiram.	Tamil verse..	Registers in seven veṇbā verses that a certain Perumāṇaya Kāliṅgaṉ celebrated the Paṅguṇi-Uttiram festival of god Ambikai-Īśura at Teṉ-Tiruvārūr, constructed a car for the occasion and set up a flag-staff.
493	On the same wall	.. .	....	Pramādi, Ādi... śu. di. pañchami.	Tamil ..	Damaged and mutilated. Gift of the three villages Iḍaikāl, Puṉakkuḷam, and Karuṅguḷam to the temple of Tiruvambikai-Īśuramuḍaiyār at Iḍaikāl for the merit of the Maṇḍalēśvara Rāmarāja-Viṭṭhala-Īśvara-Mahārāja.
494	Do.	Vijayanagara	Achyutadēva-Mahārāya Sadāśivadēva-Mahārāya.	Śaka [1484], Durmati, Vaigāśi, 5 tēḍi, ba. di. chaturdaśi, Friday, Mūla.	Do. ..	Gift of land (?) by Kṛishṇappa-Nāyaka son of Viśvanātha-Nāyaka to the same temple, for worship and repairs.
495	Do.	....	....	Kollam 739, Raktakshi, Mārgaḷi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarā-shāḍhā.	Do. ..	Gift of land to the same temple by Śiṉṉa-Vaśavappa-Nāyaka for the merit of Vaśappa-Nāyaka, son of Viśvanātha-Nāyaka.
496	Do.	....	....	Kollam 739 ..	Tamil verse..	Registers that Perumāṉ Kāliṅgaṉ instituted the Paṅguṇi-Uttiram festival in the temple; see No. 492 above.
497	Do.	....	....	Śaka 1475, Kollam 729, Wednesday, Uttara-Phalguni.	Tamil ..	Damaged and mutilated. Gift of land by Kṛishṇappa-Nāyaka son of Viśvanātha-Nāyaka for worship and repairs in the same temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
498	On the same wall	Vijayanagara	....	Śaka 148[2], Raudri, Kollam 736.	Tamil ..	Damaged and mutilated. Gift of land. Mentions king Krishṇarāya and Rāmarājayya.
499	Do.	..	....	Śaka 14[75] ..	Do. ..	Do. do. Mentions the Mahāmaṇḍalēśvara Rāmaraja-Viṭṭhaladēva-Mahā[rāja] and Rāmappa-Nāyaka, son of Vaśavaṇa-Nāyaka.
500	On the base of the maṇḍapa in the same temple.	Later Pāṇḍya	Aḷaganperumāḷ-Ativīrāṇ alias Śivaladēva-Mahārāja.	..	Do. ..	Records that this Kanakaśikhara-maṇḍapa was built by a certain Aṟiveṟuttu-uḍaiyavar (i.e., Namaśśivāya ?) for the merit of the king.
501	On the gōpura of the same temple ..	..	....	....	Tamil verse..	Registers that Kaliṅgaṉ constructed according to rules prescribed in the Āgamas, the big maṇḍapa, gōpura, a jewelled car and the circuit wall, for the temple of Tyāgar at Teṉ-Ārūr.
502	On the north wall of the central shrine in the Kariyamāṇikka-Perumāḷ temple in the same village.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year, 3090th day and 13+8th year.	Tamil ..	Begins with the introduction [illegible] etc. Registers the gift of ½ vēli of land at Mēlkuppāyakkuḍi to the shrines of Maṇavāḷa-Āḻvār alias Nilaimāi-Āḷagiya-Perumāḷ and Narasiṁha-Āḻvār, in the temple of Jayatoṅga-Viṇṇagar-Āḻvār, at Vaḍatalaikkaḷam, the north-eastern hamlet of Rājarāja-chaturvēdimaṅgalam. The king's order to make the gift was executed and the document engraved on stone. The first of the shrines was built by Paḍiyāṇi-Bhagavati alias Kaṇḍiyadēva of Tirunelvēli.
503	On the same wall	..	Tribhuvanachakravartin Kōṉērimēl-koṇḍāṉ.	13+8th year and 13th year and 3375th day.	Do. ..	Ordered that the above document be duly registered and reported.
504	On the south wall of the same shrine ..	..	....	13+8th year ..	Do. ..	Acknowledgement of the royal order referred to above.
505	On the west wall of the same shrine ..	..	....	Do. ..	Do. ..	Refers to the same transaction and records the actual entry in the revenue register (uḷvari). The document is signed by two officers of the puravuvari-tiṇaikkaḷam.
506	On the north wall of the maṇḍapa in front of the same shrine.	..	Tribhuvanachakravartin Kōṉērimēl-koṇḍāṉ.	3+7th ,, ..	Do. ..	Order of the king to register and report upon his gift of seven mā of land with all income, to the shrine of Nilamaiyāḷ-āgiya-Perumāḷ and his consort in the temple of Jayatuṅga-Viṇṇagar-Āḻvār at Vaḍatalaikkaḷam, the north-eastern hamlet of Rājarāja-chaturvēdimaṅgalam. The gift is stated to have been actually made on the 2785th day after the third year of his reign. Signed by Āṯkoṇḍavilli alias Kachchiyarāyaṉ.
507	On the same wall	Paṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year and 2766th day.	Do. ..	Begins with the introduction [illegible] etc. Being seated on his throne Maḷavarāyaṉ in his palace at Tirunelvēli in Kiḻ-Vemba-nāḍu the king promised in accordance with the request made by Maḷavarāyaṉ, that he would grant 7 mā of land to the temple of Jayatoṅga-Viṇṇagar-Āḻvār. The record is left unfinished ; see No. 506 above.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On the east wall	..	....	3 + 7th year ..	Tamil ..	Registers the order of the assembly of Rājarāja-chaturvēdimaṅgalam to the temple authorities after receipt of the king's charter its registry and report, handing over the land and asking them to fix the boundary stones marked with chakra.
509	On the same wall	Paṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and 1,445th day.	Do. ..	Begins with the introduction ಒೞ್ದೞ್ದ etc. The king being on his throne Maḷavarāyaṉ in his palace at Madura, ordered the issue of a charter exempting from all taxes certain lands purchased by the temple from the assembly of Rājarāja-chaturvēdimaṅgalam, commencing with the 13+3rd year of his reign. Signed by Vaḷudinārāyaṇa-Mūvēndavēḷaṉ and the minister Ādityadēvaṉ alias Pallavarāyaṉ.
510	On the south wall of the same maṇḍapa ..	..	...	13 + 3rd year..	Do. ..	This registers the entry in the books (uḷvari) with reference to the above transaction and is signed by many officers.
511	Do. ..	..	....	..	Do. ..	The king's charter, the report thereon, the register-entry, the kaḍaiyiḍu of Maḷavarāyar and Kūpakarāyar being all received through Tirukkuḍandai Tennaṉ Śōlaidāsaṉ, the assembly of Rājarāja-chaturvēdimaṅgalam issued their order to the temple authorities to utilize the income on the said lands for the various services mentioned.
512	Do. ..	..	Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ.	..	Do. ..	This is the order issued on the 1,592nd day after the 13th year to register and report upon the exemption communicated in No. 509 above.
513	Do. ..	..	....	..	Do. ..	Communication from Maḷavarāyaṉ to the temple authorities informing that orders have been passed and received on the above transaction.
514	On the base of the north verandah in the first circuit of the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Āṉi..	Do. ..	Gift of 1 achchu for burning a twilight lamp in the shrine of Śēṇapati-Āḻvār within the temple of Jayatuṅga-Viṇṇagar-Emberumāṉ of Vaḍatalaikkaḷam.
515	On the north wall of the maṇḍapa in front of the central shrine in the Śiddhāñjanēśvara temple at **Papangulam**.	..	....	.	Do. ..	Unfinished and mutilated. Sale of land to the temple by the residents of Karkuṟichchi alias Vikrapāṇḍya.... The amount paid was 320 kuḷigai-paṇam. Prior to this sale the land was mortgaged to Vikkirapāṇḍiyaśōḻakōṉar and to Naraśiṅgapaṇṇar and Māmanaṅkakāraṉ.
516	On the east wall of the second prakāra of the Rāmasvāmin temple in the same village; right of entrance.	..	....	Śaka 1562, Kollam 816, Āvaṇi, 31 tēdi, ba. di. ēkādaśi, Wednesday, Punarvasu.	Do ..	This was constructed by a certain Kṛishṇappayyar for the merit of Vaidyappayyar, Rāmappayyar and Kṛishṇappayyar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
517	On the same wall ; left of entrance ..	..	....	Śaka 1562, Kollam 815, Vikrama, Ādi, 23 tēdi, śu. di. Paurṇai, Wednesday, Śravaṇa.	Tamil ..	This was constructed for the merit of Kṛishṇappayyar.
518	On a rock at Pachcharkulam at **Kil-Ambur**.	..	....	..	Vaṭṭeluttu (Tamil verse).	Mutilated. Mentions Ravivarman, the king of Vēṇāḍu.
519	On a slab set up near the tank at **Pungurichchi**, a hamlet of **Mel-Ambur**.	..	....	Śaka 1560, Kollam 813, Bahudhānya, Vaigāsi, 15 tēdi, śu. di. daśami, Friday, Hasta.	Tamil ..	Refers to the gift of certain taxes by the Nāṭṭavar of Ānbūr, Āḷvārkuṟichchi, Ḳiṭṭināpuram, Kaḍaiyam and other villages to the temple of Śivaśailanāthasvāmin. These were levied on tenants residing in the eastern corner of Ānbūr Pūvankuṟichchi alias Pudukkulam, for the merit of Nāgaiya-Viśvanātha-Nāyaka-Tirumalai-Nāyaka and of Vaidyappayyar, Rāmappayyar and Kṛishṇappayyar.
520	On the west wall of the maṇḍapa in front of the central shrine in the Śivaśailēśvara temple at **Sivasailam**.	..	....	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2 [6] tēdi, ba. di. trayōdaśi, [Monday]. Gajakaraṇa, Pushya.	Do. ..	Registers that Āṇḍugoṇḍanayiṉār, the pupil of Umayorupāgamudaliyār-paṇḍāram and his party were appointed to do the services of māthāpatya (keeping accounts), tiruvilañchchaṉai and general supervision in the temple of Śivaśailamuḍaiya Tambirāṉār at Śivaśailanāthapuram near Rajatagiri on the bank of the Ghaṭatīrtha.
521	On the gōpura of the same temple ; left of entrance.	....	....	Kollam 823, Karttigai, 22 tēdi.	Do. ..	Food to paradēśis was regularly distributed in the time of Rāmappayyaṉ. In the time of Śokkaliṅganāyakkarayyaṉ it continued with a break of 5 or 6 days. This defect was rectified by Raghunāthagiri-tapasi on representing it to Śokkaliṅganāyakkarayyaṉ and the 12 paḍis of cooked rice to the paradēśis was received.
522	On a rock at **Kil-Kadayam**	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Ravinarapāḷaṉ . . Vikrama-Pāṇḍyadēva.	3rd year, Puraṭṭāḍi, 19 tēdi.	Do. ..	Having come to Madukurichi in Mulḷi-nāḍu, the king was pleased to make a grant of land at Kaḍayam alias Vikrama-Pāṇḍyanallūr in Kō-nāḍu to maintain the service called Vēṭṭum-Śērarkularāyaṉ-śandi and to maintain some servants in the temple of Tirukkuṟṟālamuḍaiya-Nayiṉār in Teṉvārināḍu. The grant, it is stated, took effect from Kollam 592.
523	On the west and south walls of the central shrine in the Kalyāṇi-Amman temple at **Mel-Kadayam**.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Śrīvallabha.	18th year ..	Do. ..	Built in at the bottom. Begins with the introduction ஸ்வஸ்திஸ்ரீ ஸ்வஸ்திஸ்ரீ etc. Mentions Rājarāja-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	On the south wall of the same shrine ..	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country'.	18th year ..	Tamil ..	Built in at the bottom. Registers the sale of the Uḍaiyānēri tank with the lands below it, reclaimed and built by a certain Sēnāpati-Uḍaiyāṉ Vaḷavaṉ alias Viramāṉ of Paṇṇaṅguḍi in Mulḷi-nāḍu, to the temple of Kaḷiyuga-Rāmīśvaramuḍaiyār at Kōnāḍu-Kaḍayam alias Vikrama-Pāṇḍyanallūr, by the kāraṇavar and the tandirattār of the parikkiragam of that village. It was stipulated that Viramāṉ retained the right of possession (kāṇi) while the temple enjoyed the kaḍamai.
525	On the west and south walls of the maṇḍapa in front of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who being pleased to take the Chōḷa country was pleased to perform the anointment of heroes and victors at Muḍigoṇḍaśōḷapuram'.	20 + 1st year, Vaigāśi.	Do. ..	The members of the village (ūr) who performed the Śēnāpatittaṇam and daṇḍanāyakam and the tandirattār who belonged to the parikkiragam of Kōnāḍu-Kaḍayam alias Vikrama-Pāṇḍyanallūr, gave their maintenance (jīvita)-lands under Āṇḍārkuḷam to Daśaratha-Rāmīśvaramuḍaiyār in the temple of Śrī-Kailāsam of that village in order that the worship and offerings to the several gods and goddesses set up by them in that temple may be conducted. In doing this, the temple was required to pay some money to three different mortgagees and to get the release of the lands. The donors agreed to pay *iñjaḍu* and *variñjaḍu* on these lands by reserving for themselves 1 kalam of paddy on each ma of wet-land on which crops had been raised.
526	On the north and west walls of the maṇḍapa in front of the central shrine in the Varadarāja-Perumāḷ temple at Vadakku-Karakkurichchi.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Su[ṇḍa]ra-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍaśōḷapuram.'	20th year and 356th day.	Do. ..	Built in at the beginning and stones out of order. Must have commenced with the introduction [illegible] etc. Registers the order of the king at the request of Maḷavarāyaṉ to make certain lands tax-free in order to provide offerings, etc. in the temple. Mentions Rājarāja-chaturvēdimaṅgalam in Mulḷi-nāḍu.
527	On the west wall of the same maṇḍapa ..	....	Tribhuvanachakravartin Kōnēriṉmaikoṇḍaṉ.	....	Do. ..	Fragmentary. Mentions Sundara-Pāṇḍya-Viṇṇagar-Āḻvār.
528	On the same wall	....	..	20th year ..	Do. ..	Fragments. It is not unlikely that this and the above fragmentary inscription are connected with No. 526, containing as usual the orders of the executive officers and of the assembly.
529	On the east wall of the maṇḍapa in front of the central shrine in the Kulaśekharanātha temple in the same village.	....	Tribuvanachakravartin Kōnērinmaikoṇḍaṉ.	..	Do. ..	Built in at the end and much damaged. Seems to register an order of the king to make certain lands tax-free for the benefit of the temple of Kulaiśekhara-Īśvaramuḍaiya-Nāyaṉār at Kārikuruchchi alias Sundara-Pāṇḍyanallūr (a hamlet of) Śēramādēvi-chaturvēdimaṅgalam.
530	On the same wall	....	....	Śaka 1477 and Kollam 7 * *	Do. ..	Built in at the beginning and damaged. Registers a gift of land by Ēkāmbara-Mudaliyār, the agent of Krishnappa-Nāyaka, for a flower-garden to the temple of Kulaiśēkaramuḍaiya-Nayiṉār.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the south wall of the same maṇḍapa	....	....	Śaka 1463, Kollam 717, Puraṭṭādi, 25 tēdi, śu. di pañchami, Saturday, Saubhāgya-yōga, Kēṭṭai (Jyēshṭha).	Tamil	Gift of land by Śiraikkāvuḍaiyāṉ (surnamed) Nalla Maḍurakavi for offerings, lamp-oil, etc. on Pradōsha days in the temple of Kulaśēkaramuḍaiya-Nayiṉār at Karukuṇichchi alias Sundara-Pāṇḍyanallūr the western hamlet of Śēravaṉmādēvi a brahmadēya in Muḷḷi-nāḍu.
532	On a rock by the side of the Śāstā temple, in the same village.	Pāṇḍya ..	[Jaṭā]varman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Ādi	Do. ..	Damaged. Registers that the Śiva-Brahmaṇas, Śrī-Rudras, Śrī-Māhēśvaras and the military classes (paḍaikkāṇavar) attached to the temple of Śāstā at Karikuṇichchi, granted some privileges in the temple to a certain Śaivaṉ Pañchānanaṉ alias Vijayadēva.
533	On a slab built into the wall of a private house in the same village.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadē[va].	[1]2th ,, ..	Do. ..	Seriously damaged.
534	On the east wall of the maṇḍapa in front of the central shrine in the Kāriyamāṇikka-Perumāḷ temple at Pattamadai.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4th year and 174[5]th day or 4 + 4th year.	Do. ..	Incomplete. Begins with the introduction ಸ್ವಸ್ತಿ ಶ್ರೀ etc. Registers the assurance that 6 mā of land in Śēravaṉmahādēvi-chaturvēdimaṅgalam might be made tax-free for the daily offerings of Āyirattemma-Viṇṇagar-Āḻvār at Pattalmaḍai the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu by the king while he was seated on the throne called Maḷavarāyaṉ in his palace (?) (ಅರಮನೆ) at Śōḷakulāntaka-chaturvēdimaṅgalam in Pāgaṉūr-kūṟṟam.
535	On the same wall	....	....	4 + 4th year ..	Do. ..	Portions missing. Records the entry in the revenue registers (uḷvari) of the grant made in No. 534.
536	Do.	....	....	13 + 9th year, Āṉi., 10 tēdi.	Do. ..	Gift of one achchu by a Brahman lady for a twilight lamp.
537	Do.	....	. ..	18 + 7th year, Uttarāyaṇa.	Do. ..	Gift of one achchu for a twilight lamp to the Paramasvāmin who was pleased to stand in the temple of Āyiratteṉma-Viṇṇagar at Pattamaḍai, by Śrīvallabhaṉ Śrī-Vāsudēvaṉ one of the Ārya-bhaṭṭas of the temple.
538	On the north wall of the same maṇḍapa .	....	....	13 + 12th year, Śittirai-Vishu.	Do. ..	Similar gift by Śāttaṉ Tūdaṉ one of the naṭṭu-Śāliyar, to the same temple.
539	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	18th year ..	Do. ..	Begins with the introduction ಶ್ರೀಮತ್ ಭುವನ etc. Registers that the assembly of Śēravaṉmādēvi-chaturvēdimaṅgalam assigned a portion of a land already in the enjoyment of the temple in lieu of another which they had granted to the temple on the occasion of its foundation, the latter being disputed to have been the gift of another Vishṇu temple in the same village, called Śrīvallabha-Viṇṇagar. In consideration of this new transaction and exchange, the assembly gave some money to the temple and declared that the land now given was to be a dēvadāna of the temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On the south wall of the same maṇḍapa ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year and 291st day.	Tamil ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Registers the gift of income from an oil mill for burning a perpetual lamp in the same temple, by the king while he was seated on the throne called Kāliṅgarāyaṉ in his palace (?) at Madura east of Māḍakkuḷam, in Madurōdaya-vaḷanāḍu.
541	On the same wall	....	....	13 + 12th year, Śittirai-Vishu.	Do. ..	Gift of one achchu for a twilight lamp by one of the Āryabhaṭṭas who was a dependant of the temple.
542	On a slab set up in front of the same temple.	....	....	..	Do. .	This temple of Āyirattenma-Viṇṇagar-Emberumāṉ is placed under the protection of Mūṉṟukaiyār. Below the inscription are sculptures of two lamp-stands.
543	On the north wall of the central shrine in the Bilvavanaṉātha temple in the same village.	Pāṇḍya ..	Jaṭāvarman [alias*] Tribhuvanachakravartin Kulaśēkharadēva.	13th year ..	Do. ..	Registers a sale of land by a Brāhmaṇa resident of Āḻvār-Māṉabharaṇamaṅgalam to the temple of Śivalla-Ichchuramuḍaiyār which had been built by a certain Pemma-Nāyaṉ alias Iruṅgoḷaṉ, a native of Pattamaḍai the eastern hamlet of Śēravanmādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
544	On the same wall	Do. ..	Kulaśēkharadēva	13 + 8th year ..	Do. ..	Gift of 8 aṉai-achchu by Gaṇapati Śaḍaiyaṉ alias Jayapāḷaṉ, a Śāliya resident of Pūśaṉkuḍi alias Varaguṇappāḍi-nagara in Parttaśa-nāḍu, for a perpetual lamp to the temple of Śivallava-Īśvaramuḍaiyār at Paṭṭaṉmaḍai alias Śeyapaḍainallur, the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
545	Do.	....	....	....	Do. ..	Fragment. Records the gift of one achchu for a lamp.
546	On the west wall of the same shrine ..	....	....	13 + 1st year ..	Do. ..	This is the uḷvāri entry of the gift of land made tax-free by royal order for the daily offerings of the god and goddess in the temple of Śrīvalla-Ichchuramuḍaiyār consecrated by Pemma-Nāyaṉ alias Iruṅgōḷaṉ at Paṭṭaṉmaḍai.
547	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13 + [1]st year	Do. ..	Gift of money for worship to the temple of Śivallavīchchuvaramuḍaiya-Nāyaṉār by Vikramaśiṅgadēvaṉ, a native of Tiruvindaḷūr in Miḻalai-kūṟṟam.
548	Do.	Do. ..	[Kula]śēkharadēva	13 + 1 + 1st year, Āḍi.	Do. ..	Gift of 8 achchu by a lady resident of Śōḻakulāntaka-chaturvēdimaṅgalam, for providing offerings to the image of Piḷḷaiyār set up by her in the temple. Another gift made by her sister is recorded in the same inscription.
549	On the south wall of the same shrine ..	....	Tribhuvanachakravartin Kōnērinmēlkoṇḍāṉ.	13 + 1st year ..	Do. ..	Registers that at the request of Maḻavarāyaṉ the king issued an order to make rent-free a gift of land for daily offerings to the god and goddess in the temple of Śivallava-Īśuramuḍaiyār at Paṭṭaṉmaḍai, which was set up by a certain Peṉmāṉ-Nāyakaṉār Iruṅgōḷaṉ ; see No. 546 above.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
550	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and 148th day.	Tamil ..	Incomplete. Begins with the introduction ஸ்வ ஸ்ரீ etc. The king from his throne called Maḷavarāyaṉ in His palace at Madura east of Māḍakkuḷam, gave at the request of Maḷavarāyaṉ his assurance that the land, granted as kāraṇmai by the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam for the daily worship in the temple of Śrīvalla-Īchchuramuḍaiyār at Pattamaḍai, would be made tax-free; connected with Nos. 546 and 549.
551	Do.	Do. ..	Do. do.	9 + 3rd year, Mēsha, 4, śu. di. dvādaśī, Monday, Rōhiṇi.	Do.	Begins with the same introduction. Gift of land by the big assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam for the daily offerings in the temple of Śivallava-Īśvaramuḍaiya-Paramasvāmin and in the shrine of Āyirattenma-tiruppalliyarai-Nāchchiyār at Pattamaḍai.
552	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	3[3]rd year, Vṛiśchika, 2[7], śu. di. ēkādaśī, Wednesday, Aśvini.	Do. ..	Damaged. Gift of 4 achchu for a lamp to the temple of Śrīvali-Īśvaramuḍaiya-Nāyaṉār by one of the merchants of Ulaguyyavandapāṇḍyanallūr. The Śiva-Brāhmaṇas of the temple agreed to maintain the lamp from the accruing interest.
553	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	1[1] + 1st year	Do. ..	Unfinished and damaged.
554	Do.	Do.	Māṟavarman alias Tribhuvanachakravartin.....	....	Do. ..	Built in at the end and damaged. Seems to record a gift of money for a lamp. Signed by Śrīvalla-Brahmādharāyaṉ.
555	On the north wall of the same maṇḍapa	Do. ..	Kulaśēkhara	....	Do. ..	Fragmentary. Contains portions of the introduction of Jaṭāvarman Kulaśēkhara I which begins with the words ஸ்வஸ்தி ஸ்ரீமத் etc.
556	On the west wall of the same maṇḍapa ..	Do. ..	Sundara-Pāṇḍya	....	Do. ..	Damaged. Gift of land as a *santānachchāmam* to a Śiva-Brāhmaṇa of the temple of Śrīvalliśvaramuḍaiya-Nāyaṉār at Pattaṉmaḍai for the services he rendered to the temple by securing through Vīrarājēndraśōḻa-Vaḷḷuvanāḍāḷvāṉ, some royal grants from king Sundara-Pāṇḍya, for conducting festivals in the temple. The santānachchāmam was granted by the Śrī-Rudras and the Māhēśvaras of the temple.
557	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	3rd year, Mārgaḻi.	Do. ..	Damaged. Registers that the Śrī-Rudras, Śrī-Māhēśvaras and the Dēvakanmis of the temple of Śivalliśuvaramuḍaiyār at Pattamaḍai granted 1 mā of land and certain privileges in the temple to the temple, dancing girl Uyyavandāḷ Aḻagiyaśōḍi alias Vīraśēkharanaṅgai, for enacting the drama on some festival days.
558	Do.	Do. ..	Māṟavarman alias Tribhuvanachakravartin [Kōṉērinmai]koṇḍāṉ Kulaśēkharadēva.	9th year, ... Saturday, Viśākha.	Do. ..	Built in at the end and bottom. Seems to record a gift of land.

B.—Stone inscriptio ns copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the south wall of the same mandapa ..	....	Tribhuvanachakravartin Kōnērinmēlkoṇḍaṉ.	11 + 1 + 1st year	Tamil ..	Registers the royal order issued at the request of Maḷavarāyaṉ to grant some land at Śeyapaḍainallūr and Dēśimāṉikkanallūr with all income as tax-free dēvadāna, to the temple of Śivallīśuramuḍaiyār, to register the same in the ulvari and to report. The income was for the purpose of providing offerings and maintaining the festival of Paṅguṉi-Uttaram, his birth-day asterism, instituted in that temple by Vīrarājēndraśōḷa-Vaḷḷuvanāḍaḷvār; compare No. 556. The actual order was issued on the 1019th day after the 11th year.
560	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Do.	Do. ..	Begins with the introduction [illegible], etc. The king being seated on the throne called Maḷavarāyaṉ in his palace at Madurai east of Māḍakkuḷam is stated to have promised the gift of the lands mentioned in 559 above. The festival Paṅguṉi-Uttiram was instituted to celebrate the birth-day star Uttiram of Vīrarājēndra-Vaḷḷuvanāḍaḷvār and the land given at the two villages formed part of the maintenance of the paḍiyilār of those villages.
561	Do.	....	....	Do.	Do. ..	Registers the entry in ulvari of the grant of land made by Irāśiṅgaṉ Vikkiramaṉ alias Vīrarājēndraśōḷa Vaḷḷuvanāḍaḷvāṉ of Kāṟiṭṭuṟai in Maḷai-maṇḍalam.
562	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year ..	Do. ..	Gift of 1 achchu for a lamp by a private individual. Quotes the 6th year of Periyanāyaṉār Kulaśēkharadēvar.
563	On a flat slab set up in the prākāra of the same temple.	....	....	....	Do. ..	This sacred flower-slab is the gift of Sūryadēvaṉ Ambalavar alias Kulaśēkhara-Mūvēndavēḷār.
564	On the north wall of the central shrine, in the Veṅkaṭāchalapati temple at **Karisulndamangalam.**	....	..	Kollam 577, Āvaṇi, 10 tēdi, śu. di. Friday, daśami, Śravaṇa.	Do. ..	Registers the consecration of certain persons, men and women, as servants in the temple of Teṉ-Tiruveṅgaḍa-Viṇṇagar-Emberumāṉ in Teṉ-Tiruveṅgaḍam alias Amararājapuri-chaturvēdimaṅgalam in Muḷḷi-nāḍu. These had also to do service in the maṭha (attached to the temple) under orders of the assistant manager (śrīkārya-śishyaṉ).
565	On the same wall	....	....	....	Do. ..	Incomplete. Records the appointment of a certain Teṉ-Tiruveṅgaḍamāṉikkam as the musician of the temple, stipulating that herself and her two brothers should be the hereditary servants of the temple.
566	On the west wall of the same shrine ..	....	....	Kollam 574, Mēsha, [1] tēdi, ba. di. pañchami, Thursday, Mūla.	Do. ..	Unfinished. Refers to the repairs and reconsecration of the temple of Teṉ-Tiruveṅgaḍa-Viṇṇagar-Emberumāṉ at Bhavanāśini-tīrtha on the southern bank of the big river Taṉ-Porundam (i.e. Tāmbraparṇi), worshipped (in early times) by the sage Rōmaśa-maharshi. The lands belonging to the temple were placed in the hands of a certain Mukundānanda-Śrīpāda and the chief Mārtāṇḍa-Aḍigaḷ of Jayasiṁha-nāḍu, for being managed and used for the temple and the maṭha. Refers also to three women-servants to do service in the temple and in the maṭha.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
567	On the south wall of the same shrine ..	....	....	Saka Nārilōka (i.e., 1320), Mithuna.	Grantha ..	Registers the repairs and the reconsecration of the temple of Veṅkaṭapati by the yati Mukundānanda.
568	On the same wall	Pāṇḍya ..	Kulaśēkharadēva, 'who was pleased to take all countries.'	2[9]th year ..	Grantha and Tamil.	Records that the vimāna (central shrine) was repaired by the Lāṭa, Pittūśi-Rāhuttar son of Kāḷiśa-Rāhuttar. The Sanskṛit portion says that in the 30th year of Kulaśēkhara the temple of Veṅkaṭēśātman on the bank of the Mauktika-vāhinī (i.e., the Tāmraparṇī) was rebuilt.
569	Do.	....	....	Kollam 593, Tai, 3 tēdi, ba. di. shashṭhi, Wednesday, Hasta.	Tamil ..	Registers that seven persons, both men and women, were appointed for hereditary service under the orders of śrīkārya-śishya in the temple and in the maṭha of Teṉ-Tiruveṅgaḍa-Viṇṇagar-Emberumāṉ in Teṉ-Tiruveṅgaḍam alias Amararājapuri-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
570	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	. . 14th tēdi, śu.di. . . . . Rōhiṇī.	Do ..	Incomplete fragment.
571	On the west wall of the same maṇḍapa ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9 + 3rd year, Makara, 5 tēdi, śu. di. tṛitīyā, Monday, Uttiraṭṭādi.	Tamil (of the about 13th century).	Gift of 3 aṇai-achchu by a merchant residing in the street called Ulaguyyavanda-Pāṇḍya-perunderu, in Kaliśayamaṅgalam for providing the kitchen requisites in the temple at Teṉ-Tiruveṅgaḍam the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu.
572	On the south wall of the same maṇḍapa ..	Do ..	Māṟavarman alias T[ribhuvanachak]ravartin Sundara-Pāṇḍyadēva.	11 + 1 + 1st year, Siṁha, 15 tēdi, . . di. chaturdaśi, Friday, Dhanishṭhā.	Tamil ..	Fragment. Mentions the temple of Teṉ-Tiruveṅgaḍam in Kaliśayamaṅgalam.
573	On a side wall of the verandah to the right of entrance into the prākāra of the same temple.	....	....	Śaka 1467, Viśvāvasu, Āshaḍha, ba. di., 10, Friday.	Telugu ..	Built in at the end. Mentions the sons of the Mahāmaṇḍalēśvara Rāmarāja-Timmarāja, viz., Tiruma[la]dēva-Mahārāja, Viṭṭhalēśvaradēva-Mahārāja, China-Timmayadēva-Mahārāja, Pāpa-Tim[mayadēva-Mahārāja]. Records that a certain Nārāyaṇapa son of Chikarasu visited the temple of Tiruveṅgaḷanātha at [Karuchēri]maṅgalam, set up a shrine of Lakshmī-Nārāyaṇa in that temple for the merit of his wife and his master Rāmarāja-Timmarāja and provided for offerings.
574	In the same place; left of entrance ..	....	....	Śaka 1[46]7, Kollam 720.	Tamil ..	Built in and damaged. Mentions the Mahāmaṇḍalēśvara Rāmarāja-Viṭṭhalēśvara [dēva] Timmaya [rāja], and records a gift of land for daily offerings to the temple of Teṉ-Tiruveṅgaḍanātha.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On a slab built at the entrance into the same temple.	..	....	Viśvāvasu, Śrāvaṇa, [śu.] 10, Kollam 720, Āḍi, 20.	Tamil and Telugu.	Refers to the worship of Tiruveṅgaḍanātha at Kulaśēkharamaṅgalam by Chikkaṇayyar Naraṇappaṉ. The Telugu portion calls the same person Nārāyaṇapa son of Chikarasu and states that he visited the temple of Tiruveṅgaḷanātha as the trustee (stānāpati) appointed by Yera-Timmarāju.
576	On the east wall of the prākāra of the same temple.	..	....	Kollam 588, Makara, 10 tēḍi, śu. di. tṛitīya, Thursday, Śatabhishaj.	Tamil ..	Incomplete. Registers that Mukundānanda-Śrīpāda, a teacher in the line of Paramahaṁsa Parivrājakāchārya Dēvēndrapuri, appointed one of his capable pupils to manage the business connected with the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār and his own maṭha. The circumstances under which the new appointment was made are given in full detail and suggest that the recommendations of a sabhā superseded the choice of an individual.
577	On the same wall	..	....	Kollam 720, Śittirai, 21 tēḍi, ba. di. saptamī, Friday, Śūla-yōga, Gaja-karaṇa, Pushya.	Tamil and Telugu.	Registers that a certain Appai-Ayyaṅgār came to Teṉ-Tiruveṅgaḍam alias Amararāja-chaturvēdimaṅgalam as the sthānāpati of the temple on behalf of king Eṟaṉ-Timmarāja, planted the dhvajastambha, (covered it with) copper, presented the garuḍa-vehicle, set up the images of 11 Āḻvārs and gave a silver vessel. A Telugu inscription of three lines below supplies the date Viśvāvasu, Āshāḍha ba. di. 12 and refers to the same facts.
578	Do.	..	....	Kollam 522, Paṅguṉi, 11 tēḍi.	Tamil ..	Gift of two washermen to the same temple.
579	Do.	..	....	Kollam 6[8]5, Kārttigai, 27 tēḍi, śu. di. [tra]yōdaśi, Sunday, Rōhiṇi.	Do. ..	Gift of paddy for providing offerings on special festival days in the month of Kārttigai in the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār in Teṉ-Tiruveṅgaḍam alias Amararāśapuri-chaturvēdimaṅgalam, a brahmadēya in Muḷḷi-nāḍu, in the presence of Śrī-Śaṅkarānanda-Śrīpāda of the maṭha and the temple servants.
580	Do.	..	....	Kollam 574, Mīna 21, śu. di. daśamī, [Monday], Pushya.	Do. ..	Fragmentary. Mentions the reconsecration of the temple of Teṉ-Tiruveṅgaḍam on the south bank of the river Taṇporuṇdapperāṟu (*i.e.*, Tāmraparṇī).
581	Do.	..	....	Kollam 747, Āṉi, 1[9] tēḍi, ba. di. dvitīya, ... day, Śubha-yōga Siṁha-karaṇa, Pūrvāshāḍha.	Do. ..	Gift of paddy for conducting worship on the days of Saṅkrānti in the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṉār, by a resident of Kaliśēkaramaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
582	On the same wall	.. .	....	Kollam[6]59, Māsi, śu. di. daśami, Friday, Mṛigaśīrsha.	Tamil ..	Built in at the end. Gift of money by a native of Malai-maṇḍalam for providing offerings in the temple of Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṇār.
583	Do.	. ..	....	Śaka Māsa-lōka (i.e. 1375), Kollam 629, Vṛiśchika, 9 tēdi, śu. di. 7, Wednesday, Śravaṇa.	Tamil and Grantha.	Registers that the saint Mukundānanda-Puri the pupil of Paramahaṁsa Parivrājakāchārya Amararājapuri-Śrīpāda was pleased to declare that all the property of the maṭha be amalgamated with that of the temple and that these together with the jewels of gold and silver, vessels, coins, utensils, valuable cloths etc., of the maṭha be in the enjoyment of the temple. Some stipulations were also made for the auditing of accounts and providing maintenance for the śishyas of the maṭha.
584	Do.	....	....	Śaka 1468, Kollam 722, Parābhava, Mārgaḷi, 8 tēdi, śu. di. paurṇami (fullmoon), Monday, Śōbhana-yōga, Rōhiṇi.	Tamil ..	Śiṅgarayyaṉ son of Āyalūr-Tāta-Appaiyyaṅgār, the sthānapati of the temple under the Mahāmaṇḍalēśvara Rāmarāja Chinna-Timmayadēva-Mahārāja visited the temple and gave to Teṉ-Tiruveṅgaḍamuḍaiya-Nāyaṇār some lands of his own at Muḷḷippaḷḷam Mallasamudram *alias* Vīrakēraḷa-chaturvēḍimaṅgalam the western hamlet of Śrīvalavaṉmaṅgalam in Kīḻvēmba-nāḍu and the taxes of Kaliśēkharamaṅgalam which he had obtained as a gift from Rāmavarmattiruvaḍipaṇḍāram of Jayasiṁha-nāḍu. The taxes are all enumerated.
585	On the north wall of the same prākāra ..	....	....	Kollam [609] Āvaṇi, 18 tēdi, śu. di. pañchami, Monday, Pushya.	Do. ..	Registers the assignment of certain persons, men and women, as temple servants.
586	On the north wall of the central shrine in the Sundarēśvara temple in the same village.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	9th year, Śittirai.	Do. ..	Gift of 2 achchu by a merchant residing at Kōṭṭāṟu in Malai-maṇḍalam, for maintaining a lamp near the images of the goddess and of Vināyaka set up by himself in the temple of Kāṇa-Iṇiya-Pāṇḍīśvaramuḍaiya-Nāyaṇār in Kaliśeyamaṅgalam the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam.
587	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year ..	Do. ..	Unfinished. Seems to register a gift of land to the image of Kshētrapāla-Piḷḷaiyār in the temple of Kāṇaviṇiya-Pāṇḍīśvaramuḍaiya-Nāyaṇār at Kaliśayamaṅgalam set up by a certain Immēytaruvāṉ-Nambi alias Vīraśōḻa-Mūvēndavēḷāṉ of Milaṭṭūr near Kaliśayamaṅgalam.

B.—Stone inscriptions copied in 1916 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
588	On the west wall of the same shrine ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country, Īḻam (Ceylon) and the crown and the crowned head of Śāvagaṉ.'	10th year ..	Tamil ..	Gift of paddy from the fields of kuḍimakkaḷ, in pura-parṟu, vēṭṭaikkāra-parṟu, Brāhmaṇa-parṟu, paḍai-parṟu and naṟṟaṅgāl of the village, by the members of the ūr (assembly) of this village, for repairs (tiruppaṇi) to the temple of Kāṇa-viṇiya-Pāṇḍi-Īśvaramuḍaiya-Nāyaṇār at Kaḷiyamaṅgalam in Muḷḷi-nāḍu.
589	On the south wall of th same shrine ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkhara.	3rd year, Āvaṇi.	Do. ..	Built in in the middle and unfinished. Gift of land for offerings to the image of Vighna-Vināyaka-Piḷḷaiyār in the temple at Kaliśēmaṅgalam by the big assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam.
590	On the same wall	Do. ..	Do. do.	Do.	Do.	Unfinished. Refers to the same gift and states that the image of Vighna-Vināyaka-Piḷḷaiyār was set up in the temple of Kāṇaviniya-Pāṇḍi-Īśvaramuḍaiya-Nāyaṇār by a certain Uḍaiyaṇḍaḷ one of the servants of Agapparivāram.
591	On the east wall of the maṇḍapa in front of the same shrine.	....	.. ..	Kollam [9]90, Śittirai, 15 tēdi.	Do. ..	In modern characters. Gift of 64 cents of land in the village of Kariśūḻndamaṅgalam and Kēśavasamudram by Sūrya-mūrtiya-Piḷḷai son of Sītārāma-Piḷḷai of the latter village, for midnight worship in the shrine of Kanakasabhāpati.
592	On the same wall	....	.	[Śaka] 1609, [Krōdhana], Māśi, 10 tēdi, Mīna-lagna.	Do. ..	Much damaged. Refers to the celebration of the ceremonies of *karshaṇa*, *kumbhābhishēka* and *bijappratishṭha*.
593	On the north wall of the Sundara-Nāyaki-Amman shrine in the same temple.	Pāṇḍya	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍya	1[4]th year, Śittirai.	Do. ..	Damaged. Registers that the villagers of Kaliśeyamaṅgalam assembled as ur a greed to give 9 [kalam] on each ma of harvested land in lieu of the taxes (iṟai) ordered to be remitted by the king in favour of the temple.
594	On the east wall of the maṇḍapa in front of the same shrine.	....	..	[Kollam] 617, Śittirai, 16.	Do. ..	Gift of land for worship and offerings to the temple of Kāṇa-viniya-Pāṇḍichchuramuḍaiya-Nāyaṇār in Kaliśēkara-maṅ-galam the eastern hamlet of Śēravaṉmahādēvi-chaturvēdi-maṅgalam. Mentions the asterism Bharaṇi in the month of Śittirai, on which the donor was born. Signed by Māttaṇḍaṉ Śivindiramuḍaiyāṉ.
595	On the north wall of the same maṇḍapa .	....	....	Kollam 615, Raudri, Chaitra, śu. di. 15, Svāti, Sunday, Ṛishabha.	Kanarese ..	Damaged. Registers that a certain person the son of Sanāsi Vīrappa built a shrine for Aḷagiḻa-Jīya (?) in the temple of Kāṇa-Pāṇḍēśvara, repaired the śikhara and other parts of the temple, secured for it 3 ma of land at Charamahādēvi with the permission of (king) Udayamārtaṇḍa-Śīrāpapura (Śrī-Rāmavarman?), gave a perpetual lamp and servants and arranged for worship.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
596	On the west wall of the central shrine in the Ādityavaruṇēśvara temple at Melachchevval.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	5 + 1st year ..	Tamil ..	Begins with the introduction ಜಯತು ತ್ರಿಭುವನ etc. Damaged. Stones missing at the end. Records that at the request of Śrīkailāsamuḍaiyāṉ, a native of Tirunelvēli in Kiḻ-Vēmbai-nāḍu, the king made a rent-free gift of land in Dēyamāṇikkanallūr in Muḷḷi-nāḍu for the daily offerings and worship in the temple of Madurai-uḍaiya-Īśvara-muḍaiyār built by him at that village.
597	On the south wall of the same shrine ..	....	....	....	Do. ..	Built in at the end. Seems to record the gift of kaḍamai on an oil-mill, for maintaining a lamp in the shrine of the goddess in the temple at Dēśamāṇikkanallūr in Muḷḷi-nāḍu.
598	On the south wall of the maṇḍapa in front of the same shrine.	Vijaya-nagara.	Mahāmaṇḍalēśvara Rāmarāja-Viṭṭhala-dēva-Mahāraja Chinna-Timmaya-dēva-Mahāraja.	Sādhāraṇa, Āvaṇi, 11 tēdi, and [Kollam] 726.	Do. ..	Gift of land for conducting offerings and worship on the two festivals in the months of Sittirai and Āvaṇi in the temple of Ādittavanmīchchuramuḍaiya-Nayiṉār at Śevval alias Vīrakēraḷanallūr a brahmadēya in Muḷḷi-nāḍu, by Mūrtti-Nāyaka, an agent of Rāmappa-Nāyaka and Kaḍaikkūṭṭu-Śēvagapperumāḷ, (on behalf) of the king.
599	On the same wall	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. dvādaśi, Monday, Śatabhishaj.	Do. ..	Gift of a dēvadāna hold (paṭṭayam) of land in Dēśi, Śevval and other places in lieu of an annual income of paddy to the temple of Ādityavanmīchchuvaramuḍaiya-Nayiṉār at Śevval alias Vīrakēraḷanallūr in Muḷḷi-nāḍu, by Viśvanātha-Nāyaka, the agent of the Mahāmaṇḍalēśvara Rāmarāja Viṭṭhalayadēva-Mahārāja, for the merit of the latter.
600	On the wall of the west verandah in the first prākāra of the same temple.	..	....	Kollam [6]90, Puraṭṭāḍi, 27 tēdi.	Do. ..	Built in by a cross wall at the beginning. Gift of land in Tiyāgapañjavanēri-parru near Śevval for conducting special offerings and worship on Śittirai-Pūrāḍam and Bharaṇi festivals in the temple of [Ādi]tyavanmīśvaramuḍaiya-Nayiṉār. Gives minute details of land-extent in symbols.
601	On the same wall	..	....	[Kollam ?] 690	Do. ..	Partly built in at the beginning and incomplete. Gift of land in Kōḍanūr and other villages for conducting worship to the god on the Svāti day in the month of Āḍi and on Śivarātri, and the worship of the goddess Tirunīla-Sundari-Nachchiyār in the temple, on the Tiruvādirai day in the month of Mārgaḻi.
602	On the wall of the south verandah in the same prākāra.	..	....	Kollam 691, Puraṭṭāḍi, 2 tēdi. Śaka 142[8], Kollam 68[2], Tai, 15 tēdi, ba. di. trayōdaśi, Monday, Pūrvāshāḍha.	Do. ..	Records the reconsecration of the temple of Uḍaiyavar at Śevval alias Kāṇaviniya-Pāṇḍya-chaturvēdimaṅgalam, on its being deserted during the occupation of the Muhammadans for some time, by Muṭṭachchai Kaṇḍaṉ Kēraḷaṉ of Muḍiyūr-Illam in Kurakkēṉi-Kollam. He is stated to have renamed the village as Vīrakeraḷanallūr, to have started the repairs in Kollam [6*]62 and to have constructed the whole temple from upāna to stūpi, to have founded a shrine for the goddess commencing with the karshaṇa ceremony and to have built the other portions such as the mahā-maṇḍapa, sōpāna etc. He also appointed temple accountants, servants etc., with certain privileges and provided for the daily worship and festivities in the temple, by grants of lands.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
603	On the same wall	..	....	Śaka 1428, Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśi, Monday Pūrvāshāḍhā.	Tamil ..	Registers the appointment of Kēralaṉ Mārtāṇḍaṉ the first kuḍi among the Kaikkōlas, as the accountant in the temple of Ādityavarmīśvaramuḍaiya-Nayiṉār at Śevval alias Vīrakēraḷanallur, with all privileges by Kaṇḍaṉ Kēraḷaṉ mentioned in No. 602 above.
604	Do.	..	....	Śaka 1432, Kollam 686, Maśi, 20 tēdi, ba. di. tṛitīya, Saturday, Hasta.	Do. ..	Repeats the facts mentioned in No. 602 and registers the appointment of Śāttakkuṭṭi the daughter of Eṉṉāchchiyār, a dancing girl of Vīra-Pāṇḍichchuvaramuḍaiya-Nayiṉār at Kaṭṭāṇamaṅgalam in Amuḍaguṇa-vaḷanāḍu, and her party to the first kuḍi prescribing certain duties and specifying the emoluments.
605	Do.	..	....	Śaka 1432, Kollam 686, Maśi, 20 tēdi, ba. di. tṛitīya, Saturday, Hasta.	Do. ..	Do. Registers the appointment of a daughter of Śāttakuṭṭi and others as the second kuḍi in the same temple.
606	Do.	.	....	Kollam 690, Maśi, 20 tēdi, śu. di. tṛitīya, Thursday, Siddha-yōga, Uttara-Bhadrapadā.	Do. ..	Registers the order of the temple, that the first kuḍi Ayyanayiṉāl should receive 4 nāḷi of cooked rice each day. Also registers the order of the king to assign 4 nāḷi of cooked rice daily to a certain Kēraḷaṉ Mārtāṇḍaṉ from the offerings made to the god Ādittavarmīśuramuḍaiya-Nayiṉār at Śevval at the service called Vīra-Pāṇḍyaṉ-śandi.
607	On a slab set up in the east verandah of the same prākāra.	.	. ..	..	Do ..	This sacred flower-slab is the gift of Śāṇi-Periyāṉ alias Muṉaiyadaraiyattaṭṭāṉ, a [gold]-smith of this village.
608	On a pillar at the entrance into the same prākāra.	..	....	Kollam 754, Āṇi 27, bright half, Thursday, Pushya.	Tamil verse	Records that Kayilāyaṉ Māttāṇḍaṉ, son of Maṅgai-Anantaṉ, had a mahā-tōraṇa lamp cast and set up in the sannadi-maṇḍapa of the temple of Ādittavanmīśa.
609	On the north wall of the kitchen in the Navanīta-Kṛishṇa temple in the same village.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 147[2], Sādhāraṇa, Kanya, śu. di. daśami, Friday, Uttarāshāḍhā.	Tamil ..	Records the remission of certain taxes due to the king on lands in Tiyāgapañjavanēri and other villages belonging to the temple of Śrī-Kṛishṇa on the east side of Śevval alias Vīrakērala-chaturvēdimaṅgalam in Muḷḷi-nāḍu, for offering cakes daily to the god, by Uddaṇḍar an agent of Viśvaṇātha-Nāyaka, for the merit of the latter.
610	On a pillar set up behind the central shrine in the Praṇavēśvarasvāmin temple at **Omanallur**.	..	....	Naḷa, Kārttigai, [2]7.	Do. ..	Modern. Records a sarvamānya gift of two tanks to the temple of Piraṇavēśvarasvāmi.
611	On two pieces of stone preserved in the Śokkanāthasvāmin temple at **Desamanikkam**.	..	....	[Kollam] 818, Vaigāśi, 10 tēdi.	Do. ..	Records a gift of land for conducting the Viḷāpūśai in the temple of Śokkanāthasvāmin at Dēśamāṇikkanallūr.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
612	On the north wall of the central shrine in the Ammanathasvāmin temple at Sermadevi.	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Sundara-Chōḷa-Pāṇḍyadēva.	13th year ..	Tamil .	Sale of land by the big assembly of Nigarilisōḷa-chaturvēdimaṅgalam to the temple of Śrīkailāsam-Uḍaiyār of this village.
613	On the same wall	Do.	Māravarman alias Uḍaiyār śrī-Parākrama-Chōḷa-Pāṇḍyadēva.	4th ,, ..	Do. ..	Damaged. Gift of money by a certain Yōgadēva and (his wife) Sōmadēvi of Kaśmī[ra*]dēśa for maintaining a lamp in the temple of Kailāyamuḍaiyār at Nigarilisōḷa-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu a sub-division of Uttamaśōḷa-valanāḍu in Rājarāja-Pāṇḍināḍu.
614	Do.	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	6th ,, ..	Vaṭṭeḻuttu .	Begins with the introduction [illegible] etc. Gift of the right of hereditary karāṇmai over a dēvadāna tank to the merchant Mannērkāḍaṉ alias Tirunīlakaṇḍa seṭṭi, of Nagaram Rājēndraśōḷapuram, by the assembly of Nigarilisōḷa-chaturvēdimaṅgalam a brahmadēya of Muḷḷi-nāḍu in Rājarāja-maṇḍalam. The merchant was required to pay 2 kāśu to the temple of Kailāyamuḍaiyār as uḷavukāśu on each vēli of land.
615	Do.	Chōḷa-Pāṇḍya.	[Jaṭa]varman *alias* Uḍaiyār śrī-Sundara-Chōḷa-Paṇḍyadēva.	1[0]th ,, ..	Tamil ..	Incomplete and stones missing. Mentions the temple of Śōḻēndrasiṅga-Īśvaramuḍaiyār.
616	Do.	Do.	[Māra]varman alias Uḍaiyār śrī-Vikrama-Chōḷa-Pāṇḍyadēva.	25th ,, ..	Do. ..	Damaged. Gift for a lamp in the temple of Kailāsamuḍaiya-Mādēvar at Nigarilisōḷa-chaturvēdimaṅgalam.
617	Do.	Do.	Jaṭāvarman alias Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	23rd	Do. ..	Incomplete and damaged. Records a sale of land by the assembly of Rājarāja-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu a sub-division of Muḍigoṇḍaśōḷa-valanāḍu of Rājarāja-Pāṇḍināḍu, to the temple of Kailāsamuḍaiyār in Nigarilisōḷa-chaturvēdimaṅgalam a brahmadēya in Muḷḷi-nāḍu a sub-division of Uttamaśōḷa-valanāḍu. In the beginning of the record is found an unfinished historical introduction of Rājēndra-Chōḷa.
618	Do.	Do.	[Jaṭāvarman] alias Sundara-Chōḷa-Pāṇḍya.	14th ,,	Do. ..	Registers the gift of half a lamp by a lady to the same temple. Two other fragmentary records of the same king are found on these stones.
619	On the north, west and south walls of the same shrine.	Do.	Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva	17th year and 7th day.	Do. ..	Stones missing at the end. Seems to record the remission of taxes with effect from the 16th year of reign, on some lands at Kallūr in Mēl-Vēmba-nāḍu in Muḍigoṇḍaśōḷa-valanāḍu, in favour of the temple of Kailāsamuḍaiya-Mahādēva, by the king when he was seated in the [western] hall of his palace at Rājēndraśōḷapuram, at the instance of his maternal uncle (ammāṉ). Mentions the items of money-income, viz., aḷagerudu-kāṭchikāśu, kāṭchierudu kāśu and ūrkkaḷañju and refers to a number of officers of the king. The lands received the new name of Śivapādaśēkharanallūr.
620	On the west wall of the same shrine ..	Do.	Māravarman alias Uḍaiyār śrī-Vikrama-Chōḷa-Pāṇḍyadēva.	[2]2nd year ..	Do. ..	Incomplete and damaged. Records the gift of sheep for half a lamp in the temple of Śrī-Kailāsamuḍaiya-Mahādēva, by a certain Kuḍitāṅgi Śeṅ[go]ḍi a resident of the (quarter) Śēramāṉār-vēḷam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
621	On the south wall of the same shrine ..	Chōḷa-Paṇḍya.	Jaṭāvarman alias Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	12th year ..	Tamil ..	Same as No. 193 of 1895. Registers that the Śiva-Brāhmaṇas of the Aganāḷigai received 36 kāśu from a certain Śrīkaṇṭha Dāmōdarabhaṭṭa and agreed to burn a lamp in the temple of Kayilāyamuḍaiyār. Mentions the temple of Śōḷēndra-śiṅga-Īśvaram.
622	On the same wall	Do.	Do. do.	1[7th] ,, ..	Do. ..	Beginning and end lost. Gift of 50 sheep for a perpetual lamp and a twilight lamp to the temple of Kayilāsamuḍaiya-Mahādēva.
623	Do.	Do.	Māṟavarman alias Uḍaiyār	....	Do. ..	Fragmentary. Records a gift of 50 cows for two lamps by Ulaguḍaiyāḷ. . . . the queen of [Rājēndra-Chōḷa I] 'who took Gaṅgai, Kiḍāram and the eastern country.'
624	Do.	Chōḷa ..	Rājarājadēva (I)	24th year ..	Vaṭṭeḻuttu ..	Do. Contains part of the introduction [illegible] etc.
625	Do.	[Chōḷa-Pāṇḍya].	Jaṭāvarman alias Uḍaiyār	....	Tamil ..	Do Records a gift of 50 sheep for a lamp to the temple of Kayilāyamuḍaiya-Mahā[dēva].
626	Do.	Chōḷa ..	[Rāja]rāja I	23rd year ..	Do. ..	Do Records a gift of sheep for a lamp to the temple of Kailāyattāḻvār and mentions a village by name Iḍaiyāṟṟumaṅ[galam].
627	Do.	Chōḷa-Pāṇḍya.	[Māṟa]varman alias Uḍaiyār [śrī-Vikrama]-Chōḷa-Pāṇḍyadēva.	25th ,, ..	Do. ..	Gift of 25 cows for a lamp by a certain [Daṇḍa]nāyakam Parākrama-Nārāyaṇa-Brahm[ādhi]-rājaṉ, to the temple of Kailāsamuḍaiya-Mahādēva.
628	Do.	Do.	Māṟavarman alias Uḍaiyār śrī-[Vikra]ma-Chōḷa-Pāṇḍyadēva.	21st ,, ..	Do. ..	Damaged. Gift of cows for a lamp by a Brāhmaṇa lady.
629	Do.	Chōḷa ..	Rājarājakēsarivarman alias Rājarāja-dēva (I).	27th ,, ..	Do ..	The Aganāḷigai Śiva-Brāhmaṇas of the Śōḷēndraśiṅga-Īśvara temple gave an agreement on receiving 12 old kāśu that they would burn a perpetual lamp in the temple of Kayilāsattāḻvār.
630	Do.	Chōḷa-Pāṇḍ-ya.	Jaṭāvarman alias Uḍaiyār śrī-Sundara-Chōḷa-Pāṇḍyadēva.	1[9]th ,, ..	Do. ..	Order of the revenue officers (puravuvari-tiṇaikkaḷattār and varippottagamuḍaiyār) stating that the ten individuals who had the kāṇi of the 2 vēḷis of temple-lands at Kallūr, under name Śivapādaśēkharanallūr had relinquished them in favour of the temple servants and that these latter would thence-forward cultivate them. The term Māṇavīra-Parāntaka occurring in the inscription appears to have been a surname of the king.
631	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakra-vartin śrī-Kulaśēkharadēva.	4th ,, ..	Do. ..	Gift of 25 sheep for a ¼ lamp to the temple of Kailāsamuḍaiyār at Śēravaṇmahādēvi-chaturvēdimaṅgalam by a dancing girl attached to the temple of Tiruviḍaikkōṭṭamuḍaiya-Mahā-dēva at Kuṇṟattūr in Kiḻ-Vēmba-nāḍu.
632	On the same wall	Do. ..	Do. do.	Do. ..	Do. ..	Gift of 50 sheep for a lamp and of a lamp-stand to the temple by a dancing girl. Mentions the weighing scale (tulākkōl) called kayilāsamuḍaiyāṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva (I).	13+3rd year, Kaṉṉi, 23 tēdi, śu. di. pañchami, Monday, Jyēshṭha.	Tamil ..	Damaged and stones out of order. Records a gift of money to a certain Naratuṅga-Vāchchiyamārāyaṉ for conducting offerings and worship in the temple. Mentions the community called Abhimānabhūshṇaṉ-terinda-Kaikkōḷar.
634	On the north wall of the same maṇḍapa ..	Do.	Do. do.	13+4th year ..	Do. ..	Records the gift of taxes (kaḍamai) on certain lands for supplying one stone daily towards alaiyērru in the ford of the god's sacred bath.
635	On the same wall	....	....	11th year, Puraṭṭāḍi.	Do. ..	Stones out of order. Gift of land by purchase for a flower-garden to the temple of Kailāsamuḍaiya-Nāyaṉār by one of the Āṇḍars of the temple. The land formed part of the uḍira(rudhira ?)ppaṭṭi of the Kaikkōḷa-sēnāpatis, at Iḍaigal on the north bank of the river.
636	Do.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	20+1st year ..	Do. ..	Assignment of certain taxes on temple-lands to provide for offerings, sandal and clothes to the goddess, on the festival day of Śittirai. This was done by the king at the instance of Nāyaṉār Śvāmidēvar.
637	On the west wall of the same maṇḍapa ..	....	Tribhuvanachakravartin Kōnērimaikoṇḍāṉ.	2nd ,, ..	Do. ..	Stones misplaced and missing. Seems to record a gift of land (made tax-free) for offerings, worship and repairs in the temple.
638	On the south wall of the same maṇḍapa ..	....	....	Kollam 624, Āvaṇi .... ba. di. [da]śami, [Saturday] Punarvasu.	Do. ..	Records that five dancing girls, natives of Pūlam alias Rājarājapuram in Teṉkarai-nāḍu, were appointed by the managers of the temple with the approval of Tiruppāppūr Mūtta-tiruvaḍi at Veḷḷaṅgoḷḷi as servants of second kuḍi in the temple of Kailāsamuḍaiya-Nāyiṉār.
639	On the same wall	Pāṇḍya	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	21st year, Vṛiśchika [3], śu. di. ēkādaśi, Monday, Hasta.	Tamil (of about the 14th century A.D.)	Incomplete.
640	On the east wall of the Dakshiṇāmūrti shrine, in the same temple.	Chōḷa-Pāṇḍya.	Māravarman alias Uḍaiyār śrī-Vikrama-[Chōḷa]-Pāṇḍyadēva.	[25]th year ..	Tamil ..	The Aganāḷigai Śiva-Brāhmaṇas of Śōḻēndiraśinga-Īśvara and Kayilāsa temples (?) at Nigariliśōḻa-chaturvēdimaṅgalam, received 12 achchu from a Brāhmaṇa lady and agreed to serve in the Rājādhirajachchurṟāḷai of the temple, and to burn a perpetual lamp in the shrine of Dakshiṇāmūrti in the same temple.
641	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva.	5th ,, ..	Do. ..	Records a gift of 50 sheep by a lady for a lamp and of a lamp-stand to the temple of Śrīkayilāsamuḍaiya-Mahādēva at Śēravaṉmādēvi-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
642	On the west and north walls of the same shrine.	Chōḷa-Pāṇḍya.	Jaṭāvarman *alias* Uḍaiyār śrī-Śōḷa-Pāṇḍyadēva.	3rd year and 380th day.	Tamil ..	The king from his throne in the bathing hall of his palace at Rājēndraśōḷapuram declared tax-free certain dēvadāna lands at Kallūr (including 2 vēḷis already granted under name Śivapadaśēkharanallūr) and had them entered in the register under the orders of his father the Chōḷa emperor whose eulogy commences with the words ಶ್ರೀಮದ್ವೀರಸೋ etc. The temple is stated to have been situated on the southern bank of Muḍigoṇḍaśōḷap-pērāṟu (i.e., the Tāmraparṇi). The major portion of the inscription consists of the signatures of revenue officers.
643	On a flower-slab fixed into the floor of the east verandah of the same temple.	..	...	..	Do. ..	This is the flower-slab made by Kaṇḍaṉ Tiruvikkiramaṉ *alias* Naṭṭunambip-Pallavadaraiyaṉ at the instance of Nārāyaṇaṉ Yajñavarāha-Bhaṭṭar of Mānābaraṇamaṅgalam.
644	At the right of entrance into the first prākāra of the same temple.	Pāṇḍya ..	Jaṭāvarman *alias* Uḍaiyār Śrīvallabhadēva.	5th year ..	Do. ..	Records a gift of 50 sheep for a lamp to the temple of Kailāsamuḍaiyār at Śēravaṉmādēvi-chaturvēdimaṅgalam.
645	On the north tier of the maṇḍapa in front of the central shrine in the Naḍuvuḷappar temple in the same village.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	5th year and 80th day.	Do. ..	Begins with the introduction ಶ್ರೀಮತೆ ಶ್ರೀಮತೆ etc. Registers that the king while seated on his throne called Muṉaiyadaraiyaṉ in his palace at Tiruneḻvēli in Kiḻ-Vēmba-nāḍu, ordered that ½ (vēḷi) of land might be granted as tax-free dēvadāna to the temple of Śrīvallabha-Viṇṇagar-Āḻvār which was the naḍuviṟṟirumuṟṟam, *i.e.*, 'the sacred shrine in the centre' of Śēravaṉmahādēvi-chaturvēdimaṅgalam in Muḷḷi-nāḍu, for the daily offerings of the god.
646	On the same tier	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	9 + 1 + 1st year.	Do. .	Records the gift of certain taxes on the lands belonging to the temple of Śrīvallabha-Viṇṇagar-Emberumāṉ by the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam to provide oil for burning sacred lamps on the festival days instituted in honour of the king.
647	On the west tier of the same maṇḍapa ..	Do. ..	Do. do.	15th ,, ..	Do. ..	Records a gift of 1 achchu for a lamp by a Brahman lady residing at Mānainilainallūr-chaturvēdimaṅgalam a brahmadēya in Kaḷakkuḍi-nāḍu to the temple of the Paramasvāmin at Tuvarāvadi in Śēravaṉmahādēvi-chaturvēdimaṅgalam.
648	On the west and south tiers of the same maṇḍapa.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva	7 + 1st year Karkaṭaka, śu. di. chaturthī, Wednesday, Makha.	Do. ..	The right end of the inscription is built in. Records that the images of Rāma, Sītā and Lakshmaṇa were set up in the temple of Śrīvallabha-Viṇṇagar-Emberumāṉ and were taken in procession round the village. On this occasion a grant of tax-free land was made evidently by the king as part of madhuparka-dakshiṇa, for conducting worship and offerings.
649	On the west, south and east tiers of the same maṇḍapa.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	16th year ..	Do. ..	Begins with the introduction ಶ್ರೀಮತೆ ಶ್ರೀಮತೆ etc. Gift of money (aṇai-achchu) for lamps by different persons.
650	On two fragments of stone built into the east prākāra wall of the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pā[ṇḍyadēva] 'who was pleased to take the Chōḷa country.'	....	Do. ..	Seems to provide for a special service in the temple.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
651	On the north wall of the central shrine in the Deyvīśvaramuḍaiyār temple in the same village.	Chōḷa ..	Parakēsarivarman alias Rājēndradēva	3rd year ..	Tamil ..	Seems to register the assignment of a street with houses to 1,500 families.
652	On the east wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Kulaśēkharadēva	5 + 1st ,, ..	Do. ..	The record is interrupted below by two images. Registers a gift of land made tax-free, for maintaining the Śaivapperumāḷ-maḍam in the street Vaḍakku-tiruvīdi of Tirunelvēli, to a certain Purappavaḷa-Śivar-Mudaliyār a member of the Kiḻaimaḍa-santānam.
653	On the same wall	..	....	8th ,, ..	Do. ..	Incomplete and mutilated. Registers a gift of 24 achchu for the tiruppaḷḷi-eḻuchchi of the god Dēviyammīśvaramuḍaiyār, by Kōlari-uḍaiyāṉ alias Vēṇāvuḍaiyāṉ Na[rā*]yaṇaṉār a Kaikkōḷa of Śeravaṇmahādēvi-chaturvēdimaṅgalam.
654	Do.	Pāṇḍya ..	....	* + 3rd ,, ..	Do. ..	Stones out of order. Begins with the introduction ꝑ ꝺ ꝺ ꝑ ꝺ etc. of Jaṭāvarman Kulaśēkhara. Registers the kaittaḍi granted for the lands the kaḍamai on which was assigned to Kūṭṭāḍumdēvar and his consort for offerings and worship.
655	Do.	..	Tribhuvanachakravartin Kōṉē[rinmai-koṇḍāṉ].	* + 3rd ,, ..	Do. ..	Highly damaged and end built in. Evidently this record contains the first of the proceedings connected with the grant of the lands referred to in No. 654. The minister at whose request the grant was made is called Kā[liṅgar]āyaṉ.
656	Do.	..	....	9 + 3rd ,, ..	Do. ..	Do. Registers the oral order of the king making the lands tax-free, at the request of Kāliṅgarāyar, for the daily offerings of god Kuṭṭāḍumdēvar and his consort set up by Śattiya-pāvai (Satyabhāmā) daughter of Śelvi, in this temple of Dēviya[m]mīśvaramuḍaiyār. The order was issued on the 1370th day after the 9th year.
657	On fragments of stone built into the north wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	6th year, Mīna, 9 tēdi, ba. di. tṛitīya, Tuesday	Do. ..	Fragmentary and stones out of order. Registers a charter granted to a certain Tribhuvanaśiṅgadēva who instituted charities in the temple of Dēviyamīśvaramuḍaiya-Nāyaṉār, by 6 persons who belonged to the community of Śīyar-Śāṇimār. Mentions the maṭhas Kiḻai-maḍam and Mēlai-maḍam.
658	On the south wall of the same maṇḍapa ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin [Kū]laśēkharadēva.	13 + 15th year.	Do. ..	Damaged and stones missing. Records a gift of money perhaps to feed the devotees in the Tirunāvukkaraśar-tirumaḍam attached to the temple of Dēviyammai-Īchchuramuḍaiyār, on festival days.
659	On the same wall	..	....	..	Do. ..	Fragmentary. Refers to the images of Kūṭṭāḍumdēva and his consort which had been set up by a certain Śīruḍaiyāṉ Tiribuvanaśiṅgadēvaṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
660	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	14th year and 345th day.	Tamil ..	Stones misplaced in re-building. Portions of the historical introduction ಶ್ರೀಮದ್ರಾಜ್ಯ etc. of Jaṭāvarman Kulaśēkhara I are found. The king while seated on his throne called Muṇaiyadaraiyaṉ in his palace at Madurai [east of Māḍakkuḷam] in Madurōdaya-vaḷanāḍu, promised the remission of taxes on certain lands belonging to the temple, for the daily offerings of the god Dēvi[yammiśvara]-muḍaiya-Mahādēva.
661	Do.	Do. ..	. . . . . ṇḍyadēva	4 + 3rd year, Tai, 2.	Do. ..	Registers that this is the kaittāḍi for a gift of land already made to the shrine of Kūṭṭāḍumdēva.
662	On the south wall of the garbhagriha in the Bṛihannāyaki-Amman shrine in the same temple.	Do. ..	Māṟa[varman alias Sundara-Pāṇḍ]yadēva '[who was pleased to crown himself] at Muḍigoṇḍaśōḷapuram.'	17th year ..	Do. ..	Mentions that under orders of Atiśaya-Pāṇḍya the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam made a gift of certain lands and taxes for the night offerings of the goddess in the temple of Dēviyammiśvaram-Uḍaiyār, at the service called Atiśaya-Pāṇḍyadēvar-śandi.
663	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara	Śrīraṅgadēva-Mahārāja	Śaka 1500, and Kollam 75[3], Bahudhānya, Uttarāyaṇa, Vasanta-ṛitu, Vaigāśi, 19 tēdi, śu. di. daśami, Friday, Siddha-yōga, Gaja-karaṇa, Uttiram.	Do. .	Gift of land by Vīrappa-Nāyaka Viśvanātha-Nāyaka son of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka who was an agent of the king, to the temple of Dēviśvaramuḍaiya-Nayiṉār for conducting festivals.
664	On the wall of the south verandah in the first prākāra of the Appaṉ temple in the same village.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	3 + 7th year..	Do. ..	Records that at the suggestion of his brother-in-law Kōdai Raviya-Paṉmar (i.e., Ravivarman), the king ordered that the land in Karuṅgulapparru the eastern hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam be made completely tax-free for daily offerings, the recital of the Vēdas and Purāṇas and for singing, dancing, etc. at the service instituted in the name of the former in the temple of Tuvarāpatiyāḷvār. The order was actually issued on the 2638th day after the 3rd year.
665	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3rd year and 2638th day.	Do. ..	Begins with the introduction ಶ್ರೀಮದ್ರಾಜ್ಯ etc. The king while seated on his throne at Kūpakarāyanallūr in Teṉkarai-nāḍu, promised a tax-free gift of the land mentioned in No. 664 for the service instituted in the name of the king's brother-in-law Kōdai Ravivarman, in the temple.
666	Do.	....	....	3 + 7th year..	Do. ..	Registers the ulvari connected with the above gift.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
667	On the same wall	....	Tribhuvanachakravartin Kōnēriṉmai-koṇḍāṉ.	4 + 3rd year and 8th year and the 235th day.	Tamil ..	At the request of Maḷavarāyaṉ the king promised to make gift of a tax-free land at Karuṅguḷam the eastern hamlet of Sēravaṉmādēvi-chaturvēdimaṅgalam, for the benefit of a service instituted in the name of Nakkaṉ Irattai alias Toṇḍaimāṉār a native of Kīḻneṭṭūr alias Kīrttiviśālaiya-nallūr and for feeding daily 17 persons including the tridaṇḍa-sanyāsins and maintaining a teacher for the Śāstras in the maṭha called Muḍivaḷaṅgum-Perumaḷ-maḍam in the temple.
668	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	4th year and 1110th day.	Do. ..	Begins with the introduction ಶ್ರೀಮತ್ ಶಿರಿಯು etc. Being seated on his throne called Maḷavarāyaṉ in his palace at Madurai east of Māḍakkuḷam in Madurōdaya-vaḷanāḍu, the king promised the gift of the land mentioned above.
669	Do.	....	....	4 + 3rd year..	Do. ..	Incomplete. This is the uḷvari of the same transaction.
670	Do.	....	....	Kollam 4 [23], Kāttigai, 25.	Do. ..	Much damaged. Gift of land for daily offerings in the temple.
671	Do.	....	....	3 + 6th year..	Do. ..	Registers an order of the king making a tax-free gift of land for offerings in a service called Iravivarman-śandi in the temple of Tuvarāpati-Appaṉ. Refers also to grants made for the study of the Ṛigvēda, Yajurvēda, Sāmavēda and the Atharvavēda and for the teaching of the Śāstras and the recital of the Purāṇas.
672	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.	3 + 7th year and 3rd year and the 25[9] 3rd day.	Do. ..	At the request of Māṇabharaṇamaṅgalattu-Nambi the king ordered that Ayyanūr alias Kēraḷaśiṅgamaṅgalam be granted as a tax-free dēvadāna to the temple of Tuvarāpati-Āḻvār for conducting a service called Kulaśēkaraṉ-śandi instituted in his own (i.e., the king's) name and for providing offerings during festival days. The document is signed by Vikrama-Chōḷadēva.
673	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravar-tin Kulaśēkharadēva.	3rd year and the 259[4]th day.	Do ..	Begins with the introduction ಶ್ರೀಮತ್ ಶಿರಿಯು etc. Registers the promise given by the king while he was seated on his throne in his palace at Tirunelvēli in Kīḻ-Vēṃba-nāḍu in connection with the grant noted in No. 672.
674	Do.	....	....	3 + 7th year..	Do. ..	This is the uḷvari of the above grant.
675	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4+1st year Śittirai.	Do. ..	Gift of land by the temple authorities to a certain Aḻagiya-maṇavāḷa-Jīya one of the tridaṇḍi-sannyāsins in the Muḍivaḷaṅgum-Perumaḷ-maḍam on the northern side of the temple, for conducting the spring festival of the god every year.
676	Do.	Do. ..	Tribhuvanachakravartin Kulaśēkhara-dēva.	7th year, Paṅguṉi.	Do. ..	Gift of an annuity of paddy and a portion of the daily offered food to the smith Śēraimaṅgai-Śilpāśāri for doing stone work in the temple of Tuvarāpati-Appaṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
677	On the side walls of the same verandah ..	....	....	13+5th year ..	Tamil ..	Registers the ulvari for the remission of taxes on certain temple lands granted as tax-free dēvadāna in the 3+5th year of the king. It is noted that the ulvari was not written down till now but was only remembered and it is declared that there is no other ulvari beside this.
678	In the same place	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and the 2230th day.	Do. ..	Begins with the introduction ஸ்வஸ்திஶ்ரீ etc. The king from his throne in his palace at Madurai promised the tax-free dēvadāna grant of land mentioned in No. 677, from the 3+5th year of his reign but seems to have given effect to it only in the year noted in the record.
679	Do.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	13+5th year and 13th year and the 2212th day.	Do. ..	Registers the written order (திருமுகம்) for the remission of taxes on lands given to the temple for offerings in the 3+5th year of the king, as stated in Nos. 677 and 678.
680	Do.	....	....	13+5th year Margaḻi	Do. ..	Registers the ulvari of a grant made in the 9+1+1st year, of money (drammas) derived from the pāḍikkāval and uḷuḍāṉkuḍi on the dēvadāna lands for providing scented unguents in the temple of Tuvarāpati-Āḻvār.
681	On a pillar set up in the west verandah in the same prākāra.	....	....	13+8th year ..	Do. ..	Gift of money by a native of Tirunelvēli alias Kulai[śēkara]-chaturvēdimaṅgalam in Kīḻ-Vēmba-nāḍu, for burning a lamp in the temple of Perumāḷ Tuvarāpati-Appaṉ.
682	On the side walls of the same verandah ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and the 2230th day.	Do. ..	Begins with the introduction ஸ்வஸ்திஶ்ரீ etc. The king being seated on his throne called Maḷavarāyaṉ in his palace at Madurai gave his consent to the assignment of the 133+6/20+1/80 drammas on the dēvadāna lands of the temple, for sandal, camphor and other requirements, mentioned in No. 680.
683	In the same place	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	13th year and the 2312th day.	Do. ..	Registers the actual order of the king to issue the tiruvāykēḻvi and to enter in the ulvari, the gift mentioned in No. 682. It may be noted that the first consent of the king given in 9+1+ 1st year had not been given effect to till Mārgaḻi of the 13+5th year.
684	On the side walls of the west and north verandahs in the same prākāra.	..	....	13 + 5th year, Margaḻi.	Do. ..	The gift of land given as tax-free dēvadāna from the 13+1+1st year of the king, for the daily offerings in the temple of Tuvarāpati-Āḻvār, having not been given effect to, evidently for want of written authority, the temple trustees reminded the office of the collection of taxes and the latter declared that the ulvari was accordingly entered and that no other ulvari beside this would operate.
685	On the side walls of the north verandah in the same prākara.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year and 2230th day.	Do ..	Begins with the introduction ஸ்வஸ்திஶ்ரீ etc. The king seated on his throne Maḷavarāyaṉ in his palace at Madurai, gave his consent to the grant mentioned in No. 684.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
686	In the same place	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	10 + [1]st year.	Tamil ..	Damaged. Gift of 10 achchu for two lamps in the temple of Tuvarāpati-Appaṉ.
687	Do.	..	Tribhuvanachakravartin [Kō*]nērinmaikoṇḍāṉ.	13th year and the 2,313th day.	Do. ..	A gift of land as tax-free dēvadāna made in the 13 + 1 + 1st year for providing offerings in the same temple not having taken effect till the 13 + 5th year, the king ordered that the necessary kēḷvi and uḷvari may be issued.
688	Do.	..	....	..	Do. ..	Built in in the middle and the end lost. Seems to register a gift of land as tax-free dēvadāna for providing worship and offerings in the temple, on the festival day in the month of Āṇi.
689	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	1[4] + 14th year, Āḍi.	Do ..	Damaged. Gift of money for providing six offerings to the god on newmoon days.
690	On a pillar in the same verandah ..	Do. ..	Kulaśēkharadēva	13 + 11th year Āvaṇi.	Do. ..	Built in at the bottom. Provides for a lamp.
691	On the east wall of the same prākāra ..	Do. ..	Sundara-Pāṇḍyadēva	4 + 3rd year, Mārgaḷi.	Do. ..	Damaged. Gift of money by Uyyavandāṉ Viradamudittāṉ alias Viraśiṅgadēva belonging to the agapparivāra of Viradamuḍichcha-Perumāḷ, for providing garlands of flowers grown in the garden Śēranārāyaṇaṉ-tirunandavaṇam so called after the donee. The latter received in return some prasāda from the temple.
692	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	20th year, Āḍi.	Do. ..	Records a gift of 3 āṇai-achchu for a lamp, by the pupils of Piṉṉeṉṟavilli-Jīyar of Muḍivaḷaṅgum-Perumāḷ-maḍam. The interest on each achchu was 1 uḻakku of oil per day.
693	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year, Puraṭṭāḍi.	Do. ..	Registers an agreement (piḍipāḍu) given by the temple authorities to a certain Piḷḷai Vijayarāyaṉ with reference to the 8 achchu given by him for maintaining the flower-garden called Vijaiyarāyaṉ-tirunandavanam after the donor and supplying garlands to the temple.
694	Do.	..	....	..	Do. ..	Damaged and fragmentary. Seems to record a gift of land on the north bank of Taṇporunda-āṟu (i.e., Tāmraparṇi) by a private individual of Amaraḍakkimaṅgalam in Naḍuvilkūṟṟu a sub-division of Miḻalaikkūṟṟam, to the temple of Dvārāpati-Appaṉ.
695	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	4th year and the 377th day.	Do. ..	Order to the assembly of Śēravaṇmahādēvi-chaturvēdimaṅgalam to deduct from the revenue register 2 mā of land granted tax-free to the Sarasvatī-Bhaṇḍāra in the temple of Tuvarāpati-Appaṉ, by a certain Kaichchikku-vāchcha Pāṇḍiya-Brahmādarāyar.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
696	On a slab set up at the entrance into the same prākāra.	..	....	Kali 4991, Virōdhi, Karttigai, 25, Sunday, Mṛigaśīrsha, Dhanus. Kollam 1065 (=A.D. 1893).	Grantha and Tamil.	Modern. Records the reconsecration of the temple of Appaṉ Venkaṭachalapatisvāmin by the people of Śēraṉmādēvi at the instance of Varada Rao son of the Honourable Rāja-Rāma Rao.
697	On the north wall of the same prākāra ..	Pāṇḍya ..	Kulaśēkha·a[dēva]	....	Tamil ..	Stones rebuilt and missing. Seems to register a gift of land for maintaining the flower-garden called Vēṇāḍuḍaiyaṉ-tiruṇandavanam founded by a certain Vēṇāḍuḍaiyaṉ of Ānandūr alias [A]vikārasundaranallūr in Tirukkāṇappēr-kkūrram.
698	On the same wall	Do. ..	Māravarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take the Malai-nāḍu, the Chōḷa country, the two Koṅgu countries, Iḷam (Ceylon) and Toṇḍai-maṇḍalam.'	11th year ..	Do. ..	Registers the remission of all kinds of taxes by the assembly of Śēravaṉmādēvi-chaturvēdimaṅgalam, on certain lands in Iḍaigāl for conducting the service called Kulaśēkharaṉ-śandi instituted in the temple by Vēṇāḍuḍaiyaṉ mentioned in No. 697.
699	On the gōpura at the entrance into the same temple.	Vijayanagara	Śrīraṅgadēva-Mahārāja	Śaka 1541 Kollam 774 (wrong), Tai, 10 tēdi, ba.di. daśami, Vṛiddhi-yōga, Thursday, Anūrādhā.	Do. ..	Damaged. Mentions the king's agent Viśvanatha-Kṛishṇappa-Nāyaka.
700	On the east wall of the central shrine in the Rāmasvāmin temple in the same village.	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Sundara-Chōḷa-Pāṇḍyadēva.	15th year ..	Do. ..	Incomplete. Records a gift of land for tirumeykkāppu in the temple of Nigarilisōḷa-Viṇṇagar-Āḻvār at Nigarilisōḷa-chaturvēdimaṅgalam to a certain Parāntakaṉ Nirai-ñjāṉ alias Tisai Āyirattu-aññūṟṟuvaṉ Daśamaḍi Paḷavaśi-Viraṉ.
701	On the same wall	..	....	....	Grantha ..	The Brahman named Vaṭuka an agnichit, praises the Vaikhānasas who look after the lamps in the temple of Vishṇu as they do their own body.
702	On the north wall of the same shrine ..	Chōḷa ..	Rājakēsarivarman alias Rāja-rājadēva (I).	24th year ..	Vaṭṭeḻut. t..	Begins with the introduction ಶ್ರೀಮತ್ ಚೋಳ etc. Registers the gift of 75 cows for 3 lamps to burn in the temple of Nigarilisōḷa-Viṇṇagar-Āḻvār, by Divākaraṉ Vāsudēvaṉ.
703	On the west wall of the same shrine ..	Do. ..	....	....	Do. ..	Unfinished. Contains only part of the historical introduction of Rājarāja I commencing with the words ಶ್ರೀಮತ್ ಚೋಳ etc.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
704	On the same wall	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	12 + 1st year, Karkaṭaka 3 tēdi, śu. di. pañchadaśi, Thursday.	Tamil (of about the 13th century A.D.).	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Gift of 40½ aṇai-achchu for providing offerings etc., in the shrines of Śiṅgapperumāḷ and his consort set up in the temple of Vaṇḍuvarāpadi-Emberumāṉ, by Araiyaṉ Uyyavandaṉ Śēvagarāmadēvar alias Rāvaṇāntakadāsar of Śirugambūr in Muttūrrukkūṟṟam.
705	On the south wall of the same shrine ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Śrīvallabhadēva.	9th year ..	Tamil ..	Unfinished. Mentions the temple of Vaṇḍuvarāpadi-Āḻvār
706	On the same wall	Do. ..	Do. do.	1[1]th year ..	Do. ..	Gift of money for two lamps and four food offerings to the shrines of Tiruvāykulattāḻvār and his consort within the temple of Vaṇḍuvarāpadi-Āḻvār.
707	Do.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	4 + 1st ,, ..	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ etc. Registers that two of the temple priests being held responsible for the loss of some temple jewels borrowed three achchu from the temple and gave a written agreement (ஓலை) that they would conduct the same from the interest accruing from these three achchu. This amount had been originally deposited there by Padmanābhaṉ Muṟugaṉ of Malai-maṇḍalam for conducting worship on festival days in the month of Śittirai, of the god Tiruvāykulattāḻvār and the goddess in the temple of Vaṇḍuvarāpadi-Emberumāṉ at Śēravaṉmahādēvi-chaturvēdimaṅgalam.
708	Do.	Chōḷa ..	Parakēsarivarman alias śrī-Rājēndra-Chōḷadēva.	4th year ..	Vaṭṭeḻuttu ..	Registers the deposit of 6 kāśu in the hands of the Vaikhānasas for burning ½ lamp in the temple of Nigariliśōḻa-Viṇṇagar-Āḻvār in Nigariliśōḻa-chaturvēdimaṅgalam, by a Brahmaṇa lady.
709	Do.	Pāṇḍya ..	Tribhuvanachakravartin Śrīvallabhadēva.	22+1st year	Tamil ..	Unfinished. Mentions Śēravaṉmadēvi-chaturvēdimaṅgalam.
710	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Vaṭṭeḻuttu ..	Built in at the beginning. Seems to register a gift of money for a lamp.
711	On the same wall	Chōḷa ..	Rājarājakēsarivarman alias śrī-Rājarājadēva (I).	25th year ..	Do. ..	Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Gift of land by purchase to maintain two lamps in the temple of Nigariliśōḻa-Viṇṇagar-Āḻvār at Nigariliśōḻa-chaturvēdimaṅgalam in Muḷḷi-nāḍu a subdivision of Rājarāja-ṉ aṇḍalam, by a certain Veḷḷaivāḍugapuṅgi-Siddhar.
712	On the south wall of the same maṇḍapa ..	Chōḷa Pāṇḍya.	Jaṭāvarman alias śrī-Sundara-Chōḷa-Pāṇḍyadēva.	14th year and the 320th day.	Tamil ..	Built in at the end and damaged. Seems to provide for offerings in the shrine of Uyyakkoṇḍaṉ-tiruchchennaḍai within the temple of Nigariliśōḻa-Viṇṇagar.
713	On the same wall	Chōḷa ..	Rājarājadēva (I)	2[3]rd year ..	Vaṭṭeḻuttu ..	Built in at the end. Begins with the introduction ஸ்வஸ்தி ஸ்ரீ etc. Gift of 25 cows for a lamp. Śēravaṉmahādēvi-chaturvēdimaṅgalam was situated in Muḷḷi-nāḍu a subdivision of Rājarāja-vaḷanāḍu.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
714	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9 + 3rd year ..	Tamil ..	Built in at the end. Records a gift of money for providing rose-water to the god on the festival day in Śittirai, by a native of Rājāśraya-chaturvēdimaṅgalam in Kōḷari-Śiṅgaḷvāṉ-nāḍu.
715	Do.	....	....	Kollam 676, Āṇi, 25.	Do. ..	Records a gift of money for conducting a special festival every month on the asterism Punarvasu in the temple of Śrī-Rāma
716	Do.	....	....	Kollam 685, Tai, 9.	Do. ..	Gift of money through Śrīraṅgam one of the Āṇḍis (aṇḍilār) from Śōḷamaṇḍalam to the temple, for providing namaskārams (?)
717	On the east wall of the maṇḍapa in front of the central shrine in the Vaidyanāthasvāmin temple in the same village.	....	....	Śaka 1522, Kollam 77[4]. Vikārin, Vaigāśi, [2]6 tēdi, śu. di. daśami, Wednesday, Uttara-Phalguṇi.	Do. ..	Damaged. Seems to register the appointment of an accountant at the instance of Mūrti-śeṭṭiyār agent of Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka.
718	On the south wall of the central shrine in the Chennarājasvāmin temple in the same village.	....	....	Śaka 1466, Plava, Mārgaśira, ba. 30, Monday.	Telugu ..	Registers that Gōḷḷa Rāmappa-Nāyuḍu and Basavappa-Nāyuḍu agents of the Mahāmaṇḍaḷēśvara Rāmarāja Viṭṭhaladēva-Mahārāja, the Mahāmaṇḍaḷēśvara Velumapaṭi Veṅgaḷadēva-Mahārāja, the agents of the Mahāmaṇḍaḷēśvara Rāmarāja-China-Timmayadēva-Mahārāja, and the learned men of Chēramahādēvi, Ēlāpuram and [Na]rasāpuram met together and assigned the lands and the house of a certain Yeruvāḍi Timmaya an out-caste of the Brāhmaṇa community, to the temple of Tiruveṅgaḷanātha, for the merit of the Mahāmaṇḍaḷēśvara Manumbōḷu Chennayadēva-Chōḷamahārāja.
719	On the south wall of the central shrine in the Vikramapāṇḍīśvara temple at **Viravanallur**.	....	....	20th year ..	Tamil ..	Order to the trustees of the temple of Vikramapāṇḍīśvaramuḍaiyār in Muḍivaḷaṅgu-Pāṇḍiya-chaturvēdimaṅgalam a brahmadēya in Mulḷi-nāḍu, stating that one out of the two achchu due as house-rent from the merchants of Śrīvallavaṉmāḍigai in Ayyaṉūr the western hamlet of Śēravaṉmahādēvi-chaturvēdimaṅgalam, has been granted to the temple for the sacred cloth, in accordance with the request of Kulaśēkhara-Brahmādhirāyaṉ one of the servants (? aḍukkaḷaiyār) of Akkaṉ. Signed by Tuñjaṉūruḍaiyaṉ alias Vikramapāṇḍya-Viḷupparaiyaṉ.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
720	On the same wall	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Mīna, 22 tēdi, śu. di. daśami, Wednesday, Pushya.	Tamil ..	Begins with the introduction ಉಸಾಮಿಂ etc. Registers that one of the agapparivāra maids [in the palace] at Madurai east of Maḍakkulam set up the goddess in the temple of Vikramapāṇḍya-Īśvaramuḍaiya-Nāyaṉār at Śrī-kailāsam and named her Śokkanāchchiyār after her daughter. She presented also lands and houses through Śrīrāmadēvaṉ Periyanambi alias Kulaśēkhara Brahmādharāyaṉ and herself gave the jewels kālvaḍam, pāḍagam, tiruchchari, muṉgakkārai, muḷaittāḍam, hāram, maṅgiliyam, paṭṭaikkāṟai, tōḍu, vāḷi, pañchaśaram, ēkavaḍam and tāḷvaḍam.
721	On the east wall of the maṇḍapa in front of the central shrine in the Bhūmināthasvāmin temple in the same village.	..	....	[K ḷlam] 726, Āvaṇi, 30.	Do. ..	Registers that the dēvadāna and the brahmadēya lands in a number of villages sourrounding Śēravaṇmādēvi having been abandoned by the dispersing kuḍi and the paḍai, Viśvanātha-Nāyakkar, the agent of Rāmarājayya Viṭṭhaladēva-Mahārāja, remitted all taxes (including uḷavu and paṇḍāravāḍai) on these lands, charging only 1 kāṇi per ma of land.
722	On the south wall of the maṇḍapa in front of the central shrine of the Śivakāmi-Amman temple at **Kelakkulam**, hamlet of **Pudukkudi**.	..	....	[Kollam] 698	Do. ..	Damaged and incomplete. Grant of land as dēvadāna to the temple of Puraveṟichchuramuḍaiya-Nayiṉār at Kiḻakkuḷam, the western hamlet of Śēravaṇmādēvi.
723	On a mutilated stone built into the verandah of the Purāṇathēśvara temple at **Terku-Arinayakipuram**.	..	....	Śaka 15[99], Kollam 853, [Piṅga]la, M[ārgaḷi], [16]tēdi	Do ..	Provides for offerings of superior rice (śamba) in the temple of Veṉṟumaṭkoṇḍa-Paṇḍiśuramuḍaiyanātha for the merit of Śinna-Bommaṇa-Nāyaka, his wife and his chief agents (kārabhāri).
724	On the third and fourth northern tiers of the Kaikkōḷapaḍikkāval-gōpura of the Gōvindaraja-Perumāḷ temple at **Tirupati** (Chandragiri taluk, Chittoor district).	..	....	Chitrabhāṉ Śittirai. 6 tēdi.	Do ..	Records an agreement between Kandāḍai Mādhavayyaṅgār and the managers of the temple by which the former stipulated to furnish cake offerings thrice a year in lieu of the lands granted for the maintenance of the Rāmānujakūṭṭam.
725	On the southern tiers of the same gōpura	Vijayanagara.	Vīra-Achyutarāya-Mahārāya	Lost	Do. ..	Gift of 460 paṇam for offering cakes to the five images of Āḻvārs on a special festival day in the temple of Tiruveṅgaḍamuḍaiyāṉ.
	ANANTAPUR DISTRICT, MADAKASIRA TALUK.					
726	On a slab set up in a tope to the north of the Chōḷarāja temple at **Madakasira**.	Noḷamba (Pallava).	[I]riva-Noḷamba	Śaka 8[7]2 ..	Kanarese ..	Registers that 3 kanḍuga of paddy field was given to gāvuṇa Kāḍiyaṇṇa and to Paḷḷikāra Tuvaṇṇa by the residents of the four villages Chirupi, Chintakuṇṭe, Chiriyavoḷalu and Vuḍuvaṭṭu, for their having constructed a tank at Sivari, a village in Chir[u]pi twelve ; Mr. Rice in his Epigraphia Carnatica XII, p. 163, No. 36, gives a tentative text of this inscription.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
727	On a slab in a field, west of the same temple.	..	....	Śaka 907, Taraṇa, Phalguṇa śu. di. 5, Tuesday.	Kanares ..	Registers that in the battle of Ballare between the son of No[ḷamba] Chindayya and [Bira]-Noḷamba, a certain Kaḷadi Māra-Kēta died and went to heaven. The record was written by . . vayya, the sēnabōva of tolle.
728	On the slab in the temple worshipped under the name Chōḷarāja.	Noḷamba (Pallava).	Iṛiva-Noḷamba Diḷiparasa	Śaka 870, Kīla-[ka.]	Do. .	Registers that a certain Ponnayya died on the occasion when under orders from Ballaha he marched an army against Gajaṅ[kuśa]-Chōḷa, joined the forces of Diḷipa-Noḷamba (on his way) and organised an attack.
729	On a slab set up in front of the Āñjanēya-svāmin temple at **Anantapuram.**	Vijayanagara.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1456, Jaya, Āśvayuja, ba. di. 12.	Do. ..	Damaged. Seems to record a grant of land to the temple of Hiriya-Tiruvēṅgaḷanātha at Mudaṇanike and mentions Timmappa of the treasury (bhaṇḍāra).
730	On a slab set up near the village munsiff's chāvaḍi at **Haresamudram.**	....	......	Vikārin, Bhadrapada, ba. di. 5, Thursday.	Do. ..	Much damaged. Mentions the gaja-nāyaka of Salakarāja Piriya-Tirumalarāja-Mahārāja and his gift of the village of Hiriyasamudra.
731	On the back of the same slab	....	....	Kīlaka Chaitra, śu. di. 1.	Do. ..	Registers that Varadappa, the agent of the Mahāmaṇḍalēśvara Rāmarāja Nala-Timmarāja[yya], gave a nambuge-śāsana 'deed of trust' to the gavuḍas and sēnabōvas stating that the debt which was evidently due by them to his brother Nāgayya would not any more be demanded.
732	On a stone fixed into the floor of the tank-bund in the same village.	Vijayanagara.	Vīrapratāpa Vīra-Śrīraṅgarāyadēva-Mahārāya.	Śaka 1[5] 0[5], Svabhānu, Mārgaśira, ba. di. 30, Wednesday, solar eclipse.	Do. ..	Fragment. Gives the date and mentions that the king was ruling at Penugoṇḍe.
733	On a rock at the Rēvaṇṇa temple near the same village.	....	....	Śaka 1472, Sādhāraṇa, Māgha, ba. di. 7.	Do. ..	Much damaged. Registers that Nāgaya-Nāyaka of Sūgūru the agent of the Mahāmaṇḍalēśvara Rāmarāja Nala-Timmadēva Maha-arasu made a gift to the gavuḍas and sēnabōvas of Hiriyasamudra. The nature of the gift could not be clearly made out.
734	On another rock near the same temple ..	Vijayanagara.	Vīra-Harihararāya	Śaka 1318, Īśvara, Kārttika śu. di. 12.	Do. ..	Registers that a certain Dhūḷeya-Nāyaṅka son of Basaveya-Nāyaṅkana-Chaunḍappa, gave in his village Kōḍaiyanahaḷḷi some paddy fields below a tank, to the gods, Brahmans and bhaktas.
735	On a slab at Gollavarigudi situated between Aśvattharāyani Roppa and Mazara Rāmagiri.	....	....	Manmatha, [Pu]shya, śu. di. dvādaśi, Tuesday.	Do. ..	Damaged. Refers to a raid (hāvaḷi) by some daṇṇāyaka and mentions Mādi-Nāyaka of Rājavantiyahaḷḷi, the son of Varadai-Nāyaka.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
736	On a pillar which now serves as a footstep leading into the entrance of the Añjanēyasvāmin temple at **Gaudanahalli.**	....	....	Yuvan, Māgha, śu. di. 2.	Kanarese ..	This is the entrance gate with tiger's face (pulimukhadūrubāgalu) of the village Gauḍanahaḷi, constructed by Naṭuva Mudapa under orders from Murā[ri]rao Ghorpaḍe.
737	On a slab set up in a field in the same village.	....	....	Śaka 1[5]10 Sarvajit, Kārttika śu. di. 15, Monday.	Do. ..	Damaged. Seems to be a memorial tablet.
738	On a rock in a field of the same village ..	....	....	Tāraṇa, Jyēshṭha śu. di. 5	Do. ..	Damaged. Mentions Maḍakesire and the sēnabhōga of the bordering (villages).
739	On a slab set up near the eastern entrance into the Raṅganāthasvāmin temple at **Kodihalli** a hamlet of **Yerrabommanahalli.**	....	....	Śaka 1468, Krōdhi, Bha[ā]rapada, ba. di. 12.	Do. ..	Registers the grant of the village of Pulumāchi to the temple of Tirumaladēva of Kōḍi by the Mahāmaṇḍalēśvara Rāmarāja Era-Timmadēva for the merit of king Sadāśivarāya.
740	On a rock in a field at **Mallinayakanahalli.**	....	....	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse.	Do. ..	Much damaged. Gift of a field west of Kuḍurekuṇṭe for offerings to the temple of Naga[rē]śvara.
741	On a stone in a field at **Yellotti** ..	....	....	....	Do. .	This (is) the village Vellōṭi-grāma granted for offerings to the temple of Lakshmi-Narasiṁhadēva at Penugoṇḍe.
742	On a slab set up near the Narasiṁhasvāmin temple at **Uppadihalli.**	Vijayanagara.	Vīra-Kṛishṇadēvarāya-Mahārāya ..	Śaka 1434, Āṅgira, Vaiśākha, śu. di. 15.	Do. ..	Records the grant of the village [Upuṭi]haḷḷi in Roda-nāḍu a subdivision of Māraṭūra-sīme, by Eḷḷaya a servant of the king, to the temple of Abōbaḷa-Narasiṁhadēva of Hiriyadhaḷivaṭa.
743	On a stone found in the middle of the village of **Manuru.**	....	....	....	Do. .. (in archaic characters)	Mutilated. Seems to register a gift of 5 kaṇḍuga of wet land (kaḷani) below the tank Periya-kere, 4 kaṇḍuga of black cotton-soil, (ere) and 4 kaṇḍuga of red-soil land (kesukāḍu). The document was written by [Tā]ndikāḷa Donnamman.
744	On another stone in the same place ..	....	....	....	Do. .	Mutilated. Gift of land below Korrakāḷara-kere and two other tanks. A flower-garden was also granted to the Bhaṭāra.
745	On a rock near the Raṅganāthasvāmin temple at **Melavay.**	Vijayanagara.	Virapratāpa Achyutadēva-Mahārā[ya]	Śaka 1456, Vijaya, Āśvayuja, ba. di. 12.	Kanarese	Seriously damaged. Seems to record a gift of three villages to the god Tiruvengaḷanāthadēva.
746	On a hero slab at Nallāriyuḷa-maṭha near **Narasingarayani Roppa.**	....	....	....	Do. ..	Mentions Lōkāditya and his cattle-lifting raid. Records the death of a hero on this occasion.
747	On another hero slab in the same place .	....	....	....	Do. .	Seems to record the death of the hero Gaviyaṇṇa-Māraṇṇa the son-in-law of [Śi]dayya.
748	On the third hero slab	Nōḷamba (Pallava).	Illegible	Illegible ..	Do. ..	Much damaged.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
749	On a slab set up near the tank at **Jammulabanda.**	....	....	Plava, Chaitra, śu. di. 13.	Kanarese ..	Registers a grant (ummaḷi-paṭṭe) of land measuring vakkaḷa by the Harati chief Nañjarāyappa-rāja to a certain Keñcha-Nāgaya of Jambulabaṇḍa for services rendered during one or two invasions (avāntra).
750	On a broken slab lying in front of the Āñjanēyasvāmin temple near **Asvattharayani Roppa.**	....	.. .	[Plavaṅ]ga, Chaitra, śu. di. Śrīrāmanavami.	Do. ..	Gift of a village by Rāmarājayya to the dāsas. The document was engraved at the instance of Kṛishṇapa-Nāyaka.
751	On a slab set up in a field at **Gudibanda**	....	....	Śaka 1752, Vikṛiti, Phalguṇa, śu. di. 10, Monday.	Do. ..	Gift of land to a certain, ārādhya of Gujunōḍu by the gavuḍas and sēnabōvas of Guḍubaṇḍe with the permission of the chief Rāhutta-mahārāya.
752	On a slab set up at the foot of the hill in the same village.	....	....	Nandana, Magha, śu. di. 5, Sunday, 9th ghaḷige after sunrise.	Do ..	Registers that Hōbaṇṇa son of Jayadēvarasa built the steps.
753	On a hero-stone lying at **Iralakatta** near **Gollaradevarahatti.**	....	....	....	Do. (in archaic characters).	Refers to the death of Vīra-Kailāsa son of Noḷamba-Kailāsa in the battle of Poḷalu, on attacking Prabhurāma. So also died Noḷamba-Kailāsa on attacking Ja[ga]pa in the battle of Ka[li]yakallu.
754	On another hero-stone set up in front of the Mallikārjuna temple near the same place.	....	....	....	Kanarese ..	Mentions the (memorial) stones of the three heroes Kokkaḷa, Madiyaṇṇa and Vaḷamaya the brothers of Masaraya, son of Niparaṭṭha, the son of Deseraṭṭha.
755	On a pillar set up in a field at **Phalaram Gollarahatti.**	Noḷamba (Pallava).	Noḷambadhiraja	. ..	Do. (in archaic characters).	Registers that while the king was ruling Taṇṇūru and Chōragiri with abhyantarasiddhi, his dog called Pūṇaga ran after a pig and died.
756	On a slab set up in the same place ..	..	...	Śaka 881, Siddharthin, ... Thursday.	Do. ..	Seriously damaged.
757	On a stone set up in a field at **Konkallu**	..	....	...	Kanarese ..	Registers that this is the rent-free field of Hira-Parvatārādhya of Gujunōḍu ; see No. 751 above.
758	On a Nāga-stone near **Mallinamadugu**	..	....	Krōdhin, Chaitra, śu. di. 5, Wednesday.	Do. .	This temple and Penunāgaru were caused to be made by Nāgaya (son of) Bayiragauḍa.
759	On a broken pillar in a field at **Gunimorubāgal.**	Noḷamba (Pallava).	Aṇṇayyadēva, [son of] Bira-Noḷamba	Śaka 858, [Durmukha]. Āshāḍha, ba di. 5, Vaḍḍavāra (Saturday).	Do. (in characters).	The mahājana consisting of certain gāvuṇḍas and the ūru consisting of a few others and the Śaiva teacher Varuṇa-Śiva-Bhaṭāra of the temple of Noḷambēśvara being together brought about a settlement of distribution of lands below certain specified tanks.

B.—Stone inscriptions copied in 1916—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
760	On a slab in a field in the same village ..	..	....	..	Kanarese (in archaic characters).	This is the stone set up on the niḍi (niśidhi) of Māda, younger brother of Ayyaṇṇa of Morvvaṛalu.
761	On a hero-stone lying in a field in the same village.	..	....	Śarvari ..	Kanarese ..	Mentions Pālikoṇḍa and Nāyaṇāravara Timmaya.
762	On the north wall of the central shrine in the Gōvindarāja-Perumāḷ temple at Tirupati (Chandragiri taluk, Chittoor district).	Sāḷuva ..	Mahāmaṇḍaleśvara Narasingayyadēva-Mahā-arasu.	Śaka 1389, Sarvajit, Pushya, śu. di. 1, Sunday.	Do. ..	Records the order given by the king that the worship in the Gōvindarāja-Perumāḷ temple at Tirupati must be conducted on the same lines as that of Tiruveṅgaḷanātha on the Tirumale hill and that Kandāḷa Rāmānujayya and his pupils should supervise the distribution of prasāda to the Śrī-vaishṇavas, both foreign and local, in the Gōvindarāja-sannidhi and in the Rāmānujakūṭa (feeding house) newly constructed by him at Tirupati. The king also instituted a Rāmānujakūṭa (feeding house) on the hill and fixed the scale of worship of god Tiruveṅgaḷanātha to be supervised by the same Kandāḷa Rāmānujayya. Some services in the temple were rendered by the Chātadā (?) Śrī-Vaishṇavas. Aḷagiya-Perumāḷ of Tiruchchānūr is also mentioned.
763	Below 5 images in the northern wall of the big gōpura of the same temple.	..	....	..	Telugu ..	(The above images represent) Maṭḷa Tiruveṅgaḷanātharāju and his consort Chennamma.
764	Below 7 other images in the same place ..	..	....	..	Do. ..	Records that the Mahāmaṇḍaleśvara Anantarājayya, son of Maṭḷi Tiruveṅgaḷanātharājayyadēva-Chōḍa-Mahārāja, constructed this gōpura.

APPENDIX C.—Stone inscriptions copied in 1917.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	ANANTAPUR DISTRICT, MADAKASIRA TALUK.					
1	On a pillar set up in the court-yard of the Raṅganāthasvāmin temple at **Pallabanda.**	Vijaya-nagara.	Virapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1478, Nala Pushya, śu. di. 8.	Kanarese ..	Registers that under orders of the Mahāmaṇḍalēśvara Rāmarāju-Tirumalarājayyadēva-Maha-arasu, the Mahānāyaka-āchārya Timmaṇa-Nayaka of Niḍugal and the gauḍa and sēnabōva residents of that province together with the merchants, gave Tūmukuṇṭe in Niḍugala-rājya to the temple of Tiruveṅgaḷanātha at Peyyalabaṇḍe for offerings, worship and festivals. The gift was actually made on the 11th day. Mentions Keñchappa-Nāyaka the mudre-officer of Gutti-Tirumalarājayyadēva-Maha-arasu evidently the same as Rāmarāja-Tirumalarājayyadēva mentioned above.
2	On another face of the same pillar ..	....	....	Svabhānu, Māgha, śu. di. 1.	Do. ..	Damaged. Registers that Immaḍi Timmaṇa-Nāyaka of Niḍugallu gave the kāṇāchi of the tank Narasāmbudhi-kuṇṭe to a certain Samani Pāpaya with the permission of the god Tiruveṅgaḷanātha of Peyakoṇḍe, since this Pāpaya was regularly every year erecting a pandal (chapara) in the name of Peyalakoṇḍa Raṅganātha, was going on pilgrimage to Tirumale every year and was repairing the chapara at his own cost.
3	On one of the pillars of the front maṇḍapa of the same temple.	....	....	....	Tamil ..	Unfinished. Mentions a certain Vaḷavadaraiyaṉ of Śeyyūr in Toṇḍai-nāḍu.
4	On a pillar at the northern entrance into the same temple.	....	....	....	Kanarese ..	This portion of the roof at the northern entrance, was built by Timmaṇa-Nāyaka of Niḍugal.
5	On a stone supporting the beam of the entrance into the Garuḍa-shrine of the same temple.	....	....	Manmatha, Māgha, Friday.	Do. ..	Damaged. Sale of a share in the temple of Rāmanātha by a priest of that temple, to a certain Appa-Śiva in the presence of several people of whom the tapōdhana of Noṇabēśvara at Hejjēru, was one.
6	On the beam of the entrance into the maṭha-room in the same temple.	....	....	Parthiva, Māgha, śu. di. 5.	Do. ..	This portion of the roof of the yāgaśāla of the Raṅganātha temple at Peyalakoṇḍa was built by Kāyasam Rāmaṇṇa an officer of Immaḍi Timmaṇa-Nāyaka of Niḍugal.
7	On some detached stones built into the walls of the maṇḍapa in front of the central shrine in the same temple.	Chōḷa ..	Parakēsarivarman alias Rājendra-Chōḷa-dēva.	Lost ..	Tamil ..	Fragmentary. Seems to record a gift of cows for maintaining a lamp in the temple of Mahādēva.
8	On a stone that supports the beam of the entrance into the Raṅganāthasvāmin temple at **Korrevu.**	Western Chāḷukya.	Jagadēkamalladēva 'ruling from his capital Kalyāṇa.'	....	Kanarese ..	The Mahāmaṇḍaleśvara Bammadēva-Chōḷamahārāja the chief of Oṟeyūru, etc , ruling Gōvindavāḍi, the whole community (kottaḷi) being present, assigned for a perpetual lamp to the temple of Kammaṭēśvara, one visa per daḷa on each biḍige-kammaṭa and 1 hāga per month on each bīḍi-kammaṭa.
9	On the capital of a pillar in the Vīra-bhadrasvāmin temple in the same village.	....	....	....	Do. ..	This is the rent-free field (mānyada hola) of the Vītaraga-paṭṭaṇasvāmi Tammi-seṭṭi.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On a stone in a field at **Mutkur**	....	....	Bahudhānya, Jyēshṭha, [ba]. di. 5.	Telugu ..	Under orders of the Mahāmaṇḍalēśvara Sammeṭa Raṅgapa-rājadēva-Mahārāja, a certain Pedasiṅgama gave one tūmu of field to a private individual who dug a tank at Raṅga-puram.
11	On a hero-stone in a field at **Pedda oragiri.**	....	....	Śaka 1592, Sādhāraṇa, Kārttika śu. di. 15, Monday.	Kanarese	Damaged. Mentions a certain R[ā]chamaleya-Nāyaka and his son.
12	On a broken pillar in the court-yard of the Doḍḍappa (Śiva) temple at **Hemavati.**	Noḷamba (Pallava).	Mayindamma (Mahēndarvarman) ..	...	Kanarese (in archaic characters).	Mentions Ayyabba and [No]ḷambādhirāja. Seems to record the grant of a tank. Mentions Tirunaruṅgoṇḍeya Kiḻeppaḷḷi and the [Śaiva] teachers' Ananta-Śiva, Lagulīśvara, Kamalaprabha-Gorava and Davanasōva-Gorava of Nakarēśvara.
13	On a stone built into the south wall of the same temple.	....	....	....	Kanarese ..	Damaged. Mentions Varuṇa-Śiva-Bhaṭāra pupil of Rudra-[Śivā]chārya and a certain Mādayya of M[o]ra[ger]i.
14	On a perforated window let into the western wall of the same temple.	....	....	....	Do. ..	Damaged. Registers the building of the maṇḍapa by Mārayya son of La[kshma]yya.
15	On a pillar set up at the southern entrance of the same temple.	Western Chaḷukya.	Chaḷukyachakravartin Vikramadēva ..	Śaka 108[4], Vṛisha, Pushya, Uttarāyaṇa-Saṁkramaṇa.	Do. ..	The Mahāmaṇḍalēśvara Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja lord of Oṟeyūru who was a subordinate of the king, ruling at He[ṁ]jēṟu widened the well that was dug at the capital town of He[ṁ]jēṟu in Sīra-nāḍu by a certain Śiḍuke Periyaḷuvaseṭṭi son of Aḷahiya-Maṇavāḷa and Āṇḍamme of the brahmadēya village Ākūra in Rājarāja-vaḷanāḍu on the southern bank of the river Kāvēri, in the Chōḷa country, consecrated near that well the temple of Dēśīśvara with the consent of all the Dēśi merchants and gave for offerings, lamps and worship 3 khaṇḍuga of land below the tank of Sivuru.
16	On the same pillar	....	....	....	Do. ..	The Dēśi-merchants of the Kubēra family 'of four different languages' and the nakaras of the town, also assigned certain specified tolls on pack(?)—horses, musk, saffron, yak-hair, pañchavaṇige, cus-cus grass, etc., for worship, offerings, lamps, enjoyment and repairs of the well and the temple mentioned in No. 15.
17	On a broken hero-stone in a field to the west of the village.	Noḷamba (Pallava).	Iriva-Noḷambādhirāja	Śaka 888, Kshaya.	Kanarese (poetry and prose, in archaic characters).	Refers to prince Ayyapadēva the son of the king by queen Pariyabarasi, and his fight. Also Ereyamma is mentioned as one of the party at whose command the hero Erega died and became famous.
18	On another hero-stone in the same place..	Do.	Lost..	Śaka 845 ..	Kanarese (in archaic characters).	Highly damaged.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On a stone lying in a field at **Dasarahalli.**	...	....	Vikāri, Māgha, śu. di. 10	Kanarese ..	Registers that Harati Sarajarāyapa-rāja gave some land to Gauḍara-Chikkappa of Dōsarahaḷḷi as nēśara-koḍagi.
20	On a pillar of a dilapidated maṇḍapa at the entrance into the village of **Kottasivaram**	..	....	..	Do. ..	Āḷpadēvi the queen of king Iruṅgōḷa and a lay disciple of the Kāṇur-gaṇa of Koṇḍakundānvaya, protected [this] Jaina charity while it was in a ruined condition.
21	On another pillar in the same place ..	..	....	..	Do. ..	Registers that this basadi (Jaina temple) was built by Dāvaṇandi-Āchārya pupil of Pushpanandi-Maladhāridēva of Kāṇur-gaṇa and the Koṇḍakundānvaya.
22	On a pillar in the Āñjanēyasvāmin temple of the same village.	..	....	..	Do. ..	In modern characters. One portion of the inscription says that the image of Sañjīva (Hanumān) was cut by Chennaṇṇa, son of Kammāra Kṛishṇappa and another that the temple was built (?) by taḷavāra Yaraga, son of Kanakayya.
23	On the second pillar of the same temple..	Chōḷa	Rājēndra-Chōḷadēva (I)	10th year .	Kanarese and Tamil.	This maṇḍapa was erected by Areyam Rājarājam alias Vikramachōḷa-Chōḷiyavariyam, the chief of Chāttamaṅgalam in Tiremūr-nāḍu and the commander of the forces (of the king), on the 40th day opposite the 160th day (of this year). Below this on a separate section of the pillar are engraved the titles Nālmaḍi-Bhīma, Chōḷana-chakra and Samantābharaṇam in Kanarese and Nāṉmaḍi-Bhīmaṉ, Sāmantarāparaṇaṉ in Tamil. These may have been the titles of the chief who built the maṇḍapa.
24	On the third pillar	..	.. .	.	Do. ..	Contains the titles Edirtavarkālan and Ahitarottaḷivan in Kanarese script and Vayirinārāyaṇaṉ and Vīra-Bhīmaṉ in Tamil of about the same period as No. 23. A much later record of Śaka 1733, Prajōtpatti, Vaiśākha, ba. di. 6, Wednesday, states that the Āñjanēya temple was consecrated by a śānubhōga of Śivara.
25	On the same pillar	..	....	..	Kanarese (verse).	Not intelligible. Refers to a certain Kalimaṟan, also perhaps called Kali-Chāgi.
26	On a broken hero-stone lying near the Śiva temple in the same village.	..	....	..	Kanarese ..	Not intelligible. Seems to record the death of a certain Baḷeya-Hegaḍe in a cattle-[raid].
27	On a pillar set up at the entrance into the main shrine of the Śiva temple.	Vijaya-nagara.	Mahāmaṇḍalēśvara Vīra-Bukkaṇa-Voḍeya 'ruling at Hosapaṭṭaṇa.'	Śaka 1287, Viśvāvasu, Kārttika, śu. di. 10, Friday.	Do. ..	Refers to a certain Būchaya-Nāyaka, son of Benakeya-Nāyaka ruling at Sivarada-paṭṭaṇa the chief town of Niḍugalarājya and states that this chief gave the village of Gōpasamudra north of Sivara (?) to the god Gōpīnāthadēva of Hireyagrahāra for worship, offerings, etc.
28	On a pillar set up at the southern entrance into the village **Patasivaram.**	Western Chāḷukya	Tribhuvanamalla Vīra-Sōmēśvaradēva 'the destroyer of the Kaḷachurya race.'	Śaka 1107, Viśvāvasu.	Do. ..	Damaged. The king's subordinate Tribhuvanamalla Bhōgadēva Chōḷa-Mahārāja was ruling at the city of Heñjēṟa. The Jaina teacher Vīraṇandi-Siddhāntachakravartidēva and his son Padmaprabha-Maladhāridēva are next mentioned.
29	On a stone set up in the courtyard of the Maiḷārēśvara temple.	Vijaya-nagara.	Vīrapratāpa Sadāśivarāya-Mahā[rāya]	Śaka 1473, Virōdhikṛit, Āśvija, śu. di. 10.	Do. ..	Much damaged. Seems to record a grant of land made at the presence of Viṭhaladēva.
30	On a pillar of the mukha-maṇḍapa of the Śiva temple situated between Kottaśivaram and Pataśivaram.	..	....	..	Tamil (verse)	Mentions Nāṉmaḍi-Vīma (Bhīma) and Teluṅgar. On the same pillar in old Kannaḍa characters are registered the titles Jayaśiṅghakulakāla and Sāmantataḷapṛahāri.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
31	On another pillar in the same maṇḍapa ..	..	.. .	..	Tamil (verse).	Mentions the battle with Kaliṅgas, Oḍḍas, and Teluṅgas. On the same pillar are engraved in Nāgarī the titles Ahita-roṭṭaliva etc.
32	On a slab set up at **Doddakatta-cheruvu** near **Halukur.**	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Śrāvaṇa, śu. di. 1.	Kanarese ..	Registers a gift of land as kaṭṭugoḍagi to certain gauḍas for their having repaired the tank at Doḍagaṭa, by Manubōli Tirumalayadēva-Mahā-arasu who held under amara-tenure the village of Doḍagaṭa in Niḍugala-nāḍu under orders of the Mahāmaṇḍalēśvara Rāmarāja-Viṭhalayadēva-Mahā-arasu.
33	On a slab set up (near the road) on the way from Halukūr to Amarāpuram.	..	....	Śaka [13]69, Kshaya, Phālguṇa, [śu.] di. 10, Sunday.	Do. ..	Registers the victory gained by a certain Sulaya who cut off the bows of Māde-N[aya]ka and Gaṅgavati Nīla on the occasion when his father Ēra-Pāpeya-Nāyaka of Halukuru was attacked by Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikere with a lakh (?) of men and one thousand horses. It is also stated that Pāpi-N[āya]ka himself cut off 500 heads and 200 horses and that his son-in-law Bhīmasaniya-Guḍe-N[āya]ka joined him in the fight.
34	On a broken stone lying in the village munsiff's chāvaḍi at **Amarapuram.**	..	....	Śaka 114[8], [Pārthiva] Jyēshṭha, śu. di. 10, Friday.	Do. ..	Mentions the Mahāmaṇḍalēśvara Tribhuvanama[lla] Iruṅgoḷaḍē[va-Chōḷa-Ma]hārāja son of Bammidēva-Chōḷa-Mahārāja and his crowned queen Bāchaladēvi, ruling at Niḍugalla-paṭṭaṇa. Seems to register a gift of land in connection with the marriage (kanyādāna) of [his daughter] Naṅgavve.
35	On a stone set up on the tank-bund in the same village.	..	....	..	Kanarese (in archaic characters).	While [Sō]vayyarasa was ruling the Noḷambavāḍi thirty-two thousand (country), the watchman of Peñjeru called Baṭṭi Rēchayya built a tank called [Doḍa]-kere, provided it with a stone sluice and made a gift of 2 khaṇḍuga of land for the maintenance of the sluice and the man who was in charge of it.
36	On a hero-stone lying in front of the Kerekaṭṭe Mallēśvarasvāmin temple in the same village.	..	....	..	Kanarese ..	(This is) the (memorial) stone of the hero (viragallu) who went to heaven in the fight that ensued on the occasion when the glorious Bolli-seṭṭi Saṅgaya-Nāyaka raided the village of Tammaḍiyahaḷḷi.
37	On a broken stone lying in the same place	..	....	..	Do. ..	Gift of land.
38	On a stone set up near the Vīrabhadrasvāmin temple in the same village.	Vijayanagara.	Vīrapratapa Sadāśivadēva-Mahārāya ..	Śaka 1466, Krōdhi, Kārttika, śu. di. 1, Monday.	Do. ..	Registers that under orders of the king the Mahāmaṇḍalēśvara Rāmarājayya-Viṭhalēśvaradēva-Mahā-arasugaḷu remitted the taxes on barbers.
39	On a hero-stone lying near the same temple.	..	....	..	Do. ..	This is the memorial stone of the hero Muṇḍina Bommaya the son of Taḷavāra Bommaya-Nāyaka of Tailaṅgere who died on the occasion when Ku[ru]ḷeya-Nāyaka captured the cows.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
40	On a pillar set up in the courtyard of the Jaina temple in the same village.	..	Mahāmaṇḍalēśvara Tribhuvanamalla Niśśaṅkapratāpachakravarti Vīradānva-Murāri, Iruṅgoṇadēva-Chōḷa Mahārāja of the Chōḷa race 'ruling at the capital town of Niḍugallu.'	Śaka 1200, Īśvara, Āshāḍha, śu. di. pañchami, Monday.	Kanarese ..	Registers that Mallisetṭi son of Saṅgayana-Bommisetṭi and Mēḷavve and the favourite lay disciple of Bāḷēndu-Maladhāridēva who was the senior pupil of Tribhuvanakīrtirāvuḷa of Iṅgaḷēśvara, of Mūla-saṅgha, Dēsiya-gaṇa, Koṇḍakund-ānvaya and Pustaka-gachchha, gave at Tammaḍihaḷḷi the 2,000 areca trees which belonged to his share, to Prasanna-Pārśvadēva of the basadi of Taḷaṅgere known as Brahma-Jinālaya. The priest of this temple was Challapiḷḷe a Jina-Brāhmaṇa of Bhuvalōkanāthanallūr in Bhuvalōkanātha-vishaya, a sub-division of Ponnamarāvati-sīme, north of Dakshiṇa-Madhurā in the southern Pāṇḍya country. From the produce of this garden land were to be constructed of stone, the basadi from its upāna to stūpi, the mahā-maṇḍapa, bhadrā, Lakshmīmaṇḍapa, gōpura, enclosure (parisūtra), festoons (vandanamāle), Mānastambha sampūrṇavāhana and makaratōraṇa.
41	On another stone in the same place ..	....	....	Śarvari, Āśvīja, śu., di. 15 Friday.	Do. ..	This is the tomb (nisidhi) of Sambisetṭi son of Bērisetṭi.
42	On a pedestal lying in the courtyard of the same temple.	....	....	...	Do. ..	This is the basadi caused to be made by a pupil of Bāḷēndu-Maladhāridēva, a disciple of Tribhuvanakīrtirāvuḷa of Iṅgaḷēśvara, belonging to Mūla-saṅgha, Dēsiya-gaṇa, Koṇḍakund-ānvaya and the Pustaka-gachchha. The vṛitti here was held by Challapiḷḷedēva.
43	On a stone lying in the tank to the south of the same temple.	....	....	....	Do. ..	This is the tomb (nishiddhi) of Bommisetṭiyara Bāchayya, a lay disciple of Prabhāchandra-Bhaṭṭāraka of Iṅgaḷēśvara who belonged to the Mūla-saṅgha etc.
44	On a second stone in the same place ..	....	....	....	Do. ..	This is the tomb (nishidhi) of Bhāvasēna-Traividya-chakravarti who was a terror to disputants and belonged to the Mūla-saṅgha and the Sēna-gaṇa.
45	On the third stone	....	....	....	Do. ..	This is the nisiddi of Virupaya and Māraya the lay disciples of Bāḷēndu-Maladhāridēva of the Mūla-saṅgha and the Dēsiya-gaṇa.
46	On the fourth stone..	....	....	....	Do. ..	This is the nisidi of Pōtōja and Sayabi-Māraya, father and son.
47	On the fifth stone	....	....	....	Do. ..	This is the niśidhi of Komm[a-]seṭṭi a lay disciple of Prabhāchandradēva.
48	On a stone lying on a platform in the courtyard of the Āñjanēyasvāmin temple at Tammadahalli.	....	....	....	Do. ..	This is the nisiddi of Chandra[ṅ]ka-Bhaṭṭāraka, [pupil] of Chārukīrti-Bhaṭṭāraka of the Mūla-saṅgha and the Dēsiya-gaṇa.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet.	Remarks.
49	On a stone set up on the tank-bund in the same village.	Vijaya-nagara.	Vīrapratāpa Achyutadēva Mahārāya	Śaka 1463, Plava, Kārttika, ba. di. 2, Saturday.	Kanarese ..	The ank of this village Tammaḍihaḷḷi having breached at three places, the residents of the village, viz., Chenna-gauṇḍa and Timma-gauṇḍa, repaired the breaches at their own cost. They were granted 1 khaṇḍuga of kaṭṭugoḍagi for perpetual enjoyment, by Tipparāja-Mahā-arasu, agent of Veṅkaṭādri-Nāyaka.
50	On another stone set up in the same place	..	....	Do. [the tithi is by mistake given as 7 while it should be 2].	Do.	Refers to the gift of 1 khaṇḍuga of paddy-land to the same two gauṇḍas as kaṭṭugoḍagi. Veṅkaṭādri-Nāyaka's father is here mentioned to be Seṭeppa-Nāyaka and his agent, Tipparājayya.
51	On a hero-stone lying in a field at **Kanajanahalli.**	..	....	Paridhāvi Mārgaśira, ba. di. 1.	Do. ..	Records the death of certain gauṇḍas, the sons of the headman of Kaṇaja[gō]ḍaballi, in the battle of Kaṇḍehaḷḷi.
52	On a stone built into the platform in the courtyard of the Āñjanēyasvāmin temple at **Rolla.**	..	....	Vikṛiti, Mārgaśira, śu. di. 12.	Do. ..	Gift of the pillar by Muḍa-gauḍa son of Tippe-gauḍa of Roḷe.
53	On a stone set up in the courtyard of the Āñjanēyasvāmin temple at **Tubinakunta.**	..	....	Śaka 1658, Nala.	Do. ..	Damaged. The fort, tank and the irrigation canal of Tūbinakuṇṭe was the gift of Rāmappaya. Records other charities made by his son and grandson.
54	On a stone in a field at **Hulikunta** ..	..	....	....	Do. ..	(This) Huḷikuṇṭe surnamed Sirumāpura is the village granted to god Śaṁkaradēva.
55	On a hero-stone in a field at **Honneralihalli.**	Noḷamba (Pallava).	Iṛiva-Noḷamba No[ḷḷi]payya	Śaka 885, Rudhirōdgarin, Āshāḍha, śu. di. pañchami, Sunday.	Kanarese (in archaic characters).	Seems to record the setting up of (this) sword-stone (bāḷa-śāsanadakallu) in memory of the gold-smith (akkasāḷe) Śa[r]bbachari who closed in and fell in a fight with the thieves at Roḷḷe.
56	On a boulder in a field at **Kodlihalli (Kodihalli).**	..	....	Śārvari, Bhādrapada, ba. di. 10.	Kanarese ..	The writing is very faulty. Refers to the reign of Śrīraṅgarāya and records the grant of the village of Koḍaḷihaḷḷi in Roḷe-sthaḷa, in Āgaḷi-sthaḷa, in Sirehaḍa-sīme belonging to Rāyaḍurgaḍa-veṇṭe, as a kaṇachigrāma-paṭṭe to a certain Kṛishṇayya by king Harati Sarajarāyappa-rāja.
57	On a pillar set up in front of the Malḷiyavva temple at **Akkagaladevarahalli.**	..	....	Śaka 1420, Kaḷayukti, Jyēshṭha.	Do. ..	Highly damaged.
58	On a stone in a field at **Muttenahalli** ..	..	....	Lost	Do. ..	Do. Mentions a chief of Harati and his agent Keñchaṇṇa. To Chikaya, the son of the latter, was given some land as rent-free nēśara-koḍagi for his service (?) (kapaṭu biḷalikāgi) at Sīrya.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT, GUNTUR TALUK.					
59	On a stone set up before the Vēṇugōpāla-svāmin temple at **Ainavolu**.	Vijaya-nagara.	Sadāśivadēva-Mahārāya 'ruling at Vijayanagara.'	Śaka 1482, Piṅgaḷa, Pushya, ba. di. 10, Thursday	Telugu ..	Registers that while the Mahāmaṇḍalēśvara Siddhirāja-Timmarāja was governing the Koṇḍaviṭi-sīma, the Dommari chiefs Chiṁku-Reḍḍi, Narasānēṇḍu and Komara-Vīraya with the permission of all the samayas made a gift of the Dommari-pannu (tax) due from the people of Ayana-vōlu, to the temple of Gōpīnātha of that village.
60	On a stone with the Hanuman-image in front of the Rāma temple at **Anantavaram**.	..	. . .	Śaka 1153, Māgha, śu. di. pañchami, Thursday.	Do. ..	Records that [Po]nuṅgōṭi Rēvi-Reḍḍi gave for the merit of his father Bēti-Reḍḍi, certain shares of land in the village of Vaḍḍam[a]nu, to the mahājanas (of that village).
61	On a stone built into the platform of the dhvaja-stambha of the same temple.	..	....	Śaka 1537 Rākshasa, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Rāmachandra, the son of Gōparāja and grandson of Timmarāja of Yilapaḷūru in the Ammanabrōli-sīma, raised the garuḍadhvaja of the temple of Channarāya at Bhāgavatula-Anavōtavaram for the merit of Vallama-rāja, son of Gaṇapa-rāja and grandson of Vīrama-rāja of Koṇiki in the Addaṅki-sīma.
62	On a stone bearing two foot-prints near the same dhvaja-stambha.	..	....	Śaka 1734, Āṅgirasa, Chaitra, śu. di. 7, Sunday.	Do. ..	Records that Gaṅganna, son of Basvanna and grandson of Imm[ā]nēni Veṅkaṁnēḍu, founded the temple of Sītā-rāmasvāmin at Anantavaram in the tālūka belonging to Rāja Mānūri-Veṅkaṭaramaṇarāvugāru, in the Koṇḍaviṭi-sīma.
63	On a stone lying near a well at **Atmakur**	..	....	Śaka 1160, Chaitra, śu. di. 8, Thurs-day, Mēsha-Saṅkrānti.	Sanskrit (verse) and Telugu.	Pālakolani Kēti-Nāyaka founded the temple of Lakshmīśvara-Mahādēva at Ātukūru in Doḍḍi-Kaṇḍravāḍi in the name of his father (called Kākati Lakshmaṇa in the Sanskṛit portion), raised the vimāna and granted 25 cows for a perpetual lamp. Gifts of land made to other shrines and Brāhmaṇas are also recorded.
64	On a side of the big hill at **Badepuram** (hamlet of **Tadikonda**).	Vijaya-nagara.	Vīra[pratāpa Sadāśiva]dēva-Mahārāya 'ruling at Vidyānagara.'	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu. di. 1[4], lunar eclipse.	Telugu ..	Mentions the Mahāmaṇḍalēśvara Rāmarāja-Timmarājayya-dēva-Mahārāja and registers a gift of 1 kha of land to Bhāvayyaṅgāru, son of Ji[lle]yyaṅgāru and grandson of Kakaṇḍi Tippayyaṅgāru, by the Mahāmaṇḍalēśvara Timma-rāja, son of Vōbaḷarāja and grandson of Siddhirāja of Hārita-gōtra, Āpastamba-sūtra and Yajuś-śākhā, at Rāma-chandrapuram in Kōṭabhūmi-sthala in the Koṇḍaviṭi-sīma.
65	On a Nandi-stone set up near the tank at **Bejatpuram**.	Kōṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Mahā-rāja.	Śaka 11[6]0, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that Uddaṇḍa-Nāyaka Prōli-Nāyaka, the Mahāpradhāni of the king, founded and built the temples of Rāmīśvara, Gaṇē[śa], Ku[mārasvā]min and the goddess at Pulipāḍu for the merit of his father Uddaṇḍa-Nāyaka, mother Gaṇḍasāni and elder brother Daṇḍanāyaka Kēti-Nāyaka. His younger brother Dāsi-Nāyaka founded and built shrines for Kēśava-dēva and Ku[ppa]-Vināyaka. The gifts of land made to the temples, the sthānapati and to Brāhmaṇas are also recorded.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On a boundary-stone to the east of the same village.	..	....	....	Telugu ..	This is the boundary-pillar of the village Pulipāḍu which belongs to the temple of Aṅgaḍi Gōpinātha at Koṇḍavīḍu.
67	On a Hanumān-pillar built into the roof of the Vēṇugōpālasvāmin temple at **Betapudi.**	..	....	Śaka 1346, Krōdhi, Phālguṇa śu. di. 11, Pushya.	Do. ..	Damaged. Mentions Bayyanna son of Lakkana of Prōlūru.
68	On a stone set up near a well at **China-Kakani.**	..	....	Śaka 1246, Rakṭākshi, Māgha śu. di. 1[5], Thursday.	Do. ..	Gift of a flower-garden to the temple of Chenna-Mallikārjunadēva at Kākaṇḍi, by Nagi-śeṭṭi and Vallabhi-śeṭṭi of Krāñja.
69	On a small boulder in the same place ..	..	....	Śaka 1477, Rākshasa, Kārttika, śu. di. paurṇami, Thursday, Rōhiṇi.	Do. ..	Registers a gift of land for the up-keep of the wells, gardens tank and water-sheds, to the Jiyya, who had founded these in connection with the temples of Chenna-Mallikārjuna and Gōpinātha at Purushōttamapura in Kākaṇḍi.
70	On a Hanumān-pillar set up near the new temple at **Chintapallipadu.**	[Gajapati] ..	Gāṇadēva-Rautarāya Mahāpātrulu ..	Śaka 1376, [Bhāva], Vaiśākha, śu. di. 15, Thursday.	Sanskrit (verse) and Telugu.	Mentions the temple of Rāghavēśvara at Chadaluvāḍa and (the towns) Addaṅki, Vinikoṇḍa and Koṇḍavīḍu.
71	On a broken Garuḍa-pillar lying in a field at **Dondapadu.**	..	....	Śaka 1724, Dundubhi, Phalguṇa śu. di. 3, Thursday.	Do.	Records the setting up of the Garuḍa-pillar and the Śāsana-pillar near the shrines of Vighnēśvara and Āñjanēya by a private person.
72	On the lamp-column set up before the Āñjanēya temple at the same village.	..	....	Śaka 1651, Kīlaka, Mārgaśira śu. di. 14, Wednesday.	Telugu ..	States that (an image of) the god Āñjanēya at Doṇḍapāḍu was 'born' in the tank, that it was set up (?) in a garden and that five brothers of the Bōgōli-gōtra, grandsons of Kommināni Koṇḍappa and sons of Gōruvappa founded a tank and a garden. A rent-free gift of ku is also recorded for the gods Śiva and Kēśava.
73	On the plinth of the inner entrance into the Vīrabhadra temple at **Enamadala.**	..	....	....	Do. ..	Damaged and built in. Refers to a sarvamānya gift of land made by two private individuals to a certain Rāmachandrasāni, daughter of Yanamadala Gaurasāni and to a garden raised on the same land for her merit.
74	On a pillar lying in a field near the Sītārāmasvāmin temple at the same village.	..	....	Śaka 132[7], Pārthiva, Śrāvaṇa, śu. di. 10, [Thursday].	Do. ..	States that this pillar of the āsthāna-maṇḍapa of the temple of Rāghavēśvara at Koṇḍavīḍu was the gift of Chenna-[Tippana] a Vaiśya of the Chenuśeṭṭi-gōtra and lord of Penuṅgoṇḍa. It was made for the merit of his father Kommi-śeṭṭi and mother Gaṅgasāni.
75	On a pillar of the maṇḍapa near the same temple.	..	....	Śaka 1310, Vibhava, Māgha, śu. di. 5, Thursday, Makara-māsa.	Do. ..	States that a sāle (i.e., weaver) (named) Tummalacheruvu Rāmi-śeṭṭi, a devotee of Kulamu Mallikārjunadēva gave this central pillar to the raṅga-[maṇḍapa] of the temple of Mūlasthāna-Mailāradēva at Koṇḍavīḍu together with some cows for a perpetual lamp, for the merit of his parents. The same fact is repeated on another face of the pillar.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	Below the Gaja-Lakshmi image on the entrance into the Sītārāmasvāmin temple at **Errabalem**.	..	....	..	Telugu ..	Cut by Dhanyamanna Gōkachāri. The characters are of about the 12-13th century A.D.
77	On the proper left column of the same entrance.	..	....	Śaka 115[7], Kārttika, ba. di. pañchami, Thursday.	Telugu (verse and prose).	Registers the gift of 25 cows for a perpetual lamp made to the god Anantaśayanadēva at Uṇḍavelli by Veligaṇḍla Erṟama-Reḍḍi (Erṟama-Raṭṭaḍi) for the merit of his parents Maṟeḍḍi and Pōlasāni.
78	On the proper right column of the same entrance.	[Velanāṇḍu]	Rājēndra-Kulōttuṅga-Chōḍērāja ..	Śaka 1089, Uttarāyaṇa-Saṅkrānti.	Telugu ..	Registers the gift of the village of Krapagaa[r]apuri to the mahājanas of Uṇḍavelli by a certain Jillya-bōyuṇḍu, for the merit of the king.
79	In the same place	Kōṭa ..	Mahāmaṇḍalēśvara Kētirāja	Śaka 1135, Vaiśākha, śu. di. daśami, Monday.	Do. ..	A[ma]rama and Kētama, the concubines of the king, together with their father Yerṟama-Nāyaka, presented for the merit of their lord a processional image to the temple at Uṇḍavelli and granted one khaṇḍuva of land to the north of Kommala-kōṭa for offerings to this image.
80	Do.	..	....	Śaka 1142, Phālguṇa, prathama-paḍyami, Thursday.	Do. ..	Refers to a gift of lamp by a certain Kāmana-bōyuḍu son of Chō[ḍ]apa Amarebōyuḍu.
81	On a stone lying by the side of the Koriṭepāḍu road at **Guntur**.	..	....	Śaka 17[4]3 Chitrabhānu Vaiśākha, ba. di. 7, Sunday.	Do. ..	Damaged. Mentions the temple of Sākētapura-Sāmrājya-Paṭṭābhirāmasvāmin at Koriṭepāḍu and seems to record a gift made by a member of the (former) Zamindar of the Sattenapalle taluk who was the son of Rāja Mānūru-Appāji-Pantulu a majumdār of the Mūrtijāmnagar-sarkāru.
82	On a pillar of the Āñjanēya temple in the same village.	..	....	Śaka 1172, Āśvayuja, ba. di. ashṭami, Thursday.	Do. ..	Registers the provision for 1 śōleḍu of ghee a day, for a perpetual lamp in the temple of Ayyakulatilaka Chōḍiśvara-Mahādēva at Chembrōlu.
83	On a white marble Nāga-stone set up in the Agastyēśvarasvāmin temple in the same village.	Pari[chchhēdin].	Mahāmaṇḍalēśvara [Pa]ṇḍyarāja ..	Śaka 10[8]0, Uttarāyaṇa-Saṅkrānti.	Sanskrit (verse) and Telugu.	The Sanskrit portion gives the genealogy of the king's family. Records that the king built for the god Aga[styē]śvara-Mahādēva at Guṇṭṭūru in Ōṅgēṟumārga, the temple, maṇḍapa, subsidiary shrines, compound wall and the gōpura and granted the village Gaḍḍipūṇḍi to the sānis, mānis, dancing masters, drummers, flutists, artisans, conch-blowers and other servants of the temple and for havis, bali and worship. Gifts of land made to a number of Brāhmaṇas are also recorded.
84	On a pillar in the gōpura of the Lakshmi-Nṛisiṁhasvāmin temple in the same village.	..	....	Śaka 1326, Tāraṇa, Māgha, śu. di. 10, Saturday.	Telugu ..	Records the gift of the pillar for the mukha-maṇḍapa of the god Nagarēśvaradēva at Koṇḍavīḍu, by Sakalāya-śeṭṭi, a Vaiśya of the Venukula-gōtra and lord of Penuṅgoṇḍa-pura, for the merit of his parents.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On a second pillar in the same place ..	..	....	Śaka 1326, Taraṇa, Māgha, śu. di. 10, Saturday.	Telugu ..	Records a similar gift to the same temple by Vempalli-śeṭṭi a Vaiśya of the Śilakula-gōtra and lord of Penuṅgoṇḍa-pura.
86	On a stone in a field to the west of **Gorantla**.	..	....	..	..	Registers a share (vṛitti) of kha 1 to Boggarapu Gōpāḷadāsu in the village of Gōraṇṭṭa.
87	On a stone lying before the Mallēśvara temple at **Ippatam**.	..	....	..	Telugu ..	Gift of one kha of land for offerings to the god Amarēśvara-Mahā-dēva.
88	On a stone set up in the same place ..	Kāketa (i.e., Kākatiya).	Gaṇapatidēva-Mahārāja	Śaka 1133 Pushya, ba. di. pañchadaśi, Sunday.	Telugu (verse and prose).	Registers the gift of about 25 shares (vṛittis) granted to temples, Brāhmaṇas and temple servants at Ipaṭam, by the Mahāmaṇḍalēśvara Kōṭa-Mummaḍidēvarāja, son of Gaṇḍa-bhūpati, for the merit of his parents. The temples of Mallikārjuna, Rāmanatha, Vināyaka and Dēvatā are mentioned.
89	On a stone lying near the tank at **Kondepadu**.	Vijayanagara	Vīrapratāpa Śrī-Raṅgarāyadēva-Mahārāya 'ruling at Vidyānagara.'	Śaka 1498, Dhātu, Āśvija, śu. di. 15, Monday, lunar eclipse.	Do.	Records a gift of 2 kuchchala of land at Koṇḍepāḍu in the Koṇḍaviṭi-sīma, made by Vēmula Rāghavayyaṁgāru of the fourth caste, to the god Gōpināyaka of that village. Another gift of land for the maintenance of a water-shed and a grove is also recorded.
90	On a Garuḍa-pillar set up before the Lakshmī-Nṛisiṁha temple at **Kurunutala**.	Reḍḍi ..	Peda Kōmaṭi-Vēma	Śaka 1326, Śrāvaṇa, lunar eclipse.	Sanskṛit (verse).	Registers the gift by the king of the village of Kurnūntulūr, to the god Dāśarathi (i.e., Rāma) at Eṟa[vara]puri. The king is given the epithet Sarvajña-chakravartin.
91	On a rock near the Durgi-Bhairava shrine at **Lam**.	..	....	..	Do. (in archaic characters).	Mentions Lambu (i.e., Lām) and seems to record the tolls payable by certain classes (?).
92	On a stone set up in front of the Malleśvarasvāmin temple in the same village.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	..... Dhanus-Saṁkrānti.	Telugu ..	Damaged. Records a gift of land made to the god Bhīmeśvara-Mahādēva at Lāmu by an officer of the king's body-guard.
93	On a stone set up near the Karnam's house at **Malkapuram** (hamlet of Mandaḍam).	[Gōlkoṇḍa]	Rājadhirāja Mahārāja Yibhurām-Śaha-Voḍalumgāru.	Śaka 1499, Dhātu, Kārtika, śu. di. 5, Friday.	Do. ..	Registers an agreement on land measurement arrived at by the people of Rāvipūṇḍi-sthala under orders of the king. About 19 villages and their areas are given. The Kāmpu cultivators had to pay a tax of 1 samaśya and Turukavāru ½ samaśya on 1 ku of land. The Brāhmaṇas paid no tax.
94	On the huge Nandi-pillar lying near the ruined temple in the same village.	Kākatīya ..	Rudradēvi	Śaka 1183, Durmati, Chaitra, ba. di. 8, Friday.	Sanskṛit (verse) and Telugu.	Describes the greatness of the Śaiva teacher Viśvēśvara-Śiva-Dēśika, the dīkshā-guru and the rājaguru of the queen's father Gaṇapati. Registers the gift of the village of Mandaram in Kandravāṭi in Veli-nāḍu-vishaya, to the teacher Viśvēśvara-Śambhu together with the village Velagapūḍi. The teacher is stated to have consecrated therein a Śiva temple, founded a monastery and a choultry and naming the village Viśvēśvara-Goḷaki, allotted shares in it to the temple, to the Śuddha-Śaiva monastery, to the maternity, hospital and a feeding-house also founded by him.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inciption.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the same pillar	....	....	Vibhava, Chaitra, śu. di. 1, Friday.	Telugu ..	Faintly engraved and partly mutilated. Registers the gift of six perpetual lamps to the temple of Viśvēśvaradēva at Viśvanātha-Gōḷagiri on the bank of the river Krishṇavēṇi by Rājagurudēvara, (i.e., the royal preceptor) Viśvēśvara Śivāchārya and of 25 cows for each lamp. The artisan (śilpi-āchārya) Guddōju and the smith (akkasāla) Prōlōju also received gifts of land. Gifts of land for dancing girls were made by Kāśiśvara-Śiva-Ayyaṅgāru under instructions from the rājaguru. The temples of Sōmanāthadēva and Gaṇēśvaradēva at Velaṅkapūṇḍi, and the masons (kāse) Ānōju, Nannapōju, and Ponnōju attached to the Viśvanātha temple also received gifts.
96	Do.	....	....	Śaka 1204, Karttika, Pūrṇima.	Sanskrit (verse) and Telugu.	Records a gift of 25 cows for a perpetual lamp in the temple of Viśvanātha, made by Kāśiśvara-Śivāchārya of the Śrīvatsa-gōtra the (spiritual) son of Rājagurudēvara for the merit of his parents Vidyā-Śivadēva and Sōmasāni-Amma. A house-site and a vṛitti were also given to the kāmpu that kept the cows and supplied the ghee.
97	Do.	....	....	Śaka 12[0*]4, Chitrabhānu, Śrāvaṇa, Wednesday, solar eclipse.	Do.	Records the gift of 50 sheep made for a perpetual lamp to Paśupati (i.e., Śiva) in the temple of Viśvēśvara at Mandarapura on the bank of the Kṛishṇa, by Mahādēva-Chaṭṭōpādhyāya, son of [Modali]piḷa-Paṇḍita of the Bhāradvāja-gōtra. Īsana-bōyi also gave 50 sheep for a perpetual lamp, for the merit of his master Kāśiśvara-Śivāchārya.
98	Do.	....	....	Śaka 12[0*]4, Chitrabhānu, Āśvayuja, ba. di. tṛitīya.	Do.	Registers the gift of 50 sheep for a perpetual lamp in the temple of Viśvanātha, by Koṭṭaravu Mallaya-Preggaḍa, son of Kommana-Preggaḍa of the Bhāraḍvāja-gōtra, for the merit of his master Rājagurudēvara Viśvēśvara-Śiva-Dēśika, whose officer he was in charge of the granary (dhānyādhipa).
99	Do.	....	....	Śaka 1204, Chitrabhānu, Pushya, ba. di. ekādaśi, Saturday, Makara-Saṅkranti.	Do.	Records that Kani-śeṭṭi the son of Nāmi-śeṭṭi of the Chenu-seṭla-gōtra gave 25 cows for a perpetual lamp in the temple of Viśvanāthadēva, for the merit of his parents.
100	On a Nāga-stone set up in front of the Āñjanēya temple at **Mallayapalem**.	....	....	Śaka 16[48*], Viśvāvasu. Āśvija, śu. di. 14, Thursday.	Do.	States that [Va]ṇukūri Aṅki-Reḍḍi set up a Nāgēndra-pillar for the merit of his father Nāgi-Reḍḍi and mother Buchchamma.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
101	On a Nandi-stone set up near the Rāmaliṅgasvāmin temple at **Mandadam.**	....	....	Śaka 1201, Pramādin, Chaitra, śu. di. 13, Sunday, Vishuvu-Saṁkrānti.	Telugu ..	Records that Amari-śeṭṭi, a Vaiśya of the Sūrukoli-gōtra and lord of Penuṅgoṇḍa gave 25 cows for a perpetual lamp to the temple of Rāmiśvara-Mahādēva at Mandaram on the bank of the Kṛishṇavēṇi river in Doḍi-Kaṇḍravāḍi.
102	On a second Nandi-stone set up near the same temple.	....	....	Śaka 1181, Siddhārthin, Chaitra, śuddha-pāḍyami (prathamā), Wednesday.	Do. ..	Registers the gift of 25 cows for a perpetual lamp in the temple of Rāmiśvara-Mahādēva by Sūrapa-Reḍḍi, son of Pomi-Reḍḍi Kēti-Reḍḍi.
103	On a Nandi-stone set up behind the same temple.	Kōṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēvarāja ..	Śaka 1184, Dundubhi, Śrāvaṇa, ba. di. 13, Sunday.	Do. ..	Damaged. Seems to register a gift of land made by the king to the illustrious Rājagurudēvara (i.e., the royal preceptor Viśvēśvara-Dēśika).
104	On the south wall of the shrine of the goddess in the Mallikārjunasvāmin temple at **Mandapadu.**	....	....	....	Telugu (verse and prose).	Fragment. Registers gifts of land made to the god Gaṇēśvara by Prōla, son of Vidde-Nāyaka and Vennamadēvi. Mandaḍi Kōṭaṇḍu, a favourite servant of Goṅka and the ornament of his sabhā, is also mentioned.
105	On a Nāga-slab set up near the tank in the same village.	[Velanāṇḍu]	Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍeyarāja.	Śaka 10* Uttarāyaṇa-Saṁkrānti.	Telugu ..	Records that Mandaḍi Prōli-Nāyaka, son of Nāmi-Nāyaka, lord of Sirivrōlu, and his younger brother Malli-Nāyaka gave 1 kha of land for a perpetual lamp to the god Mallikārjuna-Mahādēva at Mandāvuram, for the merit of the king. Sūrya-Tapōdhana who received this land agreed to supply one māneḍu of ghee daily.
106	On the same slab	....	....	Śaka 1090, Uttarāyaṇa-Saṁkrānti.	Do. ..	Records a gift of 55 sheep for a perpetual lamp in the temple of Mallikārjuna-Mahādēva at Mandāvuram, by Nārāyaṇa, son of Pedda-Prōli-Nāyaka, the lord of Sirivrōlu, and younger brother of Mandaḍi Prōli-Nāyaka.
107	Do.	[Velanāṇḍu]	Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍeyarāja.	Do.	Do. ..	Registers the gift of 55 sheep made for the merit of the king for a perpetual lamp in the temple of Mallikārjuna-Mahādēva at Mandāvuram, by Māraṇāmātya 'the lord of Origoṇḍipura' of the Āpastamba-kula and the Bharadvāja-gōtra.
108	Do.	Do.	Rājēndra-Chōḍa-Mahārāja, son of Mahāmaṇḍalēśvara Kulōttuṅga-Chōḍa-Goṅka-Mahārāja.	....	Do. ..	Records that, for the merit of the king, Mandaḍi Nāmi-Nāyaka, his younger brother Prōli-Nāyakaand his other relations granted certain dry and wet lands for lampe and offerings in the temple of Mallikārjuna-Mahādēva at Mandāvuram in Koṇḍapaḍumaṭi. Sūrya-Tapōdhana is mentioned as one of the donees.
109	On a stone lying in a field at **Mukkamala.**	....	....	Śaka 1180 ..	Do. ..	Mutilated. Records gifts of land made to the gods Mallikārjuna, Tripurāntaka and Gaṇēśvara and to a number of Brāhmaṇas, by Vipparula Koṇḍapa-Nāyuṇḍu and Guṇḍapa-Nāyuṇḍu, for the merit of Kētarāja, probably the Kōṭa king of that name.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
110	On a pillar of the Kalyāṇa-maṇḍapa in the Sītārāmasvāmin temple at Nallapadu.	....	....	ak 1358, Rākshasa.	Sanskṛit (verse).	Describes the glory of the god Rāmachandra at Koṇḍavīḍu-nagara and mentions Nāraṇa-Mantri, son of Bhīmanāmātya of the Kāśyapa-gōtra and Lakkāmba, who was a devotee of this deity.
111	On the front wall of the Gōpālasvāmin temple at the same village.	....	....	....	Telugu ..	Damaged. Seems to register the gift of a garden-land for fruit-trees, to the temple of Lakshmi-Nārāyaṇa by Maṅgamam-mavāru, wife of Śrīrāmayyaṅgāru of Parāśara-gōtra, Āpas-tamba-sūtra and Yajuś-śākha.
112	On a stone in the north wall of the Lakshmi-Nṛisiṁhasvāmin temple in the same village.	....	....	Śaka 1468, Parābhava, Bhādrapada, śu. di. 11 Monday.	Sanskṛit and Telugu.	Much damaged. Seems to register a gift of an agrahāra to the temple of Gōpīnātha at Nallapāḍu.
113	On a stone lying in a street at Nidumukkala.	Vijayanagara	Vīrapratāpa Śrī-Raṅgarāyadēva-Mahārāya.	Śaka 14[99] Īśvara, Chaitra, śu. di. 15, Tuesday, lunar eclipse.	Telugu ..	Records the gift of ¼ kha of land at Niḍumukkula in Koṇḍa-vīḍu to the temple of Gōpīnātha of this village, by Koṇḍama-Nāyaniṁgāru, son of Śrīraṅga-Nāyaka and grandson of Baṇḍarupalli Amma-Nāyaka of [Śrī]hari-gōtra.
114	On a pillar of the madhyaraṅgam of the Śaktīśvarasvāmin temple at Nutakki.	Chalukya-Chōḷa.	Rāja[rāja] (II)	Śaka 1080 and 13th year, Dakshi-ṇāyana-Saṁ-kranti.	Do. ..	Unfinished. Refers to a perpetual lamp set up in the temple of Śaktīśvara-Mahādēva at Nūḍeṅkki, by Yaṅgi-Raṭṭaḍi, son of Pulikranta Eṟiyama-Raṭṭaḍi.
115	On a second pillar in the same place ..	....	....	Śaka 1080 and the 1[3]th year.	Do. ..	Built in. Registers the gift of cows for a perpetual lamp in the temple of Śaktīśvara-Mahādēva at Nūḍeṅkki, by a [Re]ḍḍi of the Ḍontiparṭi family.
116	On a stone lying near the entrance into the same temple.	Chalukya-Chōḷa.	Kulōttuṅga-Chōḍa (II).	Śaka 1[0]59 and 4th year, Winter solstice.	Do. ..	Damaged. Records gifts of land to a number of dancing women attached to the temple of Śaktīśvaradēva at Nūteki, by the Mahāmaṇḍalēśvara Kaṇḍravāṭi [Bhī]marāja.
117	On a stone set up near the Mādigapalli of the same village.	....	....	Śaka 1040, Uttarāyaṇa-Saṁkranti.	Do. ..	States that Māra-Nāyaka son of a certain Bomi-Nāyaka, founded the temple of Kēśavadēva at Nūtekki and gave 25 cows for the perpetual lamp. Contains a description of the 500 mahājanas of Ma[lyā]na.
118	On a Hanumān-pillar set up in a field of the same village.	....	....	....	Do. ..	Damaged. Mentions the temple of Gōpīnātha and a gift made to it by Bhāskara, king of Chandragiri.
119	On a Nandi-Nāga-pillar set up in front of the Mallikārjunasvāmin temple at Pamulapadu.	Velanāṇḍu	Rājēndra-Chōḍarāja son of Mahāmaṇḍa-lēśvara Kulōttuṅgachōḍa-Goṅka-Mahārāja.	....	Sanskṛit verse and Telugu prose.	Records that the king made tax-free certain lands at Pāmula-pāḍu in Koṇḍapaḍumaṭi, which had been granted to the temple for offerings. Gifts were also made by the villagers to Gaṇēśvara, the village goddess and the temple servants, for the merit of Yiniṁjōḍrāju. Registers also a gift of 55 cows made by a Reḍḍi for a perpetual lamp.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the same pillar	....	....	Śaka 1094, Kārttika, punnama (i.e. paurṇami), Thursday.	Telugu (prose and verse).	Records a gift of 55 sheep for a perpetual lamp to the god Dhūrjaṭi (i.e. Śiva), by Koṇḍana, grandson of Pāmulapāṭi Koṇḍapa-Reḍḍi, for the merit of his father Bhīmi-Reḍḍi and mother Kāmasāni.
121	Do.	....	....	Do.	Do.	Records a similar gift by Bollana for the merit of his father Vennapa-Reḍḍi and mother Pōlasāni, to the god Pārvatīśvara at Pāmulapāḍu.
122	Do.	....	....	Do.	Do.	Registers a gift of 55 sheep for a perpetual lamp to the god Śiva by Kommana, the son of Pāmulapāṭi Maṇḍana and Yeṛyamāmbā for their merit.
123	Do.	....	....	Śaka 1094, Uttarāyaṇa-Saṅkrānti.	Do.	Records a gift of 55 sheep for a perpetual lamp to the god Mūlasthāna-Mallikārjunadēva at Pāmulapāḍu, by Vēmināyaka, son of Yeṛṛama-Reḍḍi and Chāmasāni.
124	Do.	....	....	Do.	Do.	Records a similar gift to the god Kapardin (Śiva) at Pāmulapāḍu by Kommana for the merit of his grand-father Sūrapa-Reḍḍi and his parents, Kēti-Reḍḍi and Ketasāni.
125	On the Hanumān-pillar set up in front of the Vishṇu temple at **Paṭuru.**	Vijayanagara.	Vīrapratāpa Dēvarāya	Śaka 1344, Śarvarin, Phālguṇa śu. di. 15, Thursday.	Sanskṛit (verse).	Damaged. Seems to register a gift of land at Prāntūru made by prince Rāmachandra through (his agent) Chenukāli Kēśava, to a certain Koṇḍūri Rāmānuja.
126	On the rock near the Nṛisiṁhasvāmin cave-shrine on the hill at **Peda-Palakaluru.**	....	....	Śaka 1516, Jaya, Māgha, śu, di. 5.	Telugu ..	Do. States that Madanagōpāla, son of Gōvindaya and grandson of Vunnuva Tirumalaya of the Kāśyapa-gōtra reconsecrated the image of Anantaśāyin in the shrine of Narasiṁha at Peda-Palakalūru and granted land for the bodily and festive enjoyments of the god and other services.
127	On a mutilated stone built into the east wall of the Vēṇugōpālasvāmin temple in the same village.	....	....	....	Do. ..	Fragment. Mentions Rājēndra-Chōḍēraja and seems to record grants of land made for offerings and services in a temple, the name of which is lost.
128	On a pillar lying in a ḍoṅka to the south of **Peda-Parimi.**	[Gōlkoṇḍa]	Saidu Abdulla Saidu Muhammadu Sāhibu.	Śaka 1585, Krōdhi, Āshāḍha, śu. di. 2, Wednesday.	Do. ..	The people of Taṇḍikoṇḍa (the mokhāsa village of Saidu Abdullā) together with those of Parimi came and represented to the chief authorities (hujūru) that the enjoyment of a particular land (in dispute) belonged to Taṇḍikoṇḍa and that the Parimi people were causing unnecessary riot for its possession. The dispute was heard and decided in favour of the former and new boundary stones were ordered to be put up in places not accessible to people.
129	On a stone lying in front of the Vēṇugōpālasvamin temple in the same village.	....	....	Śaka 1726 ..	Telugu .. (verse).	Much damaged. Begins with a salutation to Gōpāla and mentions Parimi in the course of the description of a procession. The author of the record is Nāgam Mallayya.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On a pillar set up before the Mallēśvara-svāmin temple at Penumāka.	Kākatīya ..	Rudramahādēvi	Śaka 1210, Sarvadhāri, Kārttika, śu. di. 1, Thursday.	Telugu (verse).	Much damaged. States that while Paruvata-Nāyuṇḍu was ruling under orders of the queen, certain vṛittis were granted. Mentions the mahājanas of Taḍēpalli. Also states that Kannaḍa Mallaya and Buddaya-bhaktuṇḍu were required to do certain services in the temple with the consent of the devotees of Penumbāka, and enjoy the income equally.
131	On a broken pillar lying in front of the Gōkarṇēśvara temple at Penumuḷḷi.	Do. ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja.	Śaka 1236, Ānanda, Āshaḍha, śu. di. 6, Thursday.	Do.	States that Erraya-Leṅkaṅgaru employed at the gate of the royal palace remitted for the merit of the king, all unlawful collections like kānika and gaḍḍuga-māḍa on temple vṛittis and puṭṭi-pahiṇḍi, puṭṭi-koluvu, upakṛiti, suṅkamu, pasula-puḷḷari and kāṇika on the vṛittis of the mahājanas, in the 22 villages (named) of his nāyaṅkaram, and put up this śāsana-stambha before the Gaurīśvara-Mahādēva temple at Penumbuluvu. Mentions Svayambhunāthadēva of Ōruṅgallu. On the third face of the pillar are given sketches of the two standard cubit measures used in measuring lands.
132	On a stone lying behind the same temple	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva	Śaka 1087, ... lunar eclipse.	Telugu ..	Damaged. Registers a gift of land by the Mahāmaṇḍalēśvara Ku[lōttuṅga-Rājēn]drachōḍērāja for offerings, to the temple of Chāmuṇḍidēvi at Kolaṅkulūru.
133	On a stone built into the west wall of the Vēṇugōpālasvāmin temple at Potturu.	Parichchhēdi	Mahāmaṇḍalēśvara Sū[reparāja] .	....	Do. ..	Mutilated. Contains the usual eulogy of the kings of this family.
134	On the Garuḍa-pillar set up in front of the same temple.	Do.	Bhīmarāja..	Śaka 1152, Vaiśākha, śu. di. 3, Thursday.	Do. ..	Records the gifts of dry and wet lands made by the king to the temple of Gōpāladēva, which was founded and built by a certain Sēnama-śeṭṭi for the merit of the king's parents Mahāmaṇḍalēśvara Parichchhēda Kommarāja and Śūralamahādēvi. Gift of land to the temple of Mallidēva is also recorded.
135	On the same pillar	..	....	Śaka 1199, Śrāvaṇa, śu. di. 15, Friday.	Do. ..	States that a certain Erapōtaḍu set up a ½ lamp (ara-dīpa) for the merit of his parents in the temple of Gōpāḷadēva at Pottūru and agreed to maintain it.
136	Do.	Parich-chhēdi.	Mahāmaṇḍalēśvaras Bhīmarāja and Uttam-Bhīmarāja.	Śaka 1199, Pushya, śu. di. 5, Monday, Makara-Saṁkrānti.	Do. ..	Records the gift of a ½ lamp each, by Vēmana-bōyuṇḍu and Nāra-bōṇḍu, the attendants of the kings.
137	Do.	Do.	Mahāmaṇḍalēśvara Bhīmarāja	Śaka 119[4], Śrāvaṇa, ba. di. 11, Saturday.	Do.	Damaged. Registers a gift of sheep made for a perpetual lamp in the temple of Gōpāladēva by Māṛe-bōyuṇḍu, an attendant of the king.
138	On the stone lying in front of the same temple.	Do.	Do. do.	Śaka 1168, Pushya, śu. di. 5, Thursday, Makara-Saṁkrānti.	Do. ..	Do. The chief with his younger brothers Uttam-Bhīmarāja, Dēvarāja and Gaṇapadēvarāja seems to have given some land to a Śiva temple for the merit of his parents Kommarāja and Śūraladēvi.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same stone	..	..	Śaka 1216, Jaya, Pushya, śu. di. 8, Sunday, Makara-Saṁkrānti.	Telugu ..	States that Malnēni Kētinēndu bought some land from Bhīmana-Pegaḍa Pōchirāju and granted it to the temple of Sōmanāthadēva, for the merit of his parents and of Ayyarāja and Dēvarāja.
140	On a second pillar of the madhyaraṅga of the Daṇḍēśvarasvāmin temple at Prattipadu.	Pariohoh-hēdi.	Mahāmaṇḍalēśvara Kusumarāja	Śaka 1144, Chaitra, śu. di. daśami, Monday.	Do. ..	Records that the king founded the temple of Gaṇḍīśvara-Mahādēva and gave two mārtus of wet land for offerings for the merit of his queen Sabbamadēvi.
141	On a second pillar in the same place ..	Kōṭa ..	Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja.	Śaka 1156, Saṁkrānti.	Sanskrit (verse) and Telugu.	States that the king who was the son of Manma-Gēta and Bayyamāmba gave seven vṛittis in Prattipāḍu and six vṛittis in [Penu]barru to Brāhmaṇas among whom was Narasiṁha, an ubhayakavi.
142	On the third pillar in the same place ..	..	....	Śaka 1435, Śrīmukha, Śrāvaṇa, ba. di. 13, Friday.	Telugu ..	States that Giñjupalli Annamanāyaniṅgāru had the temple and the maṇḍapa of Gaṇḍīśvara-Mahādēva plastered with chunam for the merit of his parents Pōtinēndu and Chiṭṭema.
143	On a pillar of the portico of the same temple.	..	....	Śaka 1450, Sarvadhāri, Magha, śu. 5, Thursday.	Telugu (prose and verse).	States that for the merit of his parents Pōtināyuḍu and Chiṭṭema, Giñjupalli Abhinayaṇḍu built the southern portico (mukhabhadra). In the lower section of the pillar is given in a verse the name Dāsōju of the architect that built the portico.
144	On a second pillar of the same portico ..	..	....	Śaka 1476, Ānanda, Śrāvaṇa, śu. di. 15, Sunday.	Do.	Records that Tummapūṇḍi Chiṭṭebhattuṇḍu made and presented the image of Pārvatidēvi to the temple of Gaṇḍīśvara-Mahādēva, at Prattipāḍu, for the merit of his parents Yallama and Nāga-bhattuḍu.
145	On the same pillar	..	....	..	Telugu ..	The measure of the ghaḍa (pole) as shown here and determined by Purushōttamaya, the rāyasam of Rāyapanāyanivāru, is 32 spans. The record states that 112½ kuṇṭas measured by this ghaḍa would make a kēsaripāṭi-tūmu.
146	On the Nandi-pillar set up in front of the same temple.	..	....	Śaka 1596, Ānanda, Magha, śu. di. 13, Friday.	Do. ..	States that Kākamānu Parvata-bhaktuṇḍu built the bell-platform (ghaṇṭa-vēdi) in the temple of Gaṇḍēśvara-Mahādēva for the merit of his parents Ayyama and Pēra-bhaktuḍu.
147	On a stone set up in the same place ..	....	....	Śaka 1079, Uttara-Saṁkramaṇa.	Sanskrit (verse) and Telugu.	Records the gift of 55 sheep for a perpetual lamp in the temple of Gaṇḍēśvara, by Nārāyaṇa, a Vaiśya of the Dhanada-(i e, Kubēra)vaṁśa and the Mūlya-gōtra, who was lord of Penugoṇḍa.
148	On the lamp-column set up in the Vēṇugōpālasvāmin temple in the same village.	....	....	Śaka 1202, Vaiśākha, Sunday.	Do.	Records the setting up of this Garuḍa-pillar in the temple of Gōpinātha at Prattipāḍu by Padmanābha, minister of king Kannāra.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
149	On the left column of the entrance into the Vīrēśvara temple in the same village.	....	....	Śaka 1492, Śukla, Mārgaśira, ba. di. 11 Sunday.	Telugu ..	Records the gift of the bull (samukhapu-nandi) to the temple of Vīrabhadra by Peddi-Reḍḍi son of Voḍḍipaṭi Liṅga-Reḍḍi, for the merit of his paternal uncle Pōti-Reḍḍi and his mother Timmasāni.
150	On a stone in the north wall of the Vēṇugōpālasvāmin temple at Ravela.	....	....	Śaka 1352, Virōdhikṛit, Mārgaśira, ba. di. 7, Monday.	Telugu (verse and prose).	States that Sishṭla Rāmanārya (also called Sishṭla Rāma-Jiyyalu) of the Śrīvatsa-gōtra, son of Peddanārya and husband of Vallabhāmbā, constructed a tank at Pulipāḍu, raised a grove of trees near it and built the temple of Gōpināṭha at Rāvelapura.
151	On a mutilated stone lying in front of the Vīrabhadra temple at Rayapudi.	....	....	.... Jaya, Āshāḍha, śu. di. 11, Thursday.	Telugu ..	Mutilated. Registers a gift of 25 cows for a perpetual lamp to the god Gōpināṭha at Rāvipūṇḍi. Gifts of land are also recorded.
152	On the same stone	....	....	Śaka 120*, Māgha, śu. di. 15, Thursday	Do. ..	Do. Records a grant of land made to the god [Gōpin]ātha at Rāvipūṇḍi by a certain Amarinēṇḍu of the Maṇḍaḍi family.
153	Do.	. ..	.. .	Śaka 1211, Śrāvaṇa....	Do. ..	Do. Registers gifts of land by purchase at Nirukoṇḍa, Rāvipūṇḍi, etc.
154	Do.	....	....	Śaka 1183, Māgha, śu. di. 5, Thursday.	Do. ..	Registers that Rēvi-Reḍḍi son of Rēvi-Reḍḍi Gaṇapi-Reḍḍi the lord of Ponuṅgōḍu and a worshipper of the feet of the god Kākatīśvaradēva, made a gift of 1 kha of laṅka-land to the god Gōpināṭha.
155	Do.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	Śaka 1191, Kārttika, śu. di. 15, Thursday.	Do. ..	Mutilated. Seems to register a gift of land by Parvata-Nāyaka, the aide-de-camp and the minister of the king.
156	On a mutilated Nandi-pillar set up in front of the Sōmēśvara temple in the same village.	Do. ..	Do.	Do.	Do. ..	Seriously damaged. Records gifts of land made to the god Mūlasthāna-Sōmēśvara-Mahādēva at Rāvipūṇḍi, by the king's aide-de-camp and minister Parvata Nāyaka.
157	On the same pillar	....	....	Śaka 1191, Āśvayuja, śu di. 5, Sunday.	Do. ..	Mutilated. Gift of an oil-mill to the temple of Sōmēśvaradēva by Paruvata-Nāyaka, for the merit of his parents and of Mārna-Preggaḍa.
158	Do.	....	....	Śaka 1200, Śrāvaṇa, śu. di. 11, Monday.	Do. ..	Gift of an oil-mill by a private individual.
159	Do.	....	....	Śaka 1596, Ānanda Māgha, ba.di. 5, Thursday.	Telugu (verse and prose).	States that Yarramrāju the son of Mādirāju Abbarāju, and his elder brother Abbarāju the son of Liṅgarāju, who belonged to the Kāśyapa-gōtra and were the sthalakarṇams of Rāvipūṇḍi re-constructed the shrine of Mūlasthāna-Mahādēva at Rāvipūṇḍi.
160	On a stone lying near the tank at Reddipalem.	....	....	Śaka 1726, Raktākshi, Phalguṇa, śu. di. 15, Thursday.	Telugu ..	Damaged. Records the foundation of a grove and a well by a certain Buchchirāju.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On a slab set up in front of the Veṇugōpālasvāmin temple at **Sekuru.**	Vijayanagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, Mārgaśira, śu. di. 2, Thursday.	Telugu ..	Records a gift of land in Śēkūru to the temple of Tiruveṅgaḷanātha at Saṅgamasthāna, by Bōnāmu Sūrappa-Nāyuḍu son of Timmā-Nāyuḍu.
162	On a pillar lying near the same temple	Do. ..	Vīrapratāpa Vīra-Śrī-Raṅgarāyadēva-Mahārāya.	Śaka 1496. Bhāva, Māgha, śu. di. 11, Thursday.	Do. ..	Records gift of lands for worship and services on the suparṇōtsava-paurṇamī festival to the god Tiruveṅkaṭēśvara at Saṅgamasthāna, made, by Krottipalli Veṅkaṭaya of the Bhāradvāja-gōtra, Āpastamba-sūtra and Yajuśśākhā. These lands had been granted to him by the Mahāmaṇḍalēśvara Rāmarāja Jagarājayadēva-Mahārāja, at Śēkūru in the Koṇḍavīḍu-sīma.
163	On a stone lying in front of the Sōmēśvaraswāmin temple in the same village.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1482, Raudri, Māgha, śu. di. 11	Do. .	Registers the gift of a khaṇḍike of land at Śēkūru, in the Koṇḍaviṭi-sīma, for the merit of the Mahāmaṇḍalēśvara Siddirāju-Timmarāju, for worship and offerings to the god Veṅkaṭēśvara at Saṅgamasthāna.
164	On another stone lying in the same place	....	....	Śaka 1187, Krōdhana, Makara-Saṁkrānti.	Do. ..	Records gifts of land made to the temple of Sōmēśvara-Mahādēva at Chēkūru for the merit of Rudrayya (the Kākatīya queen Rudramadēvī ?).
165	On a stone set up in a field of the same village.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1482, Raudri, Māgha, śu. di. 11.	Do ..	This is almost an exact copy of No. 163.
166	On a stone with Śiva-image set up in a field at **Selapadu** (hamlet of Śēkūru).	....	.. .	..	Telugu (in archaic characters).	Damaged. Mentions a certain Viṣṇuśarman, a Gō[ma]ḷa [Bra]hmachārin of the Bhāradvāja-gōtra and son of [Śa]ṅgaśarman.
167	On the left (proper) column of the inner entrance into the Chandraśēkharasvāmin temple in the same village.	Kākatīya ..	Gaṇapatidēva Mahārāja	Śaka 1145, Tāraṇa.	Telugu ..	Damaged. Records a gift of land by Jayapa-Nāyuḍu, for the merit of the king, to a Śiva temple built by Aṁkada Bimiśeṭṭi.
168	On the south wall of the same temple ..	....	....	Śaka 1502, Pramādi, Āśvīja, śu. di. 11, Thursday.	Do. ..	States that Veṅkaṭappa, grandson of Alavāla Channa-Reḍḍi and son of Siṅgā-Reḍḍi and Veṅgaḷamma, rebuilt the bhōga-maṇḍapa of the temple of Gaurīśvaradēva at Śālapāḍu.
169	On a stone lying in a field in the same village.	Eastern Chāḷukya.	Sarvalōkāśraya Viṣṇuvardhana-Mahārāja.	33rd year ..	Telugu (in archaic characters).	Registers a gift of land at Veḷaḷūru by a certain Kannōbu. Mentions Raṭṭagoṭṭu and Mayindaṛaga.
170	On the top beam of the northern entrance of the Mūlasthānēśvara temple at **Tadikonda.**	....	....	Svabhānu, Māgha, śu. di. 5, Friday.	Telugu ..	Records that Channa-Jiyya, son of Mumma-Śiva of Taṇḍikoṇḍa, presented these entrance-columns.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On a mutilated Nandi-pillar lying near the same temple.	[Kōṭa] ..	Prōṛrāju and Bayarāju, grandsons of Venuamadēvi.	..	Telugu ..	The chiefs call themselves the lords of Dhānyakaṭakapura and worshippers of god Amarēśvara. On a second side is mentioned a grant of land at Nīrukoṇḍa by Pina-Kommarāju son of Prō[r]rāju and Annaladēva son of Pērrāju.
172	On another Nandi-pillar set up in the same place.	....	....	Śaka 1188, Vaiśākha, śu. di. 13, Thursday.	Sanskṛit (verse) and Telugu.	The Sanskṛit portion supplies a genealogy of some chiefs of the fourth caste and states that Paṇḍambikā, wife of Manma-Pōta, succeeded to the kingdom after the death of her husband and raised a temple of Śiva for his merit. The Telugu portion states that lands were granted to the temples of [Kā]mīśvara, Manma-Pōtīśvara-Mahādēva and Paṇḍīśvara-Mahādēva.
173	On another Nandi-stone set up in the same place.	Kākatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja.	Śaka 1225, Śōbhakṛit, Phālguṇa, śu. di. 1, Monday.	Telugu ..	Records that under orders of the king [Sō]maya-Gannayaṅgāru remitted the taxes on the dry and wet lands in the enjoyment of the temple of Kamēśvaradēva at Tāṇḍikoṇḍa, and made them sarvamānya.
174	On a stone set up near a potter's house in the same village.	..	....	Śaka 1183, Chaitra, śu. di. 1, Thursday.	Do. ..	Registers a gift of land by Vennaladēvamma to the god Mailāradēva at Tāṇḍikoṇḍa.
175	On a stone lying near a hillock to the west of the same village.	[Kōṭa] ..	Irmaḍi-Śāsanapayarāja	Śaka 1169, Kīlaka, ... Saṁkrānti.	Do. ..	Registers a gift of land made by the king to the temple of Channa-Mallēśvara, for the merit of his parents.
176	On a mutilated stone set up opposite to the choultry in the same village.	Vijayanagara.	....	..	Do. .	Much damaged and mutilated. Mentions Gutti Yaṛam-Tirumalarāja.
177	On the front wall of the Rājagōpālasvāmin temple at **Unnava.**	..	....	Śaka 1223, Phālguṇa, śu. di. 1, Thursday.	Do. ..	Damaged. Registers a gift of land for offerings to the temple of Gōpinātha.
178	On a boulder near a tank to the west of **Vaddhamanu.**	..	....	Śaka 1596, Rākshasa, Āshāḍha, śu. di. 9, Friday.	Do. ..	States that Ōruganṭi Aṅgaṅka constructed a tank at Vaḍhamānu and prohibited the levying of pullari for the cattle that drank its water.
179	On a slab set up in front of the Rudrēśvara temple at **Vaddhesvaram.**	Kākatīya ..	Rudra[madēvi]	Śaka 1196, Vaiśakha śu. di. 1, Monday, Uttarāyaṇa-Saṁkrā[nti].	Do. ..	Much damaged. Mentions a certain Malli-Nāyaṅkulu.
180	On a stone in the east compound wall of the Vēṇugōpālasvāmin temple at **Vejendla.**	..	.. .	Plavaṅga, Kārtika, śu. di. 15, lunar eclipse.	Do. ..	Registers the sarvamānya gift of 6 kuchchala of land, to the temple of Gōpinātha at Vēñjeḷḷa, by Jāḍi Machinēṇḍu.
181	On a hero-stone lying to the west of **Vunguturu.**	Kōṭa ..	Mahāmaṇḍalēśvara Bētarāja	..	Do. ..	Records that Kuna-tōyuṇḍu, son of Baṇḍāruvu Chōḍa-bōyi, and a servant (baṇṭu) of the king, went with Parvaḍi-Rēva to the open ground of Gāralapāḍu, threatened Bomma-Reḍḍi, killed Bhīmarāju and died after fighting with great prowess.

C.—Stone inscriptions copied in 1917—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
182	On a boundary stone lying to the west of the same village.	..	....	..	Telugu ..	(This is the boundary stone of) the agrahāra of Guṇḍavaram, belonging to Tāḷḷapāka Tiruveṅgaḷanāthayyavāru. Marked with sun and moon and the figure of Vāmana. Guṇḍavaram is within two miles of Vuṇguṭūru and is now deserted.
183	On a slab set up near the Awarēśvara temple at Zonnalagadda.	Velanāṇḍu ..	Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍayarāja.	Śaka 10[9]5 Dakshiṇāyana-Saṁkrānti.	Do. ..	States that Valyasāni wife of a certain Churya (or Juriya) Ammana-Preggaḍa built the temple of Vallabhēśvara or Juriya-Ammanachōḍa-Vallabhēśvara at Jonnalagaḍḍa, and gave 3 kha of land to Sūryābharaṇa-Paṇḍita the priest of this temple, for the merit of the king. She also gave 1 kha to the conch-blower and 2 kha and 10 na of land for perpetual lamps and daily offerings.
184	On the same slab	..	....	..	Sanskṛit (verse) and Telugu.	Describes the valour of Ammana who was [the son] of Tikkana and Yerayamāmbikā, and grandson of Bhīma of the Haritagōtra, a resident of Amṛitapura in Velanāṇḍu-vishaya. He is said to have been a brave warrior of the Chōḍa king. This Ammana gave a jayaghaṇṭa, dhūpārati (incense-waver) and a dīpārati (light-waver) to the temple.
185	On a pillar of the Veṅkaṭēśvarasvāmin temple at Chintapalli, (Sattenapalli taluk, same district).	..	....	Śaka 1766, Krōdhi, Magha, śu. di. 2	Do.	Registers that Rāja Vāsi-Reḍḍi Achchammagāru built the kalyāṇa-maṇṭapa of four pillars.
186	On a stone lying in front of the same temple.	..	....	Śaka 1765, Śōbhakṛit, Mārgaśiraha, ba. di. 5, Monday.	Telugu ..	Records that the same lady renewed the flag-staffs] in the temples of Veṅkaṭēśvarasvāmin, Rāmaliṅgēśvarasvāmin and Viśvēśvarasvāmin, built the śikhara of the first of these and that on Thursday śu. di. 6 of Āśvayuja in Krōdhi, she consecrated the image of Ammavāru and presented metallic masks (sarvāṅga) for the god and the goddess.
187	On a slab set up near the Śiva temple at Madipadu (same taluk, same district).	..	....	Śaka 1582, Śārvarin, Magha, Śivaratri.	Telugu and Sanskṛit.	Mentions a number of Paramahaṁsa-parivrājakāchāryas of whom the first was Kṛishṇāśrama; next came Rāmabhadrāśrama; then Raghurāmāśrama; then Rāmagōpālāśrama and then Pūrṇābhinava Raghurāmāśrama-Śrīpāda. This teacher Raghurāmāśrama-Śrīpāda consecrated the temple of Rāmēśvara on the bank of the Kṛishṇā and one of Dakshiṇāmūrti under the bēl-tree there and put up this śāsana for the good of the varṇāśrama-pilgrims. It is stated that Praudha-Dēvaraya was cured of his leprosy by a bath at this holy spot. It describes the greatness of the place quoting a story from the Skānda-purāṇa that even the holy river Ganges was purified of the heinous sin of having come into contact with a Brāhmaṇa widow that associated with a chaṇḍāla, by drinking and bathing at this holy spot where the Kṛishṇā flows northward.
188	On a slab set up at Durgidevipaḍu in the same village.	..	....	Śaka 114[3], Vishu (i.e., Vṛisha), Kārttika —[Monday], (i.e., Monday which falls on the 15th day of the bright half).	Telugu ..	Gift of land to the temple of Mallikārjuna of Jammipalli by Muche-Nāyaka of the Musuṇḍūri family. This chief holds a long list of titles.

Appendix D.—List of photographs taken during 1916–17.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
412 & 413	Aṉṉiyūr ..	Inscription of Kṛishṇarāya	Full plate.
414	Yeḍavalli ..	Copper-plates of Kēta III	Do.
415	Do.	Seal of the above	Quarter plate.
416	Eṉṉāyiram ..	Stone image of Uḍaiyavar in the Vishṇu temple ..	Half plate.
417	Tiruviśalūr ..	Sculpture in relief of a king and queen worshipping the liṅga, in the Śivayōganāthasvāmin temple.	Do.
418	Do.	Sculpture in relief of Brahmā and Vishṇu adoring the liṅga, in the same temple.	Do.
419	Do.	Sculpture of Ananta-Śivaṉ, the builder of the maṇḍapa, in the same temple.	Do.
420	Do.	Stone image of Vīṇādhara-Dakshiṇāmūrti, in the same temple.	Do.
421	Kōnērirājapuram.	Sculpture in relief of Chaṇḍikēśvara worshipping the god Tirunalam-Uḍaiyār, in the Śiva temple.	Do.
422	Do.	Metallic image of a female, in the same temple ..	Do.
423	Do.	Metallic image of Kalayāṇa-Sundara with Pārvatī and Vishṇu, in the same temple.	Do.
424	Tiruvi-Rāmēśvaram.	Stone image of Ardhanārī in the Śiva temple ..	Do.
425	Kuḍumiyāmalai	Stone image of Vishṇu (Kūrmāvatāra), in the Śiva temple.	Do.
426	Do.	Stone image of Mōhinī, in the same temple	Do.
427	Tiruvālīśvaram	Stone images of Vṛishabhārūḍha and Gaṅgādhara on the south side of the central shrine of the Śiva temple.	Do.
428	Do.	Stone images of Naṭarāja and Dakshiṇāmūrti on the same side.	Do.
429	Do.	Stone images of Ardhanārī and Śiva blessing Nandi (?), same side.	Do.
430	Do.	Stone images of Kālahara and Kiratārjunamūrti on the west side of the same shrine.	Do.
431	Do.	Stone images of Kaṅkālamūrti, Dakshiṇāmūrti with Manmatha and Rati on either side and Liṅgōdbhava.	Do.
432	Do.	Stone images on the north side of the same shrine ..	Do.
433	Do.	Stone image of Indra over the top of the central shrine on the east side.	Do.
434	Do.	Back view of the top of the central shrine of the Śiva temple.	Full plate.
435	Brahmadēśam, (Ambāsamudram taluk, Tinnevelly district).	Front view of gōpura of the Śiva temple	Do.
436	Brahmadēśam, (Cheyyār taluk, North Arcot district).	South-west view of the Chandramaulīśvara temple in the village.	Do.
437	Do.	Stone images of Dvārapālakas in the above temple ..	Do.
438	Gaṅgaikoṇḍaśōḻapuram.	Lion's well	Half plate.
439	Do.	Stone image of Śiva in sitting posture in the same temple.	Do.

Appendix E.—List of drawings prepared during 1916–17.

Number (continued from the last report).	Locality.	Description.
154 to 203	Dārāsuram ..	Fifty sculptural panels in relief representing the lives of the Śaiva devotees.
204	Kōnērirājapuram	Sculpture in relief of queen Śembiyaṉ-Mahādēvī with attendants, observing from a distance her (departed) husband Gaṇḍarāditya worshipping the Śiva-liṅga.
205	Kuṉṉāṇḍārkōil..	Sculpture in relief of a Dvārapālaka.
206	Do. ..	Sculpture in relief of a king.
207	Kuṉṉakkuḍi ..	Sculpture in relief of Vishṇu with attendant (a male figure standing with folded hands), in the rock-cut temple called Kīḻakkōil.
208	Do. ..	Plan of the three rock-cut temples called Kīḻakkōyil.
209	Tirukkaḷākkuḍi	Sculpture in relief of sage Agastya.
210	Nāmakkal ..	Sculpture in relief of Vaikuṇṭha-Nārāyaṇa with his attendant gods, in the rock-cut temple of Narasiṁhasvāmin.
211	Do. ..	Sculpture in relief of Ugra-Narasiṁha in the same temple.
212	Do. ..	Sculpture in relief of Varāha with attendants, in the same rock-cut temple.
213	Do. ..	Sculpture in relief of Bāla-Narasiṁha in the Raṅganāthasvāmiṅ temple.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17, verified by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; ·94 : ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (=5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya.
		Māṟavarman alias *Sundara-Pāṇḍya.*
1916	347	4+1+1st year, Āvaṇi, 2nd tēdi, Thursday, Uttara-Bhadrapadā (characters of about 13th century). The only occasions between A.D. 1184 and A.D. 1384 when "Uttara-Bhadrapadā" joined with Thursday on 2nd Āvaṇi were— (1) A.D. 1276, Thursday 30th July : "Utt-Bhad." began at ·08 and ended next day at ·19. This was 3rd Āvaṇi by Ārya-Siddhānta, but 2nd Āvaṇi by Sūrya-Siddhānta, since Āvaṇi Saṅkrānti was, by Ārya-Siddhānta, March 25·10 + 125·40 = 28th July, and by Sūrya-Siddh. March 25·16 + 125·48 = March 125·64 which would shift to 29th July the 1st day of Āvaṇi.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Māṟavarman alias *Sundara-Pāṇḍya*—cont.
		(2) A.D. 1371, Thursday 31st July when "Utt-Bhad" began at ·01, ending at ·00 next day. This was 2nd Āvaṇi by both Ārya and Sūrya Siddhānta. According as either of these identifications is correct the commencement of the reign of Māṟavarman Sundara-Pāṇḍya, which I had assigned to A.D. 1294 (vide my articles in *Ind. Antiq.* 1913, June and August) would have to be placed either in A.D. 1271-72 or in 1366-67 A.D.
1916	353	5th year, Makara, 4 tēdi, śu. di. 2nd (pakkam ?), Monday, Dhanishṭhā. = Monday, 28th December A.D. 1220, which was 4th Makara, and śukla 2; "Dhanishṭhā" commenced at ·40, ending at ·44 next day.
,,	401	20th year, Dhanus, 7 tēdi, ba. di. Saptamī, Monday, Uttara-Phalgunī (Uttiram). = Monday, 3rd December A.D. 1235 = 7th Dhanus; ba. ·7 ended at ·80 and Nak. "Uttiram" (i.e., Uttara-Phalgunī) commenced at ·44, ending next day at ·53.
,,	462	12th year, Mīna, 30 tēdi, ba. di. Chittati (chaturthī ?), Tuesday, Anurādha. There is no date that answers the details between A.D. 1216 and A.D. 1315. But in A.D. 1315, on Tuesday 25th March (= 30th Mīna) ba. 4 ended at ·70 and Nakshatra "Anurādhā" at ·63. This would no doubt have been the 12th year of Jaṭāvarman Sundara-Pāṇḍya whose reign began between 31st May and 13th May A.D. 1303 (vide last year's notes), but the surname in the present case is reported as Māṟavarman not as Jaṭāvarman.
,,	489	17 + 1 + 1st year, Vṛiśchika, 10 tēdi, Monday, Kārttigai. = A.D. 1234, Monday, 6th November (= 10th Vṛiśchika), Nakshatra "Kṛittikā" commenced at ·33, ending next day at ·40. This was the 19th year of Māṟ. Sundara-Pāṇḍya whose reign began in A.D. 1216.
,,	572	11 + 1 + 1st year, Siṁha, 15 tēdi, . . di. chaturdaśī, Friday, Dhanishṭhā. = Friday, 12th August, A.D. 1250 = 15 Siṁha, su. ·14 ended at ·79 while Nak. "Dhanishṭhā" commenced at ·08, ending next day at ·13. This was the 13th year of Māṟavarman Sundara-Pāṇḍya whose reign began in A.D. 1238.
		Māṟavarman alias *Vīra-Pāṇḍya.*
,,	481	[2]2nd year, Ka[rkaṭa]ka, [2]2nd tēdi, śu. di. chaturdaśī, Saturday, Uttiram [Uttara-Phalgunī.] Reading doubtful at many points. Śu. 14 can combine in Karkaṭaka month with Uttarāḍattunāḷ (Uttarāshādhā) not with Uttirattunāḷ (Uttara-Phalgunī). Even with this correction, it has not been possible to find a suitable date. The nearest is July A.D. 1354 in which (1) Saturday 5 July was śukla chaturdaśī and Uttara-āshāḍhā (f.d.n. 34) but it was 8 Karkaṭaka not 22 Karkaṭaka and (2) Sat. 19 July A.D. 1354 was indeed 22 Karkaṭaka, but it was *bahuḷa* not śukla chaturdaśī and a day of nakshatra "Punarvasu" (ended ·35), or Pushya (f.d.n. ·29). A.D. 1354 could have been only the 21st, not the 22nd, year of a reign beginning in A.D. 1334. N.B.—For reasons stated by the Epigraphist at page 126 of report for 1915-16, the reign of Māṟavarman Vīra-Pāṇḍya, who was contemporary with Kampaṇa-Uḍaiyār, has to be dated from A.D. 1334-35, which is 8 years later than A.D. 1326-27 then assumed by the Epigraphist.
		Jaṭāvarman alias *Vīra-Pāṇḍya.*
,,	439	11th year, Kaṉṉi, ba. di. 4 tēdi, and pañchamī, Sunday, Uttara-Phalgunī (characters of the 13th century). There is a mistake apparently in the solar month as well as the paksha; because ba. 5 cannot combine with "Uttara-Phalgunī" solarly in the year as Kaṉṉi month; but śu. 5 and "Uttara-Phalgunī" may combine in Karkaṭaka month. There was such a combination on Sunday, 1st July, A.D. 1291 which however, was not the 11th year of any known Jaṭāvarman Vīra-Pāṇḍya.
,,	639	21st year, Vṛiśchika, [3], śu. di. ēkādaśī, Monday, Hasta, (characters of 14th century).

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Jaṭāvarman alias *Vīra-Pāṇḍya*—cont.
		Śukla must be an error for bahuḷa, since the ēkādaśī that can combine with "Hasta" Nakshatra in Vṛiśchika month must be bahuḷa, not śukla. There is no suitable date in the reign of Jaṭāvarman Vīra-Pāṇḍya whose reign began in A.D. 1254, but during the reign of his namesake who ascended the throne in A.D. 1296 there is a date on Monday, 31st October 1317, which, however, was in the 22nd, not in the 21st year of the reign. This was 4th Vṛiśchika by Ārya-Siddhānta but 3 Vṛiśchika by Sūrya-Siddhānta; on this day bahuḷa ēkādaśī ended at ·60 and "Hasta" began at ·19 ending next day at ·25. It may be inferred from this that Sūrya-Siddhānta, not Ārya-Siddhānta was followed in this reign for determining days of solar months.
1916	657	6th year, Mīna, 9 tēdi, ba. di. tṛitīyā, Tuesday, ... we have the following possible dates by Ārya-Siddhānta:— (1) A.D. 1260, 8 Mīna = Tuesday, 2 Mar.; ba. 3 ended at ·14. (2) A.D. 1287, 9 Mīna = Tuesday, 4 Mar.; ba. 3 ended at ·47. (3) A.D. 1314, 10 Mīna = Tuesday, 5 Mar.; ba. 3 ended at ·77. In A.D. 1314, Tuesday 5 Mar. was 9 Mīna by Sūrya-Siddhānta, which would agree with the presumption raised by No. 639 of 1916. But A.D. 1314 was not the 6th year of the reign of any known Jaṭāvarman Vīra-Pāṇḍya In A.D. 1260, Tuesday 2 Mar. was 8 Mīna by Sūrya-as well as Ārya Siddhānta and it is possible that this was the intended day, with an error in the day of solar month, since A.D. 1260 was the 6th year of a known Jaṭ. Vīra-Pāṇḍya the one who conquered Īḷam and Koṅgu.
		Jaṭāvarman alias *Kulaśēkharadēva.*
,,	337	3 + 4th year, Karkaṭaka, 13 tēdi, śu. di. dvādaśi, Monday, Jyēshṭhā. = A.D. 1196 (which was the 7th year of the reign of Jaṭ. Kulaśēkhara who ascended the throne in 1190), Monday 8 July (= 13 Karkaṭaka) on which day śu. 12 ended at ·89 and Nak. "Jyēshṭhā" at ·44 of the day.
,,	370	3 + 7th year, Mārgaḷi, 20 tēdi, Sunday, saptamī, Uttara-Bhadrapadā, and days 2690 (for + 7th year) = Sunday, 16th December A.D. 1246 (= 20 Mārgaḷi); ·83; ·98. The Epigraphist says that the introduction is that of Jaṭāvarman Kulaśē khara I but the day of solar month which is a characteristic indication points only to the later reign, that of Jaṭāvarman Kulaśēkhara II of A.D. 1237.
,,	485	3 + 1st year, Mēsha, 14 tēdi, ba. di. trayōdaśī, Thursday, Svāti. No suitable date in the reign beginning with A.D. 1237. On Thursday 7th April A.D. 1194 (= 14 Mēsha), "Śvāti" ended at ·95 of the day; but the tithi was śukla pañchadaśī or full-moon ending at ·36 of the day not bahuḷa trayōdaśī which indeed is not possible.
,,	551	9 + 3rd year, Mēsha, śu. di. dvādaśī, Monday, Rōhiṇī. Śu. 12 and "Rōhiṇī" cannot combine in Mēsha but may combine in Makara. It is not possible to say whether the error is in tithi, nakshatra or solar month.
,,	571	9 + 3rd year, Makara. 5 tēdi, śu. di. tṛitīyā, Monday, Uttiraṭṭādi (characters of 13th century). Makara is apparently an error for Kumbha in which month alone we should look for a combination of śu. 3 with "Uttiraṭṭādi" (Uttara-Bhadrapadā): and in this case we would not look in vain, for on Monday 28th January A.D. 1202 (which fell in the 12th year of Jaṭ. Kulaśēkhara whose reign began in A.D. 1190), and which was the 5th day of Kumbha or Māśi (not Makara or Tai), su. 3 ended at ·43, and "Utt. Bhad." at ·83. The Epigraphist thinks that the characters are later than those of A.D. 1200. Notwithstanding the error in solar month, which, it may be remarked, is a common error, I think the identification leaves little room for doubt so long as we have the characteristic day of month,—an indication of the highest value in such dates.
,,	633	13 + 3rd year, Kaṇṇi, 23rd tēdi, śu. di. pañchamī, Monday, Jyēshṭhā. = Monday, 19th September A.D. 1205; ·39; f.d.n. ·01. Nak. Jyēshṭhā began on Monday at ·02 and was current practically the whole of that day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks
		Pāṇḍya—*cont.*
		***Jaṭāvarman* alias *Kulaśēkharadēva*—cont.**
1916	720	2nd year, Mīna, 22 tēdi, śu. di. daśamī, Wednesday, Pushya. On Wednesday 16th March A D. 1239 (= 22 Mēsha) śu. daśamī ended at ·53 and "Pushya" at ·19 of day. This was the 2nd year of the same Jaṭ-Kulaśēkhara as the above
		Māṟavarman* alias *Kulaśēkhara.
,,	416	32nd year, Ṛishabha, 13 tēdi, ba. di. tṛitīyā, Saturday, Mūlā. = Saturday 7th May A.D. 1300 (= 13th Vṛishabha) ba. 3 ended at ·90 and Nakshatra "Mūlā" at ·53.
,,	417	32nd yęar, Mīna, 23rd tēdi, ba. di. ēkādaśī, Thursday, Dhanishṭhā. = Thursday 17th March A.D. 1300 (= 23rd Mīna) ba. 11 ended at ·96 and Nakshatra "Dhanishṭhā" at ·09.
,,	460	20th year, Mithuna, śu. di. ashṭamī, Friday, Hasta. = Friday 20th June A.D. 1287 (= 25th Mithuna) śu. 8 ended at ·66 and Nakshatra "Hasta" at ·25.
,,	552	33rd year, Vṛiśchika, 2[7], śu. di. ēkādaśī, Wednesday Aśvati. = Wednesday 23rd November A.D. 1300 (= 27 Vṛiśchika) śu. 11 ended at ·66 and "Aśvati" ended at ·96.
		Māṟavarman* alias *Śrīvallabha.
,,	426	37th year, Kumbha, 10 tēdi. śu. di. prathamai, Saturday, Pūraṭṭādi, (i e., Pūrva-Bhadrapadā). With reference to the Epigraphist's remarks at page 107, below, paragraph 7, I would identify this with Sunday, 1 Feb. A.D. 1169, which was 10 kumbha; on this day Nakshatra Pūrva-Bhadrapadā ended about 9½ ghaṭikas after sunrise, but the tithi was śu. 2 not śu. 1 which had ended at 4 ghaṭikas after sunrise on Friday. N.B. at page 99 of Report for 1915-1916, in the last two lines of the entry against No. 55 of 1916, *for* "1311 September 11, etc." *read* "A.D. 1311 Monday February 1=8 Kumbha; ·54; ·66."
		Māṟavarman* alias *Vikrama-Pāṇḍya.
,,	648	7 + 1st year, Karkaṭaka, śu. di. chaturthī, Wednesday, Makhā. Little is known at present of the reign of Māṟavarman Vikrama-Pāṇḍya, beyond the palæographic evidence that it must have been about the middle of the 13th century A.D. The details of the present inscription are not *per se* very informing, but coupled with those of No. 287 of 1902 (Kōṉeriṉmaikoṇḍāṉ Vikrama-Pāṇḍya—Karkaṭaka śu. 5, Friday, "Hasta") they seem to furnish a clue to the date of accession of Māṟ. Vikrama-Pāṇḍya. The two dates are presumably from the same year, of the same reign, and refer in the one case to Wednesday as śu. 4, Wednesday, "Maghā" and in the other case to Friday, the next day but one, as śu. 5, "Hasta." Such a collocation of the given tithi and the given nakshatra happened in A.D. 1188, 1215, 1242, 1276, 1320, 1347, 1391 and A.D. 1418. The alternatives to A.D. 1276 being, palæographically, 1242 and 1320, we may with probability fix on A.D. 1276 in which the collocation was as follows :—

	Tithi.	Ending momt.	Nak.	Ending momt.
A.D. 1276—Wednesday 15th July ..	3	·74	Maghā.	·04
			Pūr. Phalg.	·97
Thursday 16th ,, ..	4	·64	Utt. Phalg.	·91
Friday 17th ,, ..	5	·54	Hasta	·84

If the 8th year was A.D. 1276, the first year must have been A.D. 1269-70.

,,	704	12 + 1st year, Karkaṭaka, 3rd tēdi. śu. di. pañchadaśī, Thursday (characters of 13th century). We have the following possible alternatives by Ārya-Siddhānta :—A.D. 1257, Thursday, 28 June, was śu. 15, but 2 Karkaṭaka. A.D. 1284, Thursday, 29th June was śu. 15 (ending at ·35) and 3 Karkaṭaka. A.D. 1311, Thursday, 1st July was śu. 15 but 4 Karkaṭaka.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pāṇḍya—*cont.*
		Māṟavarman alias *Vikrama-Pāṇḍya*—cont.
		The solar month days by Sūrya-Siddhānta were the same. The only date that suits exactly is Thursday, 29th June A.D. 1284 but this would be the 16th year, not the 13th, of a reign beginning in 1269–70 (vide notes on last date). It is not unlikely that the regnal year in this inscription is capable of a different reading [Not possible, since எதிராடாண்டு is expressed in words—Ep.] No. 410 of 1909 (6th year of Māṟ. Vikrama-Pāṇḍya, Kaṇṇi, śu. 1, Sunday, Hasta) is on the 1269–70 hypothesis, Sunday, 2nd September A.D. 1274, f.d.t. ·03; f.d.n. ·53; and No. 251 of 1901, 5th year, Mīna, ba. 11 Monday "Śravaṇa" = Monday 5th March A.D. 1274; f.d.t. ·04; f.d.n. ·03. For these two inscriptions, as well as for No. 287 of 1902 (vide last entry) I had suggested, in the *Ind. Ant.*, June–August 1913, a different initial year, *viz.*, A.D. 1283: but the present identifications now seem more probable.
		Vijayanagara Dynasty I.
		Vīra Bukkaṇa-Voḍeya "ruling at Hosapaṭṭaṇa."
1917	27	Śaka 1287, Viśvāvasu, Kārttika, śu. 10 Friday. = Friday 24th October A.D. 1365; śu. 10 began at ·00 and ended on Saturday at ·05.
		Dēvarāya I.
,,	125	Śaka 1344, Śārvarin, Phālguṇa, śu. 15, Thursday. Ś. — 1344 is Śubhakṛit and not Śārvarin which is = Ś. — 1342 = A.D. 1420. In A.D. 1420, on Thursday, February 29, śu. 15 ended at ·50. Even this was not Śārvarin, since 29th February A.D. 1420 fell in the year A.D. 1419–1420, and not in A.D. 1420–21 = Śārvarin.
		Vijayanagara Dynasty II.
		Achyutarāya.
1916	494	Śaka [1484], Durmati, Vaigāśi, 5 tēdi. ba. di. chaturdaśī, Friday, Mūlā. In A.D 1561 (= Durmati), on Friday 2nd May (= 5 Vaigāśi) śu. 4 was current, beginning at ·23 and ending next day at ·14. Śu. 14 in the text seems to be an error for śu. 4.
1917	49	Śaka 1463. Plava, Kārttika, ba. 2, Saturday. = A.D. 1541, Saturday, November 5; ·73.
,,	161	Śaka 1454, Nandana, Mārgaśira, śu. 2, Thursday. = A.D. 1532, Thursday, November 28; ·89.
		Sadāśivarāya.
1916	373	Śaka 1472, Sādhāraṇa, Kaṇṇi, 6 tēdi. ba. di. navamī, Friday, Puṇarta (Punarpūśa), Variyāna-yōga, Gaja-karaṇa. = A.D. 1550 (= Sādhāraṇa) Friday, September 5 (= Kanyā 6); ba. 9 ended at ·33, while "Punarvasu" began at ·15 on Friday and ended on Saturday at ·11.
,,	599	Śaka 1472, Sādhāraṇa, Kanyā, śu. di. dvādaśī, Monday, Śatabhishaj. = A.D. 1550 (= Sādhāraṇa), Monday, September 22 (= Kanyā ·23); śu. 12 ended at ·61 and "Śatabhishaj" ended at ·97.
,,	609	Śaka 147[2], Sādhāraṇa, Kanyā, śu. di. daśamī, Friday, Uttarāshāḍhā. In A.D. 1550 (= Sādhāraṇa), on Friday, September 19 (= Kanyā 20); śu. 9 (not 10) ended at ·41 and Uttarāshāḍhā ended at ·69.
1917	38	Śaka 1466, Krōdhin, Kārttika, śu. 1, Monday. In 1544 (= Krôdhin), Kārttika śu 1 fell on Friday, not on Monday, and the tithi ended at ·50.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara Dynasty II—*cont.*
		***Sadāśivarāya*—cont.**
1917	59	Śaka 1482, Piṅgaḷa, Pushya, ba. 10, Thursday. Piṅgaḷa = Ś. 1479 = A.D. 1557. In A.D. 1557, on Thursday December 30, śu. 10 began at ·08, ending next day at ·02.
„	64	Śaka 1476, Ānanda, Adhika-Āshāḍha, śu 1[4], lunar eclipse. = A.D. 1554, Friday, June 15; śu. 15 ended at ·51 and there was a lunar eclipse.
		Vijayanagara Dynasty III.
		***Śrīraṅgadēva-Mahārāya* (*Raṅga II*).**
1916	663	Śaka 1500, Kollam 75[3], Bahudhānya, Uttarāyaṇa, Vasantaṛitu, Vaigāśi, 19, śu. di. daśamī. Friday, Siddha-yōga, Gaja-karaṇa, Uttiram. = A.D. 1578 (= Bahudhānya = Kollam 753), Friday, May 16 (= 19 Vaigāśi); śu. 10 ended at ·64; "Uttara-Phalgunī" ended at ·09.
„	732	Śaka 1[5]0[5], Svabhānu, Mārgaśira, ba. di. 30, Wednesday, solar eclipse. = A.D. 1583, Wednesday, December 4; ba. 15 or the 30th tithi ended at ·15 and there was a solar eclipse.
1917	89	Śaka 1498, Dhātu, Āśvīja, śu. 15, Monday, lunar eclipse. In A.D. 1576, Āśvīja śu. 15 ended at ·88 on Sunday (not Monday), October 7, and there was a lunar eclipse. The week day Monday seems to be an error for Sunday. There are other cases on record in which the day following that of Amāvāsyā is cited as eclipse day.
„	113	Śaka 14[99], Īśvara, Chaitra, śu. 15, Tuesday, lunar eclipse. = A.D. 1577, Tuesday April 2; ·80, and there was a lunar eclipse.
„	162	Śaka 1496, Bhāva, Māgha, śu. 11. Thursday. In A.D. 1574–75 (= Bhāva) Māgha śu. 11 fell on Saturday (not Thursday) 2nd January A.D. 1575. The week day seems to be wrong. [It is *gu.* (*i.e.* Guruvāra = Thursday) in the original.—Ep.]
		Raṅga IV.
1916	699	Śaka 1541, Kollam 774, Tai, 10 tēdi, ba. di. daśamī, Thursday, Vṛiddhi-yōga, Anūrādhā. The only date that suits the details of month, day, tithi, vāra and nakshatra is Thursday 7 January A.D. 1602 (= Ś. 1523, Kollam 777). This was 10 Makara: on this day ba. 10 ended at ·88, while "Anūrādhā" began at ·33 ending next day at ·41.
		Veṅkaṭapatirāya.
„	452	Śaka 1535, Kollam 789, Tai, 1 tēdi, Pramādīcha, Uttarāyaṇa, Pushya, . . . 13, Wednesday, Mūlā. = A.D. 1613 (= Pramādīcha) Wednesday, December 29 (= Tai. 1); ba. 13 ended at ·33 and the nakshatra "Mūlā" at ·82.
		Gōlkoṇḍa.
		Rājādhirāja-Maḥārāja-Yibhurām-Śaṅa-Voḍaluṁgāru.
1917	93	Śaka 1499, Dhātṛi, Kārttika, śu. 5, Friday. = A.D. 1576 (= Dhātṛi), Friday, October 26; śu. 5 ended at ·94.
		Saidu Abdullā Saidu Muhammadu Sāhibu.
„	128	Śaka 1585, Krōdhin, Āshāḍha, śu. 2, Wednesday. In this the Śaka year quoted must be 1586 = Krōdhin = A.D. 1664; on Wednesday, June 15, A.D. 1664, śu. 2 ended at ·55.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Noḷamba (Pallava).
		Aṇṇayyadēva, son of Bīra-Noḷamba.
1916	759	Śaka 858, Durmukha, Āshāḍha, [ba]. di. 5. Vaḍḍavāra (Saturday). In A.D. 936 (= Durmukha), Āshāḍha ba. 5 fell on Monday (not Saturday), July 11, and the tithi ended on the same day at ·87; but śu. 5 began at ·78 on Saturday, June 25, ending next day at ·84.
		Iṛiva-Noḷamba Noḷḷipayya.
1917	55	Śaka 885, Rudhirōdgāri, Āshāḍha, śu. pañchamī, Sunday. A.D. 963 (Rudhirōdgāri), Sunday, June 28; śu. 5 ended at ·95.
		Gajapati.
		Gāṇadēva-Rautarāya-Mahāpātra.
,,	70	Śaka 1376, [Bhāva], Vaiśākha, śu. 15, Thursday. In A.D. 1454 (= Bhāva), Vaisākha, śu. 15 fell on Friday (not Thursday), April 12, and ended at ·94.
		Kōṭa.
		Mahāmaṇḍalēśvara Kētirāja.
,	79	Śaka 1135, Vaiśākha, śu. 10, Monday. In A.D. 1213, Vaiśākha śu. 10, fell on Wednesday (not Monday) May 1, ending at ·57 on that day.
		Mahāmaṇḍalēśvara Gaṇapatidēvarāja.
,,	103	Śaka 1184, Dundubhi, Śrāvaṇa, ba. 13, Sunday. = A.D. 1262 (= Dundubhi) Sunday Aug. 13; ba. 13 began at ·27 and ended on Monday at ·34.
		Kākatīya.
		Gaṇapatidēva-Mahārāja.
1917	88	Śaka 1133, Pushya, ba. 5, Sunday. = A.D. 1211, Sunday December 25; ba. 5 began at ·24 and ended on Monday at ·23.
		Rudramadēvī or Rudradēva-Mahārāja.
,,	94	Śaka 1183, Durmati, Chaitra, ba. 8, Friday. = A.D. 1261 (= Durmati) Friday, March 25; ba. 8 ended at ·69.
,,	130	Śaka 1210, Sarvadhāri, Kārttika, śu. 1, Thursday. In A.D. 1288 (= Sarvadhāri) Kārttika śu. 1 ended at ·73 on Wednesday 27th October.
,,	155 & 156	Śaka 1191, Kārttika, śu. 15, Thursday. In A.D. 1269, Kārttika śu. 15 fell on Sunday. But śu. 5 fell on Thursday, October 31st A.D. 1269 ending at ·40 on that day. Śu. 15 seems to be an error for śu. 5. In A.D. 1287 (Sarvajit) Kārttika śu. 1, ended at ·70 on Thursday 9th October.
,,	179	Śaka 1196, Vaiśākha, śu. 1, Monday, Uttarāyaṇa-Saṅkrānti. = A.D. 1274, Monday April 9; śu. 1, ended at ·37.
		Pratāpa-Rudradēva.
,,	131	Śaka 1236, Ānanda, Āshāḍha, śu. 6, Thursday. In A.D. 1314 (= Ānanda), Āshāḍha śu. 6 fell on Wednesday, June 19, ending at ·98, but in local time the end of the tithi may have been brought up to Thursday.
,,	173	Śaka 1225, Śōbhakṛit, Phālguṇa, śu. 1, Monday. = A.D. 1303, Monday, February 18; śu. 1, ended at ·55. A.D. 1302–03 = Śōbhakṛit.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chōḷa.
		Tribhuvanachakravartin Rājarājadēva.
1917	132	Śaka 1087, * * * * * lunar eclipse. Details not enough for verification. There was a lunar eclipse on Friday, November 19, A.D. 1165.
		Parichchhēdins.
		Mahāmaṇḍalēśvara Bhīmarāja.
1917	134	Śaka 1152, * Vaiśākha, śu. 3, Thursday. In A.D. 1229 (= Ś. 1152 current), Vaiśākha śu. 3 ended at ·52 on Thursday, March 29.
,,	137	Śaka 1194, Śrāvaṇa, ba. 11, Saturday. In A.D. 1272 (= Ś. 1194 current), Śrāvaṇa ba. 11 ended at ·84 on Saturday, August 20.
,,	138	Śaka 1168, Pushya, śu. 5, Thursday, Makara-Saṅkrānti. Neither in A.D. 1245 nor in A.D. 1246 Pausha śu. 5 was a Thursday. In the former year Pausha śu. 5 fell on Monday, December 25, which was Makara Saṅkrānti. In the latter year Makara-Saṅkrānti took place on Tuesday 25th December on which the tithi was ba. 1.
		Mahāmaṇḍalēśvara Bhīmarāja and Uttama-Bhīmarāja.
,,	136	Śaka 1199, Pushya, śu. 5, Monday, Makara-Saṅkrānti. In Śaka 1199 proper = A.D. 1277–78 the month Pausha was *kshaya* or suppressed, and Makara-Saṅkrānti in that year fell on Sunday 26, December 1277 A.D. which was Mārgaśira ba. 15, corresponding to ordinary Pausha ba. 15. But in Ś. 1199 current = A.D. 1276–77, Makara-Saṅkrānti fell on Friday 25th December, A.D. 1276; the 1st Makara was Saturday 26 December on which day Pausha bahuḷa 5 (not śukla 5) commenced at ·47; it ended next day at ·38. [The inscription has śudha (i.e. śukla) 5 — Ep.]
		Mahāmaṇḍalēśvara Kusmarāja.
1917	140	Śaka 1144, Chaitra, śu 10, Monday. = Monday, 13 March, A.D. 1223 (= 19 Mīna); śu. 10 ended at ·92. This date illustrates the triple meaning of a citation of Chaitra, referred to in *Indian Chronology*, section 111. (1) Chaitra śu. 10 at the beginning of Ś. 1144 current = Friday, 5 Mar. A.D. 1221. (2) Chaitra śu. 10 at the beginning of Ś. 1144 expired = Thursday; 24 Mar. A.D. 1222. (3) Chaitra śu. 10 at the end of Ś. 1144 expired = Monday, 13 Mar. A.D. 1223. The last is the Chaitra śu. 10 referred to in the inscription.
		Miscellaneous.
		Iruṅgoṇa-Chōḷa-Mahārāja 'ruling at Niḍugallu.'
1917	40	Śaka * 1200, Īśvara, Āshāḍha, śu. pañchamī, Monday. = A.D. 1277 (= Īśvara = Ś. 1199 expired) Monday June 7; śu. 5 ended at ·94.
		Anonymous.
1916	285	Śaka 1569, Kollam 824, Sarvadhārin, Āvaṇi, 3 tēdi, Thursday, Rōhiṇī, Dāśamī, Amṛita-yōga. = A.D. 1648 (= Kollam ·824 = Ś. 1570 = Sarvadhārin), Thursday, Aug. 3 (= Āvaṇi. 3) ba. 10 ended at ·98 and Nak. "Rōhiṇī" at ·22.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	289	Kollam 716, Āṇi, [19] tēdi, [Wednesday], śu. di. 11, Svāti. In A.D. 1540 (= Kollam 716) Wednesday June 16, (= Āṇi 12); Śu. 12 (not śu. 11) ended at ·16 and the Nakshatra was "Anūrādhā" (not "Svāti") which ended at ·59.
,,	297	Śubhakṛit, [Kollam] 858, Puraṭṭādi, 13 tēdi, Uttaram, Saturday. Kollam 858 was not Śubhakṛit. Kollam 838 was Śubhakṛit = A.D. 1662. In A.D. 1662 on Saturday, Sep. 13; (= Puraṭṭāśi 13) the Nak. was "Śravaṇa" (Tiruvōṇam).
,,	306	Kollam 721, Tai, 1 tēdi, ba. di. daśamī, Monday, Viśākhā. = A.D. 1545 (= K. 721) Monday, Dec. 28 (= Tai 1); ba. 10 ended at ·81 while the Nakshatra "Viśākhā" began on Monday at ·01 and ended on the next day at ·05.
,,	307	Kollam 6[92], Paṅguṇi, 27 tēdi, śu. di. dvitīyā, Monday, Aśvini. = A.D. 1517, Monday, March 23 (= Paṅguṇi 27). Śu. 2 began at ·28 and ended at ·34 on the following day, while "Aśvini" ended at ·74 on Monday.
,,	309	Śaka 1545, Kollam 799, Rudhirōdgārin, Summer-solstice (Dakshiṇāyana) Vasantaṛitu, Kārttigai [1]6, śu. di. pañchamī, Sunday, Vṛiddhi-yōga, Siṁha-karaṇa, Uttarāshāḍhā. = A.D. 1623, Sunday, Nov. 16 (= Kārttigai 16). Śu. 5 ended at ·83 and the Nak. "Uttarāshāḍhā" ended at ·38.
,,	310	Śaka 1598, Kollam 852, Naḷa, Mārgaḻi, 10 tēdi, śu. di. chaturdaśī, Friday, Rōhiṇī, Śubha-yōga, Gaja-karaṇa. = A.D. 1676, Friday, Dec. 8 (Mārgaḻi 10); śu. 14 was current the whole day ending next day at ·04 and Rōhiṇī ended at ·70 on Friday.
,,	312	Śaka 1429, Kollam 683, Paṅguṇi, 13 tēdi, śu. di. saptamī, Thursday, Mṛigaśira. Ś. 1429 = A.D. 1507 = Kollam 683. = A.D. 1508, Thursday, March 9 (= Paṅgunī 13) śu. 7 ended at ·24 and "Mṛigaśira" ended at ·28.
,,	316	Kollam 698, Puraṭṭādi, 3 tēdi, śu. di. dvādaśī, Tuesday, Śravaṇa. = A.D. 1522, Tuesday, September 2 (= Puraṭṭādi 3); śu. 12 ended at ·82 and "Śravaṇa" at ·55.
,,	318	Kollam 773, Mārgaḻi, 13 tēdi, śu. di. dvitīyā, Saturday, Uttara-Phalgunī. In A.D. 1596, on Saturday, December 11(= Mārgaḻi 13); śu. 2 ended at ·23 and the Nakshatra was "Uttarāshāḍhā" not "Uttara-Phalgunī". [The impression shows உத்திரத்தினள்—Ep.]
,,	321	Kollam 70[7], Vaigāśi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. = A.D. 1531, Friday April 28 (= Vaigāśi 1); śu. 12 ended at ·26 and "Hasta" at ·20. Kollam year quoted must be 706 not 707.
,,	322	Śaka 1453, Kollam 706, Vaigāśi, 1 tēdi, śu. di. dvādaśī, Friday, Hasta. Same as 321 of 1916.
,,	374	Kollam 691, Kārttigai, 5 tēdi, ba. di. trayōdaśī, Sunday, Saubhāgya-yōga, Svāti. = A.D. 1515 Sunday, November 4; (= Kārttigai 5); ba. 13 ended at ·16 and "Śvāti" ended at ·83,
,,	378	Śaka 1547, Kollam 798, Rudhirōdgārin, Vaigāśi, 15 tēdi, ba. di. Uttiraṭṭādi (Uttara-Bhadrapadā) and daśamī, Tuesday, Śōbhana-yōga Śiṅga-Karaṇa. Rudhirōdgārin = Kollam 799 = Ś. 1545. In A.D. 1623 (= Rudhirōdgārin) on Tuesday May 13 (= Vaigāsi 15); ba. 10 ended at ·85 and Nak. Uttara-Bhadrapadā began at ·01; it ended at ·05 on the following day.
,,	383	Kollam 764, Sarvadhārin, Mārgaḻi, 3 tēdi, ba. di. ashṭamī, Sunday, Śubhra-yōga, Uttara-Phalgunī. = A.D. 1588, Sunday, December 1 (= Mārgaḻi 3); ba. 8 ended at ·51 and "Uttara-Phalgunī" ended at ·64.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	385	Śaka 1480, Kollam 734, Kālayukti, Mārgaḷi, 5 tēdi, ba. di. ashṭamī, Saturday, Saubhāgya-yōga, Uttara-Phalgunī. = A.D. 1558, Saturday, December 3, (= Mārgaḷi 5); ba. 8 ended at ·02 and "Uttara-Phalgunī" at ·05.
,,	389	Kollam 698, Māśi, 10 tēdi, ba. di. pañchamī, Thursday, Svāti. = A.D. 1523, Thursday, February 5, (Māśi 10); ba. 5 ended at ·03 and "Svāti" at ·84.
,,	395	Śaka 1510, Kollam 763, Aṟpaśi, 1 tēdi, śu. di. daśamī, Sunday, Śōbhana-yōga and Dhanishṭhā. = A.D. 1587, Sunday, October 1 (= Aippaśi 1); śu. 10 ended at ·34 and "Dhanishṭhā" at ·86.
,,	409	Śaka 1526, Kollam 781, Viśvā[vasu], Tai, 25 tēdi, Anūrādhā. Details not enough for verification. In A.D. 1606 (= Kollam 781, Ś. 1527 expired, not Ś. 1526) on Wednessday, January 22 (Tai 25); the Nak. "Anūrādhā" began at ·13; it ended on the next day at ·06.
,,	410	Kollam 696, Aṟpaśi, 26 tēdi, śu. di. chaturdaśī, Sunday, Siddha-yōga, Aśvini. In A.D. 1520 on Thursday, October 25 (= Aippaśi 26); śu. 14 ended at ·37 and "Aśviṅi" ended at ·39. The week-day Sunday seems to be an error for Thursday.
,,	412	Śaka 1481, Kollam 735, Kaṉṉi, 14 tēdi, Śatabhishaj, śu. di. trayōdaśī, Thursday. = A.D. 1559, Thursday, September 14 (= Kanyā 14); śu. 13 ended at ·48 and "Śatabhishaj" ended at ·53.
,,	413	Śaka 1478, Kollam 732, Mārgaḷi, 23 tēdi, ba. di. pañchamī, Monday, Uttara-Phalgunī. = A.D. 1556, Monday, December 21 (= Mārgaḷi 23); ba. 5 ended at ·22 the Nak. "Uttara-Phalgunī" began at ·51 and ended at ·55 on the following day.
,,	414	Kollam 662, Puraṭṭādi, 20 tēdi, ba. di. saptamī, Tuesday, Mṛigaśīrśha. = A.D. 1486, Tuesday, September 19, (= Puraṭṭāśi 20); ba. 7 began at ·34 and ended at ·25 on the following day, while the Nak. "Mṛigaśīrsha" ended at ·76
,,	415	Śaka 1617, Kollam 871, Āḍi, 11 tēdi, śu. di. daśamī, Thursday, Anūrādhā. = A.D. 1695, Thursday, July 11 (= Āḍi 11) śu. 10 ended at ·47 and "Anūrādhā" ended at ·99.
,,	419	Śaka 1485, Kollam 740, Māśi, 14 tēdi, śu. di. navamī, Friday, Varāha-karaṇa, Vishkambha-yōga, Mṛigaśīrsha. = A.D. 1565, (= 740 Kollam = Ś. 1486), Friday, February, 9 (= Māśi 14) śu. 9 ended at ·23 and "Mṛigaśīrsha" at ·59.
,,	421	Śaka 1477, Kollam 731, Rākshasa, Puraṭṭādi, [21] tēdi, śu. di. pañchamī, Saturday, Apasmāra-yōga, ... Jyēshṭhā. = A.D. 1555, Saturday, September 21 (= Puraṭṭāśi 21); śu. 5 ended at ·07 and "Jyēshṭhā" ended at ·88.
,,	427	Kollam [8]20, Āḍi, * tēdi, ba. di. chaturdaśī, Wednesday, Svāti. The combination of ba. 14 and "Svāti" in Āḍi is not possible.
,,	428	Kollam 727, Paridhāvin, Āḍi, 31 tēdi, śu. di. ashṭamī, Friday, Anūrādhā. = A.D. 1552, Friday, July 28 (= Āḍi, 31) śu. 8 ended at ·08 and "Anūrādhā" at ·96.
,,	445	Śaka 1447, Kollam 701, Māśi, 7 tēdi, ba. di. chaturdaśī, Śūla-yōga, Thursday, Hastā. In A.D. 1526, on Thursday, February 1 [= Māśi 6 (not 7)] ba. chaturthī (not chaturdaśī) ended at ·39 and "Hasta" ended at ·35. Māśi 7 and chaturdaśī seem to be errors for Māśi 6 and chaturthī respectively. [The solar day and the tithi are correctly quoted—Ep.]

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	477	Kollam 704, Śittirai, 29 tēdi, śu di. shashṭhī, Friday, Śūla-yōga Varāha-karaṇa, Punarvasu. = A.D. 1528, Friday, April 24, (Chittirai 29) śu. 6 ended at ·86 and "Punarvasu" at ·36.
,,	478	Śaka 1492, Kollam 745, Āṇi, 30 tēdi, ba. di. Tuesday, Svāti, daśamī. In A.D. 1570 on Tuesday, June 27 (= Āṇi 30); ba. 10 ended at ·91 but the Nakshatra was "Bharaṇi" and not "Svāti."
,,	480	Kollam 839, Āvaṇi, 19 tēdi, Thursday, trayōdaśī, Puṣhya. = A.D. 1663, Thursday, August 30 (= Āvaṇi 19); ba. 13 ended at ·85 and "Pushya" ended at ·31.
,,	495	Kollam 739, [Raktākshi], Mārgaḻi, śu. di. dvitīyā, Sunday, Amṛita-yōga, Uttarāshāḍhā. Raktākshi = A.D. 1564. In A.D. 1563, on Friday, December 6; śu. 2 ended at ·34 and Uttarāshāḍhā ended at ·19. Sunday seems to be an error for Friday.
,,	516	Śaka 1562, Kollam 816, Āvaṇi, 31 tēdi. ba. di. ēkādaśī. Wednesday, Punarvasu. In A.D. 1640, on Monday, August 31 (= 31 Āvaṇi) ba. 11 and "Punarvasu" began at ·90 and ·10 respectively and ended on Tuesday at ·91 and ·16 respectively.
,,	517	Śaka 1562, Kollam 815, Vikrama, Āḍi, 23 tēdi, śu. di. Paurṇai, Wednesday, Śravaṇa. = A.D. 1640, Wednesday, July 22 (= Āḍi 23) śu. 15 ended at ·81 and "Śravaṇa" ended at ·95.
,,	519	Śaka 1560, Kollam 813, Bahudhānya, Vaigāśi, 15 tēdi, śu. di. daśamī, Friday, Hasta. Bahudhānya = K. 813-814 = Ś. 1560 = A.D. 1638. In A.D. 1638, on Sunday, May 13 (= Vaigāśi 15) śu. 11 ended at ·81 and Nak. "Hasta" ended at ·59.
,,	520	Śaka 1509, Kollam 763, Sarvajit, Āvaṇi, 2[6] tēdi, ba. di. trayōdaśī [Monday], Gaja-karaṇa, Pushya. = In A.D. 1587 (= K. 763 = Sarvajit) on Monday, August 21 (= Āvaṇi 21 not 26) ba. 13 ended at ·83 and "Pushya" at ·12.
,,	531	Śaka 1463, Kollam 717, Puraṭṭāḍi, 25 tēdi, śu. di. pañchamī, Saturday, Saubhāgya-yōga, Kēṭṭai (Jyēshṭhā). = A.D. 1541, Saturday, September 24 (Puraṭṭāśi 25) śu. 5 ended at ·50 and "Kēṭṭai" ended at ·97.
,,	569	Kollam 593, Tai, 3 tēdi, ba. di. shashṭhī, Wednesday, Hasta. = A.D. 1467, Wednesday, December 29 (= Tai 3); ba. 6 ended at ·46 and "Hasta" began at ·16, ending next day at ·09.
,,	573	(Vij. III) ? Śaka 1407, Viśvāvasu, Āshāḍha, bahuḷa 10, Friday. In A.D. 1545 (= Viśvāvasu) ba. 10 was Friday, July 3; ·72.
,,	576	Kollam 588, Makara, 10 tēdi, śu. di. tṛitīyā, Thursday, Śatabhishaj. = A.D. 1413, Thursday, Jan. 5 (Makara 10) śu. 3 ended at ·44 and "Śatabhishaj" ended at ·74.
,,	577	Kollam 720, Śittirai, 21 tēdi, ba. di. saptamī, Friday, Śūla-yōga. Gaja-karaṇa, Pushya. In A.D. 1545 on Friday April 17 (= 21 Chittirai); ba. 7 and "Pushya" began at ·43 and ·56 respectively and ended on Saturday at ·51 and ·66 respectively.
,,	579	Kollam 6[8]5, Kārttigai, 27 tēdi, śu. di. [tra]yōdasī, Sunday, Rōhiṇī. In A.D. 1509 on Sunday, November 25 (= Kārttigai 27) śu. 14 (not 13) ended at ·47 and Nak. Rōhiṇī commenced at ·09; ending next day at ·14.
,,	580	Kollam 574, Mīna, 21, śu. di. daśamī, [Monday], Pushya. = A.D. 1399, Monday, March 17 (= Mīna 21); śu. 10, ended at ·74 and "Pushya" at ·43.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	581	Kollam 747, Āṇi, 1[9]tēdi, ba. di. dvitīyā, . . . day, Śubha-yōga, Siṁha-karaṇa, Pūrvāshāḍhā. In A.D. 1572 on Thursday, May 29 [= Āṇi 1 (not Āṇi 19)] ba. 2 ended at ·34 and "Pūrvāshāḍhā" ended at ·51.
„	582	Kollam [6]59, Māśi, su. di. daśamī. Friday, Mṛigaśīrsha. In A.D. 1484 (K. 659) Friday, February 6, (= Māśi 11) śu. 10 ended at ·45 and "Mṛigaśīrsha" at ·14.
„	583	Śaka 1375, Kollam 629, Vṛiśchika, 9 tēdi, śu. di. Wednesday, Śravaṇa. = A.D. 1453, Wednesday November 7 (=Vṛiśchika 9); śu. 7 ended at ·91 and Nak. "Śravaṇa" ended at ·10.
„	584	Śaka 1468, Kollam 722, Parābhava, Mārgaḻi, 8 tēdi, Paurṇai (Full-moon), Monday, Śōbhana-yōga, Rōhiṇī. = A.D. 1546, Monday, December 6 (= Mārgaḻi 8) śu. 15 began at ·53 and ended on the next day at ·47, while the Nak. "Rōhiṇī" ended at ·39 on Monday.
„	585	Kollam [609], Āvaṇi, 18 tēdi, śu di. Pañchamī, Monday, Pushya. The combination of śu. 5 and "Pushya" in Āvaṇi month is not possible.
„	595	Kollam 615, Raudri, Chaitra, śu. 15, Svāti, Sunday, Ṛishabha. On A.D. 1440 in the month of Chittirai (not Chaitra) śu. 15 and "Svāti" fell on a Sunday, April 17 (= Chittirai 22) ending at ·50 and ·41 respectively. In the inscription solar Ṛishabha is wrongly cited for lunar Vaiśākha and *per contra*, lunar Chaitra for solar Chittirai or Mēsha.
„	602	Śaka 142[8], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśī, Monday, Pūrvāshāḍhā and Kollam 691, Puraṭṭādi, 2. = A.D. 1507, Monday, January 11 (= Tai 15) ba. 15 ended at ·26 and "Pūrvāshāḍhā" ended at ·74.
„	603	Śaka 14[28], Kollam 682, Tai, 15 tēdi, ba. di. trayōdaśī, Monday, Pūrvāshāḍhā. Same as 602 of 1916.
„	604 and 605	Śaka 1432, Kollam 686, Māśi, 20 tēdi, ba. di. tṛitīyā, Saturday, Hasta. = A.D. 1511, Saturday, Feb. 15 (= Māśi 20); ba. 3 began at ·00 and ended on the following day at ·08; while "Hasta" ended on Saturday at ·83.
„	606	Kollam 690, Māśi, 20 tēdi, śu. di. tṛitīyā, Thursday, Siddha-yōga, Uttara-Bhadrapadā. In A.D. 1515, on Thursday, February 15 (= Māśi 20); śu. 3 began at ·90, ending at ·97 the next day, while Nak. Utt. Bhadrapadā began at ·01 on Thursday and ended at ·11 the next day.
„	608	Kollam 754, Āṇi, 27, Bright-half, Thursday, Pushya. = A.D. 1579, Thursday, June 25 (= Āṇi 27); śu. 1 ended at ·18 and "Pushya" ended at ·98.
„	638	Kollam 6[2]4, Āvaṇi, ba. di. daśamī, [Saturday], Punarvasu. A.D. 1448, Saturday, August 24 (= Āvaṇi 26); ba 10 ended at ·04 and "Punarvasu" ended at ·78.
„	696	Kaliyuga 4991, Kollam 1065, Virōdhi, Kārttigai, 25, Sunday, Mṛigaśīrsha, Dhanus (= A.D. 1893) = A.D. 1889, Sunday, December 8 (= Kārttigai 25); ·45. Citation A.D. 1893 and Dhanus is wrong—vide author's Indian Ephemeris under year 1889.
„	717	Śaka 1522, Kollam 77[4], Vikārin, Vaigāśi, [2]6 tēdi, śu. di. daśamī, Wednesday Uttara-Phalgunī. In A.D. 1599 on Wednesday, May 23 [Vaigāśi 25 (not 26)]. Śu. 10, began at ·50, ending next day at ·58, while nak. "Utt. Phalgunī" ended at ·38 on Wednesday.
„	718	Śaka 1466, Plava, Mārgaśira, ba. 30, Monday. The date is irregular.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1916	727	Śaka 907, Tāraṇa, Phālguna, śu. di. 5, Tuesday. A.D. 986 = Vyaya, while Tāraṇa = A.D. 984. The date is irregular.
„	737	Śaka 15[1]0, Sarvajit, Kārttika, śu. di. 15, Monday. A.D. 1587 = Sarvajit. In A.D. 1588, Kārttika, śu. 5 (not 15) fell on Monday at ·75.
„	740	Śaka 1468, Plavaṅga, Kārttika, śu. di. 15, lunar eclipse. A.D. 1547 = Plavaṅga. In A.D. 1547 on Friday, October 28 (= Aippaśi 28); śu. 15 ended at ·61 and it was a day of lunar eclipse.
„	751	Śaka 15[7]2, Vikṛiti, Phālguṇa, śu. di. 10, Monday. In A.D. 1650, Phālguṇa, śu. 11 (not 10) fell on Monday, March 4; the tithi ended at ·04, while śu. 10, had ended on Saturday, 2nd March.
1917	11	Śaka 1592, Sādhāraṇa, Kārttika, śu. 15, Monday. In A.D. 1670 on Monday, October 17 (= Aippaśi 16); śu. 15 began at ·53 and ended at ·43 the next day.
„	33	Śaka [13]69, Kshaya, Phālguṇa, śu. 10, Sunday. = A.D. 1446, Sunday, February 6 (= Māśi 12); śu. 10 ended at ·74.
„	34	Śaka 114[8], [Pārthiva], Jyēshṭha, śu. 10, Friday. In A.D. 1226 (= Vyaya), Jyēshṭha, śu. 10 fell on Friday, May 8; ·69. Pārthiva is an error for Vyaya.
„	60	Śaka 1153, Māgha, śu. 5, Thursday. In A.D. 1231, Māgha, śu. 5 fell on Friday, 10th January (= Tai 16). In A.D. 1232, Māgha, śu. 5 fell on Thursday, 29th January (= 5 Māśi).
„	61	Śaka 1537, Rākshasa, Vaiśākha, śu. 3, Thursday. = A.D. 1615, Thursday, April 20 (= Chittirai 20); śu. 3 ended at ·95.
„	62	Śaka 1734, Āṅgīrasa, Chaitra, śu. 7, Sunday. In A D. 1812–13 (= Ś. 1734 = Āngīrasa) Chaitra śu. 7 at the beginning of the solar year fell on Thursday, March 1812; while Chaitra śu. 7 at the end of the same Solar year fell on Wednesday, 7th April A.D. 1813. Date is irregular.
„	63	Śaka 1160, Chaitra śu. 8, Thursday, Mēsha-Saṅkrānti. = A.D. 1238, Thursday, March 25 (= Mēsha 1); śu. 8 ended at ·05. It was a day of Mēsha-Saṅkrānti.
„	67	Śaka 1436, Krōdhin, Phālguṇa, śu. 11, Pushya. The date is irregular.
„	68	Śaka 1246, Raktākshi, Māgha, śu. 1[5], Thursday. = A.D. 1324, Thursday, January 12 (= Tai 17); śu. 15 ended at ·14.
„	69	Śaka 1477, Rākshasa, Kārttika, śu. Paurṇamī, Thursday, Rōhiṇī. In A.D. 1555 on Thursday, November 28 (= Kārttigai 29) śu. 15 ended at ·39 and Rōhiṇī at ·01. The month Kārttika seems to be an error for Mārgaśira.
„	71	Śaka 1724, Dundubhi, Phālguṇa, śu. 3, Thursday. = A.D. 1803, Thursday, February 24; śu. 3 ended at ·56.
„	72	Śaka 1651, Kīlaka, Mārgaśira, śu. 14, Wednesday. = A.D. 1728 (= Kīlaka), Wednesday, December 4 (= Dhanus 5); śu. 14, ended at ·48.
„	74	Śaka 132[7], Pārthiva, Śrāvaṇa, śu. 10, Thursday. In A.D. 1405 (Pārthiva) Śrāvaṇa, śu. 10 fell on Wednesday (not Thursday) August 5 (=7 Āvaṇi) and ended at ·75 on that day.
„	75	Śaka 1310, Vibhava, Māgha, śu. 5. Thursday, Makara-māsa. In A.D. 1388, Māgha, śu. 5 fell on Tuesday, January 14 (= Makara 19) and ended at ·69.
„	77	Śaka 1153, Kārttika, ba. 5 Thursday. In A.D. 1231 Kārttika ba. 5 fell on Sunday (not Thursday) 16th November (= Vṛiśchika 20) and ended at ·21.
„	80	Śaka 1142, Phālguṇa, Prathama-pāḍya, Thursday. = A.D. 1220 Thursday February 6 (= Kumbha 14); śu. 1 ended at ·95.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916-17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1917	81	Śaka 17[8]3, Chitrabhānu (?) Vaiśākha, ba. 7, Sunday. Reference is apparently to A.D. 1822 (which was Chitrabhānu) but Ś. 1744, not Ś. 1737 ; In A.D. 1822 Vaiśākha ba. 7 commenced on Sunday May 12 at ·50 and ended next day at ·51.
,,	82	Śaka 1172, Āśvayuja, ba. 8, Thursday. = In A.D. 1250, on Thursday October 20 (= Aippaśi 23) ; ba. 8 ended at ·45.
,,	84 & 85	Śaka 1326, Tāraṇa, Māgha, śu. 10 Saturday. In A.D. 1405 Māgha, śu. 10 fell on Saturday, January 10th (= Tai 15) and ended at ·52.
,,	97	Śaka 12[0*]4, Chitrabhānu, Śrāvaṇa, Wednesday, solar eclipse. = A.D. 1282, Wednesday, August 5 (Siṁha 8) ; ba. 15 ended at ·07. There was a solar eclipse on that day.
,,	99	Śaka 1204, Chitrabhānu, Paushya, ba. 11, Saturday, Makara-Saṅkrānti. = A.D. 1282, Saturday, December 26 (= Makara 1) ; ba. 11 begun at ·22 and ended on the next day at ·29. Makara-Saṅkrānti fell on Saturday 26th December.
,,	100	Śaka 16[48*], Viśvāvasu, Aśvīja, śu. 14, Thursday. In A.D. 1726, Aśvina śu. 14 fell on Thursday 29th September (= Kanyā 28) ; and the tithi ended at ·12. This probably is the date intended.
,,	101	Śaka 1201, Pramādin, Chaitra, śu. 13, Vishuvu-saṅkrānti, Sunday. In A.D. 1279, on Sunday, March 26 (= Mēsha 1) ; śu. 13 began at ·70, ending on the next day at ·72 ; Mēsha-Saṅkrānti fell on Sunday.
,,	102	Śaka 1181, Sidhārtin, Chaitra, śu. pāḍyami, Wednesday. = A.D. 1259, Wednesday, March 26 (= Mēsha 1) ; śu. 1 ; ended at ·60. (The month was Nija-Chaitra).
,,	112	Śaka 1468 Parābhava, Bhādrapada, śu. 11, Monday. = A.D. 1546 Monday September 6 (= Kanyā 7) ; śu. 11 ended at ·51.
,,	120	Śaka 1094, Kārttika, punnama, Thursday. = A.D. 1172, Thursday, November 2 (= Vṛiśchika 7) ; śu. 15 ended at ·48.
,,	135	Śaka 1199, Śrāvaṇa, śu. 15, Friday. =A.D. 1277, Friday, July 16 (= Karkaṭaka 20) ; śu. 15 ended at ·45.
,,	139	Śaka 1216 Jaya, Pushya, śu. 8, Sunday, Makara-Saṅkrānti. =A.D. 1294, Sunday, December 26 (= Makara 1) ; śu. 8 ended at ·75. It was a day of Makara-Saṅkrānti.
,,	140	Śaka 1435, Śrīmukha, Śrāvaṇa, ba. 13, Friday. In A.D. 1513 (Śrīmukha), Friday, July 29 (Karkaṭaka 31), ba. 13 began at ·40 and ended on the next day at ·30.
,,	143	Śaka 1450 Sarvadhāri, Māgha, śu. 5, Thursday. In A.D. 1528-29, Māgha, śu. 5 fell on Thursday, January 14. A.D. 1529 (= Makara 18) ; and the tithi ended at ·88.
,,	144	Śaka 1476, Ānanda; Śrāvaṇa, śu. 15, Sunday. In A.D. 1554 (=Ānanda), Sunday, August 12 (= Siṁha 13) ; śu. 15 began at ·20 and ended at ·10 on Monday.
,,	146	Śaka 1596, Ānanda, Māgha. śu, 13, Friday. A.D. 1674-75 = Ānanda. In A.D. 1675 Māgha, śu. 13 fell on Friday, January 29 A.D. 1675 and the tithi ended at ·40.
,,	149	Śaka 1492, Śukla, Māgha. ba. 11, Sunday. In A.D. 1569-70 (=Śukla) ba. 11 fell on Wednesday, February 1 and not on Sunday.
,,	150	Śaka 1352, Virōdhikṛit, Mārgaśira, ba. 7, Monday. Virōdhikṛit = ś. 1353 = A.D. 1431. In A.D. 1431 (= Virōdhikṛit) on Monday November 26 (Vṛiśchika 28) ; ba. 7 ended at ·47.
,,	152	Śaka 120*, Māgha, śu. 15, Thursday. In A.D. 1279-80 (= Ś. 1202 current) Māgha śu. 15 fell on Thursday, January 18 A.D. 1280, and the tithi ended at ·49. The Śaka year intended probably was 1202 current.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1916–17—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
		Anonymous—cont.
1917	154	Śaka 1183,* Māgha, śu. 5, Thursday. In A.D. 1260–61 (= Ś. 1183 current) on Thursday January 6 A.D. 1261 (= Makara 12); śu. 5 began at ·58, ending at ·57 on the next day.
,,	157	Śaka 1191, Āśvayuja, śu. 5, Sunday. In A.D. 1269, on Sunday September 1 (= 4 Siṁha); śu. 5 began at ·70 ending at ·60 on the following day.
,,	158	Śaka 1200, Śrāvaṇa, śu. 11, Monday. In A.D. 1277 on Monday July 12 (= Karkaṭaka 16); śu. 11 ended at ·67.
,,	159	Śaka 1596, Ānanda, Māgha, ba. 5 Thursday. In A.D. 1675 on Thursday, February 4 (= Kumbha 8); ba. 5 ended at ·79.
,,	160	Śaka 1726, Raktākshi, Phālguṇa, śu. 15, Thursday. = A.D. 1805, Thursday, March 14; śu. 15 began on Thursday at ·38 and ended next day at ·35.
,,	168	Śaka 1502, Pramādi, Āśvija, śu. 11 Thursday. In A.D. 1579 (= Pramāthi) Āsvija śu. 11 fell on Wednesday (not Thursday) September 30 ending at ·84.
,,	172	Śaka 1188, Vaiśākha, śu. 13, Thursday. In A.D. 1265 śu. 13 fell on Wednesday, April 29; ba. 13 fell on Thursday May 1914.
,,	174	Śaka 1183, Chaitra, śu. 1, Thursday. = A.D. 1261, Thursday, March 3 (= Mīna 9); śu. 1 ended at ·78.
,,	177	Śaka 1223, Phālguṇa, śu. 1, Thursday. In A.D. 1300–01 (= Ś. 1223 current) on Thursday, February 9, A.D. 1301 (= Kumbha 17); śu. 1 began at ·67 ending at ·68 on the following day.
,,	178	Śaka 1596, Rākshasa, Āshāḍha, śu. 9, Friday. In A.D. 1674 (= Ānanda) Āshāḍha śu. 9 fell on Wednesday while ba. 9 fell on Friday. In A.D. 1675 (= Rākshasa) Āshāḍha śu. 9 fell on Monday.
,,	186	Śaka 1765, Śōbhakṛit, Mārgaśīrsha, ba. 5, Monday. = A.D. 1843, Monday, November 11; ba. 5 began on Monday at ·03 and ended on Tuesday at ·00.
,,	188	Śaka 114 [4], Vishu (Vṛisha), Kārttika-Monday (i.e., 15th day of Bright-half). = A.D. 1221, Monday, November 1 (= Vṛiśchika 5); śu. 15 ended at ·60.

PART II.

Nolamba-Pallavas.

Eight old Noḷamba-Pallava records were copied in the two firkas of the Madakasira taluk (Anantapur district) which were completely surveyed for inscriptions during the current year. These are dated in the reigns of kings Noḷambādhirāja, Mayindamma (Mahēndravarman), Aṇṇayya, Iṟiva-Noḷamba Dilīparasa and Iṟiva-Noḷamba Noḷḷipayya. Of the dated records the earliest is that of Aṇṇayya son of Bīra-Noḷamba (No. 759 of Appendix B). The date Śaka 858 given to this king shows that he must be identical with Aṇṇiga son of Ayyapadēva-Nanniga whose only available date known so far is Śaka 841 (*Epigraphia Indica* Vol. X page 62). This identification further suggests that Bīra-Noḷamba must have been a probable surname of Ayyapa. The Bīra-Noḷamba with whom Chindayya of the Noḷambas is said to have fought a battle at Baḷḷare (i.e. Bellary ?) as stated in No. 727 of Appendix B, must be different from Bīra-Noḷamba Ayyapa, since the date of this record is more than fifty years later than the date available for Ayyapa. The Dharmapuri record of Śaka 853 which mentions prince Iruḷa son of Aṇṇiga (*Annual Report* for 1911, page 65) is also one of Aṇṇiga's reign.

Aṇṇayya or Aṇṇiga.

Nos. 728 and 726 of Appendix B belong to the time of Iṟiva-Noḷamba Dilīparasa and are dated in Śaka 870 and 872 respectively. The former records the interesting fact that a certain Ponnayya younger brother of Śivaya "the foremost archer in the 32,000 country (i.e., Noḷambavāḍi)" and of Bikiyaṇa and son of Chikkayya, died in a battle with Gajāṅkuśa-Chōḷa after joining, under orders from king Ballaha, the army of Dilīpa-Noḷamba, in the battle at Ipiḷi. Ballaha or Vallabha is a general surname of the Western Chāḷukya and Rāshṭrakūṭa kings and at this period of Rāshṭrakūṭa supremacy it is not possible that any Western Chāḷukya king could have been meant. The Rāshṭrakūṭa king that was ruling about this time was the famous Kṛishṇa III whose occupation of the Toṇḍai-maṇḍalam of the Chōḷa country, is well known. By Gajāṅkuśa-Chōḷa we have perhaps to understand Rājāditya the son of Parāntaka I who was killed by a feudatory of Kṛishṇa III. Another date for Dilīparasa already known from a Hēmāvati record is Śaka 864.

Dilīparasa or Dilīpa-Noḷamba.

Iṟiva-Noḷambādhirāja or Iṟiva-Noḷamba Noḷḷipayya of Nos. 17 and 55 of Appendix C was a later member and perhaps a son of Dilīparasa since his dates Śaka 885 and 888 follow those of Dilīparasa. On page 62 of *Epigraphia Indica* Vol. X, I have referred to a different Nolipayya, a son of Noḷambhādhirāja and a step brother of Mahēndra. The later Noḷḷipayya must have been as stated already a son of Iṟiva-Noḷamba Dilīparasa. No. 17 mentions his queen Pariyabarasi and her son prince Ayyapadēva. Thus, from the Noḷamba records of this year we obtain two generations of the Noḷamba-Pallavas, later than those given on page 58 of *Epigraphia Indica* Vol. X. It might be noted that the Karshaṇapalle record referred to on page 91, Part II of my *Annual Report* for 1912–13, also gives three generations after Iṟiva-Noḷamba Dilīparasa, but with different names. Evidently the two sets of names have to be looked upon as connected with each other, being direct issues of Iṟiva-Noḷamba Dilīparasa.

Iṟiva-Noḷamba Noḷḷipayya.

Cholas.

2. Very few Chōḷa inscriptions were copied during the year as prospecting for lithic records was mainly confined to the Tinnevelly district which lay in the Pāṇḍya kingdom. Of these 6 belong to Rājarāja I who held the titles Nigarili-Chōḷa and Chōḷēndrasiṁha and range in date between the 23rd and 27th years of his reign ; three belong to his son Rājēndra-Chōḷa I and are dated in his 3rd and 4th years ; one is of Rājēndradēva of his 3rd year and another belongs to the 30th year of Kulōttuṅga I. The existence of these records in the Pāṇḍya country, all dating from the time of Rājarāja I, go to prove that the suzerainty of the Chōḷa sovereigns in this part of the country must have been actually established only from the time of Rājarāja I,

though before him many Chōḷa kings such as Parāntaka I, Sundara-Chōḷa Parāntaka II and Uttama-Chōḷa may have had successful contests with the Pāṇḍyas and even invaded their country. This is also made evident from the surname Rājarāja-maṇḍalam applied to the Pāṇḍya country in these inscriptions. No mention is made in the historical introductions of Rājēndra-Chōḷa I, to the conquest of the Pāṇḍya dominions. The kingdom must have devolved on him as heir-apparent of Rājarāja I under whose iron rod the Pāṇḍyas were thoroughly cowed down. This is apparent from the political step adopted by Rājēndra-Chōḷa I to rule over the Pāṇḍya country through viceroys, soon after the demise of his father Rājarāja. Rājēndra-Chōḷa I appears to have taken possession of that country not later than the 3rd year of his reign and in the 5th and 6th years to have turned his attention to the conquest of the Kēraḷas. It is worthy of note that in No. 400 of Appendix B we have a document of the 9th year of Rājēndra-Chōḷa, in which minute details of the land survey of a village conducted under royal writ and the direct supervision of four important officers of the king with the standard measure called Rājarājaṇkōl are registered. The annexation also of the Kanarese provinces of Noḷambavāḍi and Gaṅgavāḍi by Rājarāja is quite well known from his Tamil inscriptions. No. 7 of Appendix C from Pailabaṇḍa in the Anantapur district, is a Tamil fragment containing the historical introduction of Rājēndra-Chōḷa I. Nos. 23 to 25 of the same Appendix from Kotta-Śivaram the first of which is written in the Kanarese alphabet and the Tamil language and is dated in the 10th year of Rājēndra-Chōḷa I, refers to a maṇḍapa which was built on the 200th day of that year, by the general Araiyaṉ Rājarājaṉ alias Vikrama-Chōḷa Chōḷiyavaraiyaṉ chief of Śāttamaṅgalam in Tiraimūr-nāḍu, who appears to have held also the other epithets Nālmaḍi-Bhīma, Chōḷana-chakra, Sāmantābharaṇaṉ, Edirtavarkālaṉ, Ahitarottaḷivaṉ, Vairināràyaṇaṉ and Vīra-Bhīmaṉ and according to Nos. 30 and 31 the titles Jayasiṅghakulakāla, Sāmantatalaprahāri and Kaṭakapravahana (?). The title Jayasiṅghakulakāla 'death to the race of Jayasiṁha' indicates the strong enmity which the Chōḷas entertained against the Western Chalukyas. Jayasiṁha was the great enemy of Rājēndra-Chōḷa and called himself 'the lion to the elephant Rājēndra-Chōḷa'. There are two villages of name Śāttamaṅgalam mentioned in the Tanjore inscriptions. These were in Paṭṭina-kūṟṟam of Kshatriyaśikhāmaṇi-vaḷanāḍu and Puṉṟiṟ-kūṟṟam of Pāṇḍi-kulāśani-vaḷanāḍu. Tiraimūr-nāḍu or Teṇkaṟai Tiraimūr-nāḍu was a subdivision of Uyyakkoṇḍāṉ-vaḷanāḍu (see *South-Indian Inscrs.* Vol. II. Introduction pages 22 to 26). The general Araiyaṉ Rājarājaṉ *alias* Vikrama-Chōḷa Chōḷiyavaraiyaṉ the chief of Śāttamaṅgalam is not known from the Tamil records of Rājēndra-Chōḷa I. It may be noted that Vikrama-Chōḷa was a surname of Rājēndra-Chōḷa I, as stated in the Tiruvāḷaṅgāḍu plates (*Annual Report* for 1906, page 67, paragraph 17).

Chōḷa-Pāṇḍyas.

3. Chōḷa princes serving as viceroys in the Pāṇḍya country are largely represented by about 25 inscriptions. They are already known to us from previous reports (*Annual Report* for 1905, Part II, p. 56). At Tiruvālīśvaram in the Ambāsamūdram taluk was copied in the year 1905 only one record of Jaṭāvarman Sundara-Chōḷa-Pāṇḍyadēva a son of Rājēndra-Chōḷa I, dated in his 13th year (No. 115 of 1905). In the year under report ten other records of this same king have been copied. That he was the son of Rājēndra-Chōḷa I has been mentioned by Rai Bahadur V. Venkayya in his *Annual Report* for 1905, Part II, paragraph 25, and by Mr. K. V. Subramanya Ayyar in his contribution on Jaṭāvarman Sundara-Chōḷa-Pāṇḍyadēva in *Epigraphia Indica* Vol. XI. No. 30. No. 617 of Appendix B begins with the historical introduction of his father Rājēndra-Chōḷadēva commencing with the words திருமன்னி, etc. A probable surname of the prince was Mānavīra Parāntaka as could be inferred from No. 630. Seven inscriptions of another prince Māṟavarman Vikrama-Chōḷa-Pāṇḍya have also been secured. No. 623 of Appendix B which is probably also to be attributed to this prince, mentions the queen Ulaguḍaiyāḷ . . . of Rājēndra-Chōḷa I the conqueror of Gaṅgai, Kiḍāram and the eastern country. Another (No. 640 of Appendix B) refers to the inner circuit of a temple named Rājādhirājaṉ-śuṟṟālai. Can it be inferred that Māṟavarman Vikrama-Chōḷa-Pāṇḍyadēva was another son of Rājēndra-Chōḷa I. or a son of Rājādhirāja I? It might be noted that in the historical

Jaṭāvarman Sundara-Chōḷa-Pāṇḍya surnamed Mānavīra-Parāntaka.

Māṟavarman Vikrama-Chōḷa-Pāṇḍya.

introductions of Rājēndradēva a younger brother of Rājādhirāja I the former is stated to have conferred on one of his royal younger brothers the victorious Mummaḍi-Śōḷaṉ the title, Śōḷa-Pāṇḍiyan. It is not unlikely also that our Māṟavarman Vikrama-Chōḷa-Pāṇḍya is identical with this Mummaḍi-Śōḷaṉ the younger brother of Rājēndradēva and Rājādhirāja I. The next prince that ruled the Pāṇḍya country must have been a Sundara-Chōḷa-Pāṇḍya without any distinguishing epithet. Four records of his reign have been copied. He appears to have been ruling at Rājēndraśōḷapuram (No. 327 of Appendix B). This record refers to a gift of land by him after purchasing it from the *sahhā* of Rājarāja-chaturvēdimaṅgalam, i.e., Ambāsamudram. The income from the land included paddy given by the cultivator (veḷḷāṉ) as owner's share and money called uruvukōl-niḷaṉ-kāśu and kākshi-erudu-kāśu. No. 619 of Appendix B of the 17th year of the same king's reign refers to similar items of income under the heads aḷagerudu-kāṭchi-kāśu, kāṭchi-erudu-kāśu and ūrkkaḷañju. The order sanctioning the transfer of the land from the brahmadēya-register to the dēvadāna-register, in No. 327, was communicated to the Viceroy, the document being signed by not less than 22 officers of the emperor. The uncle (ammāṉ) whose sanction is invariably mentioned in the records of Sundara-Chōḷa-Pāṇḍyadēva must have been the Chōḷa emperor whose identity however cannot be definitely settled in the absence of the exact year which corresponded to the 17th year of Sundara-Chōḷa-Pāṇḍya. That the latter must have been different from Jaṭāvarman Sundara-Chōḷa-Pāṇḍyadēva, the son of Rājēndra-Chōḷa I, is evident because, while the one was a son of Rājēndra-Chōḷa I, the other was the nephew of the ruling king. Perhaps he was a prince who succeeded Māṟavarman Vikrama-Chōḷa-Pāṇḍya mentioned above and was a nephew of Rājādhirāja I. No. 642 of 1916 from Shērmādēvī in the Tinnevelly district describes a certain Jaṭāvarman Śōḷa-Pāṇḍyadēva as the son of Vīrarājēndra-Chōḷa I and mentions his palace at Rājēndraśōḷapuram. He must be identical with prince Gaṅgaikoṇḍaśōḷaṉ on whom Vīrarājēndra is stated to have conferred the title Śōḷa-Pāṇḍiyaṉ (*Epigraphia Indica*, Volume XI, page 293). It is not unlikely also that two other inscriptions of Jaṭāvarman alias Uḍaiyār Śōḷa-Pāṇḍyadēva copied at Suchīndram and referred to in the same journal, have to be identified with Jaṭāvarman Śōḷa-Pāṇḍya of No. 642. Still another Chōḷa-Pāṇḍya prince mentioned in the year's collection is Māṟavarman Parākrama-Chōḷa-Pāṇḍya (Nos. 329 and 613 of Appendix B) of whom nothing definite is recorded to indicate his relationship to the other princes that preceded him or to the Chōḷa emperors.

Śundara-Chōḷa-Pāṇḍya.

Jaṭāvarman Śōḷa-Pāṇḍya.

Māṟavarman Parākrama-Chōḷa-Pāṇḍya.

4. The sway of these princes also over the Kēraḷa country which was annexed by Rājēndra-Chōḷa I (page 294 of *Epigraphia Indica*, Volume XI) is indirectly established by Nos. 392 and 620 of Appendix B. The former, dated in the 14th year of the third prince Sundara-Chōḷa-Pāṇḍya, mentions a gift by Ādichchi, queen of the Chēra king Rāśiṅgadēvar, to the temple of Rājēndraśōḷa-Viṇṇagar (i.e., the present Gōpālasvāmin) at Maṇṇārkōyil, which according to another record copied in 1905 (No. 112), was constructed by Rāśiṅga (i.e., Rājasiṁha) himself. No. 620 of the 22nd year of Māṟavarman Vikrama-Chōḷa-Pāṇḍya mentions the quarter called Śēramāṇār-vēḷam.

Their sway over the Kēraḷa country.

Pandyas.

5. Early Pāṇḍya inscriptions (in the Vaṭṭeḻuttu character), of kings Kō-Mārañjaḍaiyaṉ and Śadaiyamāraṉ (called Śaḍaiyavarman in No. 299 of Appendix B), have been secured at Śiṅgampaṭṭi and Ambāsamudram in the Tinnevelly district. The ancient name of Ambāsamudram in the Pāṇḍyan times was Iḷaṅgōykkuḍi and that of the modern temple of Erichchā-Uḍaiyar was Pōttuḍaiya-Bhaṭāra (Nos. 299 and 301 of Appendix B). The Ambāsamudram record of Varaguṇa-Pāṇḍya published by Mr. V. Venkayya in *Epigraphia Indica*, Volume IX, pages 84 ff, gives the same two names for the town and the temple.

6. Jaṭāvarman Śrīvallabha who with the title "chakravartin," was referred to in my last year's report, page 121, paragraph 24, appears in the collection under review, as Jaṭāvarman Tribhuvanachakravartin Śrīvallabha or as Jaṭāvarman Uḍaiyār Śrīvallabha. The historical introductions of his inscriptions begin as usual with the

words திருமடங்கையும், etc. (*Annual Report* for 1909, part II, paragraph 23) and state in poetical language that his kingdom extended "from Ganges (Gangai) in the north to Kumari (Cape Comorin) in the south extending right up to the oceans (on either side)." It was inferred by circumstantial evidence (ibid.) that he must have been a contemporary of the Chōḷa king Kulōttuṅga-Chōḷa I. No. 331 of 1916 from Tiruvālīśvaram in the Ambāsamudram taluk which may have to be attributed to Jaṭāvarman Śrīvallabha seems also to confirm this same period for him by making reference in the body of the inscription to an earlier grant by a certain Umai-ammai. It is not known who this Umai-ammai is. A certain Umai-ammai of about the end of the 10th century A.D. was a contemporary of the Travancore king Śrīvallavaṉ (Śrīvallabha) (*Epigraphia Indica*, Volume IX, pages 234 ff). If this identification is correct, it may not be wrong to suggest that the 11th century would approximately be the period of Jaṭāvarman Śrīvallabha. It is interesting to learn from No. 331 that a general (sēnāpati) of Śrīvallabha was Rājarāja-Veḷḷappanāḍāḷvāṉ.

Jaṭāvarman Śrīvallabha.

7. Nos. 469, 645 and 649 of Appendix B which are dated in the reign of a certain Māṟavarman Tribhuvanachakravartin Śrīvallabha, begin with the historical introduction பூமகள் ஜயமகள், etc., as already noted at page 122 of the *Annual Report* for 1916. In one of these (No. 645) the king is stated to have been seated on his throne Muṉaiyadaraiyaṉ in his palace at Tinnevelly. No. 426, begins with the introduction ஜயமடங்கையும் etc., and is dated in the 37th year of the same king The introduction it might be remarked is almost similar to that noted against Nos. 474 and 523 of Jaṭāvarman Srīvallabha of the previous paragraph without however the mention of queen Ulagamuḻudumuḍaiyāl. The coincidence in the historical introductions of the two Śrīvallabhas—Jaṭāvarman and Māṟavarman, indicates that at least these two must have been very near to each other in point of time if not contemporaneous. We have seen that Māṟavarman Śrīvallabha was a predecessor of Jaṭāvarman Kulaśēkhara I. ruling in A.D. 1160—61 (*Annual Report* for 1909, page 79 and 1916, page 122). No. 426 quoted above gives Pūraṭṭādi as the birth-day asterism of the king and supplies details of date for Māṟavarman Śrīvallahha which calculated by Diwan Bahadur L. D. Swamikannu Pillai yield 1st February 1169 A.D., for the 37th year of the king and thus help us to fix his initial date at 1132 A.D. This takes us back a few decades behind the time of Jaṭāvarman Kulāsēkhara I. whose initial date was fixed by Professor Kielhorn at 1190. If this gap of about 60 years could be filled up by further discoveries and if Jaṭāvarman Śrīvallabha's date could also be fixed, the Pāṇḍyan chronology of the medevial period would be materially advanced. A slight hint in this direction is derived from No. 326 of Appendix B of Jaṭāvarman Śrīvallabha commencing probably with the historical introduction திருமடங்கையும், etc., which makes reference to a royal order (tirumugam) of Sundara-Pāṇḍya.

Māṟavarman Śrīvallabha.

8. The major portion of the Pāṇḍya inscriptions copied during the year belongs to the reigns of Jaṭāvarman Kulaśēkhara I. and Māṟavarman Sundara-Pāṇḍya I, 'who distributed (or took) the Chōḷa country' and begin with the historical introductions பூவின் கிழத்தி etc., பூதலவனிதை etc., and பூதலமடங்கை etc., in the case of the former and பூமருவியதிருமடங்கையும் etc., and பூமலர்திருவும் etc., in the case of the latter (see *Annual Report* for 1909, page 81, paragraphs 24 and 25). These include a number of documents repeating one and the same transaction thrice or sometimes even four times, but with a different purpose each time. The king in his royal camp at some place is approached either by a minister or by a private person or body of persons and requested to make gift of a particular land to a temple or oftener to make a land which had been already granted, tax-free. The submission of the request (vijñapti) was perhaps a customary procedure and was done while the king was comfortably seated in his palace. There appears to have been in the South-Indian courts a regular officer called *Vijñapati* whose business it was to communicate such requests. The king promises to do so right solemnly and orders that the necessary ōlai and the ulvari from the Revenue department may be duly issued. This forms the first document of the triple series and was called evidently śrīmukha or tirumugam being signed by one or two of the king's officers. The executive order (ōlai or

Jaṭāvarman Kulasēkhara I.

kēḷvi) which is issued sometime after,—often some years (e.g., see No. 682 of Appendix B)—is addressed to the authorities at the spot where the land-gift is made, with instructions to make the land tax-free in favour of the specified temple, and generally begins with the title Kōṉēriṉmaikoṇḍāṉ of the king and not with his proper name. A demi-official note called kaittaḍi, ōlai or kaḍaiyīḍu is sometimes also sent direct to the temple committee or the village assembly, one or more ministers intimating to them the issue of the order. The officers of the Revenue department (variyilār or puravariyār) now issue the document called uḷvari, enter the same in the Revenue registers thereby effecting a decrease in the total revenue to Government but an increase to the temple emoluments. The items of taxation under different heads* are mentioned evidently for being collected and transferred to the temple. The document is signed by a very large numbers of revenue officers and ministers (see e.g. Nos. 502 to 505). The village assembly, as in No. 511 of Appendix B, meets together, receives the tirumugam and other documents and proclaims the particular land to be tax-free by an executive order (ōlai) and sometimes fixes the boundaries. A typical instance of this series of triple documents is supplied by Nos. 664, 665 and 666 of Appendix B, where the gift was made by king Jaṭāvarman Kulaśēkharadēva I. to a temple, in the name of his brother-in-law (machchuṉaṉār) Kōdai Ravivarman. This name sounds very much like that of the Travancore kings (tiruvaḍi) but it is difficult to understand how one of these could be meant here. In an inscription of Māṟavarman Śrīvallabha copied in previous years (No. 53 of 1896), the Travancore king Vīra-Ravivarman appears as the donor and in No. 370 of Appendix B of the time of Jaṭāvarman Kulaśēkhara I. (but supposed by Mr. Swamikannu Pillai—see his remarks in Appendix F—to be a second king of that name whose initial date is 1237 though the historical introduction clearly indicates him to be the first) the Tiruvaḍigaḷ of Jēṭuṅga-nāḍu without reference to his proper name is mentioned. From these it may become clear that the Tiruvaḍi kings were subordinate to the Pāṇḍyas but their connection with the royal family which is hinted by No. 665 has yet to be established by further discoveries. This will be the earliest epigraphical reference to the chiefs of Jeyatuṅga-nāḍu, referred to under the Vijayanagara section below. The royal camps of Jaṭāvarman Kulaśēkhara mentioned in his inscriptions were generally Tirunelvēli in Kīḻ-Vēmba-nāḍu, Eṟikkiṭṭūr alias Śrīvallabhapaṭṭinam in Kīḻ-Sembil-nāḍu, Madura in Madurōdaya-vaḷanāḍu, Śōḻakulāntaka-chaturvēdimaṅgalam in Pāgaṉūr-kūṟṟam and Kūpakarāyanallūr in Teṉkarai-nāḍu. Śōḻakulāntaka-chaturvēdimaṅgalam is identical with Kuruvitturai in the Madura district (*Annual Report* for 1909, p. 80). No. 555 of Appendix B mentions the king's maternal uncle (ammāṉ) Vaḷḷuvanāḍāḻvāṉ.

Revenue administration—some aspects of.

Tiruvāykēḷvi, tirumugam, uḷvari and kaittaḍi documents.

9. Nos. 338 and 340 of Appendix B are documents similar to the series described in the previous paragraph and relate to the time of Māṟavarman Sundara-Pāṇḍya I. They state that a subordinate of the king instituted a festival in the temple of Tiruvālīśvaram on the day of Dhanishṭhā which was the star under which the king was born. No. 662 of Appendix B seems to furnish the title Atiśaya-Pāṇḍyadēva for king Māṟavarman Sundara-Pāṇḍya. No. 572 which gives the necessary astronomical details for calculation has been found to be correct only for Māṟavarman Sundara-Pāṇḍya II. (see Appendix F). No. 363 which is dated during the reign of Tribhuvanachakravartin Sundara-Pāṇḍya and which on paleographical grounds might be referred to Māṟavarman Sundara-Pāṇḍya I. mentions a nāṭṭuk-kalaham—a communal dispute in the district by which the worship in the local temple had to be suspended. The record refers to a predecessor of Sundara-Pāṇḍya called Periyanāyaṉār Kulaśēkharadēva by which evidently Jaṭāvarman Kulaśēkhara I. was meant. The same person is referred to again in No. 562. It is not however impossible that this latter Sundara-Pāṇḍya is a much later king of that name whose accession has been fixed at A.D. 1294. Nos. 399, 405 and 406 refer to a gift of water which overflowed from the tank of a certain village, for the benefit of the

Māṟavarman Sundara-Pāṇḍya I.

* The following are mentioned for example in No. 507 of Appendix B :—(money income) kaḍamai, antarāyam, kāryavarāṭchi, veṭṭippāṭṭam, paṉjupiḷḷi, sandhivigrahappēṟu, uḷudāṅkuḍi, ariśittuṇḍam, danappēṟu, poṉvaṟi, maṉaiṟai, tariiṟai, śekk-iṟai, taṭṭōlippāṭṭam and others.

temple. No. 401 registers the sale of land by two Brāhmaṇa widows with a written permission obtained from their co-parceners (jñātis). From Nos. 559 to 561 of Appendix B we learn that Uttiram (Uttara-Phalgunī) was the asterism under which the chief Vīraśiṅgaṉ Vikramaṉ alias Vīra-Rājēndra-Vaḷḷuvanāḍāḷvāṉ was born. A festival on this account was instituted in the Śiva temple at Pattamaḍai by the chief Vīraśiṅgaṉ Vikramaṉ alias Vīra-Rājēndra-Vaḷḷuvanāḍāḷvāṉ. No. 556 of Appendix B also refers to the same festival. Kaliyugarāmēśvara mentioned as the name of a shrine in No. 524 of Appendix B suggests that the title Kaliyugarāmaṉ must have been held either by Māṟavarman Sundara-Pāṇḍya himself or by one of his predecessors. No. 42 of 1893 gives the title Kaliyugarāmaṉ to a Pāṇḍya king who is there referred to by the general epithet Kōṇēriṉmaikoṇḍāṉ (*Annual Report* for 1893, page 6). In later times the same title was adopted by Māṟavarman Vīra-Pāṇḍya a contemporary of Arikēsari Parākrama-Pāṇḍya of the 15th century (*Annual Report* for 1912, page 75).

Māṟavarman Vikrama-Pāṇḍya.

10. Māṟavarman Vikrama-Pāṇḍya with the historical introduction திருமகள் ஜயமகள், etc., is represented by four records (Nos. 472, 486, 539 and 704 of Appendix B). No. 472 refers to the king and his throne Muṉaiyadaraiyaṉ at Madurā and Nos. 648 and 704 supply the details of date from which Mr. Swamikannu Pillai derives (see Appendix F) A.D. 1269–70 as the probable initial year of Māṟavarman Vikrama-Pāṇḍya. From No. 539 we learn that the assembly of Śēravaṉmahādēvi-chaturvēdimaṅgalam had to give in exchange a new land for what they had already granted during the consecration ceremony of the Vishṇu temple of Kāriyamāṇikka-Perumāḷ at Pattamaḍai,—it being proved by earlier documents that the land in question was originally the property of the Vishṇu temple of Śrīvallabha-Viṇṇagar at that village.

A later Māṟavarman Vikrama-Pāṇḍya.

No. 522 which comes from Kaḍaiyam is dated in the third year of Māṟavarman Vikrama-Pāṇḍya who bears the attribute Iravi-narapālaṉ. The record quotes [Kollam] 592 = A.D. 1416–17 and must therefore belong to a later king. We may not be far wrong in identifying this king with Māṟavarman Vikrama-Pāṇḍya who was joint ruler in about A.D. 1433–34 with Arikēsari the founder of the Teṉkāśi temple (page 74f. of my *Annual Report* for 1911–12).

Jaṭāvarman Vīra-Pāṇḍya.

11. Jaṭāvarman Vīra-Pāṇḍya is represented by a dozen inscriptions in the collection. Three of these, viz., Nos. 439, 639 and 657 supply details of date which have been discussed by Mr. L. D. Swamikannu Pillai in Appendix F. But as the citations are technically wrong in certain respects the records do not help us to identify the king. No. 588 of 1916 is dated in the tenth year of Jaṭāvarman Vīra-Pāṇḍya, "who was pleased to take the Chōḷa country, Ceylon, and the crown and the crowned head of the Śāvaka." To identify this king with Vīra-Pāṇḍya the conqueror of Koṅgu whose initial date has been fixed as 1254 A.D. we find that the record under review omits "Koṅgu" among the conquests of Vīra-Pāṇḍya. If however he is to be identified with the conqueror of Koṅgu as the paleographical evidence tends to prove, it is interesting to note that the epithet "who took the crown and the crowned head of the Śāvaka" is found for the first time among his records. It is doubtful whether the word Śāvaka has to be taken to refer to the Śrāvakas, i.e., Jainas. In this case the epithet must indicate that he successfully carried on a crusade against that community. But the phrase as it stands means "one who cut off the crown and the crowned head of the Śāvaka (king)." Probably the land of Śāvaka (i.e., Java?) or a king of name Śāvaka might have been intended. The villagers (ūr) of Kalijayamaṅgalam, the modern Kariśūḻndamaṅgalam, having met together, decided to make a communal gift of produce, from each cultivated field of pura-pparṟu, vēṭṭaikkāra-pparṟu, Brāhmaṇa-pparṟu and paḍai-pparṟu. In this transaction it is worth noting that in communal gifts the lands owned by the Brāhmaṇas did not claim any exemption.

Gift for enacting a drama.

The fact recorded in No. 557 is of more than ordinary interest inasmuch as it registers a grant to a dancing girl for enacting a drama—not specified—on certain festival days. The village god Śāstā, now largely worshipped in Malabar, is mentioned in No. 532 and reference is also made here and in several other records

from the Tinnevelly district, to a community of people whom I have tentatively understood to mean the military classes (paḍaikkāṉavar). In some cases the big community of military classes (perumbaḍaiyōm) with their ten commands, are mentioned (No. 433 of App. B) and are stated to have belonged to the tantra or mahātantra. No. 455 refers to Tirunelvēli Bhagavati Aḷagapperumāḷ alias Kulaśēkhara Kaṇḍiyadēvar, the younger brother of Vīra-Pāṇḍya, as the donor of a lamp. The grant was made at the request of Kāliṅgarāyaṉ and hence the king may be identified with Jaṭāvarman Vīra-Pāṇḍya II who ascended the throne in 1254 A.D.

The military classes of Tinnevelly.

12. Of Māṟavarman Kulaśēkhara I who appears in inscriptions with the title "who took all countries" we have many records of which No. 692 of App. B refers to the monastery called Muḍivaḷaṅgum-perumāḷ-maḍam. It was suggested that Muḍivaḷaṅgumperumāḷ was a probable surname of Māṟavarman Sundara-Pāṇḍya I (*Annual Report* for 1916, page 122, paragraph 26). It may however be noted that the name Muḍivaḷaṅgum-Pāṇḍya-chaturvēdimaṅgalam already occurs in an inscription of Jaṭāvarman Kulaśēkhara I who preceded Māṟavarman Sundara. The same maṭha and the tridaṇḍi (i.e., the Śrīvaishṇava) sannyāsin Aḷagiyamaṇavāḷajīyar who was in charge of that maṭha and was supervising the temple, are mentioned in No. 675 of App. B. In No. 698 of the same Appendix the king receives the title "who was pleased to take Malai-nāḍu, Śō-ṇāḍu (the Chōḷa country), the two Koṅgus, Īḻam (Ceylon) and the Toṇḍai-maṇḍalam" which perhaps explains his usual title "who took all countries."

Māṟavarman Kulaśēkhara I.

The Western Chalukyas and their Chola feudatories.

13. Feudatory chiefs who traced their descent to the Chōḷa ancestor Karikāla and held the title "lords of Uṟaiyūr (the ancient capital of the Chōḷas)" are known to have had a settled dominion in the Telugu country under the name Telugu-Chōḷas. Earlier Chōḷas of the Cuddapah district with similar ancestry and the title Chōḷa-mahārāja, have been noticed in *Epigraphia Indica*, Vol. XI, pages 339 ff. Members of a collateral branch of these Chōḷas appear to have served as Western Chāḷukya feudatories, ruling under the Chāḷukyan suzerainty the country round Niḍugal and Hēmāvati. The relation of these to the Tamil Chōḷas of the south has not hitherto been satisfactorily made out. Nor is it possible even to state whether these chiefs were at all of southern extraction. But No. 15 of App. C of the time of the Chāḷukyan emperor (Chāḷukyachakravarti) Vikramadēva mentions the Chōḷa feudatory Tribhuvanamalla Mallidēva-Chōḷamahārāja who was ruling from the capital town of Heñjeṟu, and registers the improvements made by him to a well and the foundation of a temple near it with the consent of all the dēśi-merchants of that place. It is interesting to learn that the well thus improved was originally dug at Heñjeṟu as an act of water-gift by a certain Periyāḷuva-śeṭṭi son of Aḷahiyamaṇavāḷa and Aṇḍamme of the village Śiḍuke, who belonged to the Kuṇḍinagōtra, and was a resident of Ākūr a brahmadēya in Rājarāja-vaḷanāḍu a district situated to the south of the river Kāvērī in the Chōḷa country. Teṉkaṟai Rājarāja-vaḷanāḍu is not known from Tamil inscriptions. It may possibly be identical with the division Uyyakkoṇḍāṉ-vaḷanāḍu situated between the rivers Araśil and the Kāvērī. The latter included in it the subdivision Ākkūr-nāḍu (*South-Indian Inscrs.* Vol. II. Introduction, p. 25) evidently so called after the village Ākkūr identical with the modern Ākkūr Paṇḍāravāḍai in the Mayavaram taluk of the Tanjore district. Śiḍuke might likewise be the Sīdakka-maṅgalam of the Nannilam taluk. The advent of the southerners into the Mysore country during the time of the great Rājarāja on his conquest of the Gaṅgā-pāḍi country must have been quite natural and the well dug by a merchant of the Tamil country in the heart of the town of Heñjeṟu could not therefore be a matter for surprise. To the temple of Dēśīśvara of the mercantile community constructed by Tribhuvanamalla Mallidēva-Chōḷamahārāja, the merchants (dēśi) of the four dialects (Tamil, Telugu, Kanarese and Malayalam) and of the Kubēra lineage "who enjoyed the pleasures of the three objects of mankind, viz.; dharma, artha and kāma by the sale and purchase of articles, who never feared nor were avaricious, whose sole delight was distribution of food to the needy, the orphans and the suppliant beggars,

Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja.

Foundation of the Dēśīśvara temple at Heñjeṟu and gifts to it by the Dēśi-merchants of the Kubēra lineage.

who looked upon other's wives as their mothers, whose (wide spread) fame threw brilliant lustre on all the worlds as if it were on a mansion, who were like bees at the lotus feet of Īśvara, were great Māhēśvaras, loved gods and the twice-born, and were possessed of innumerable good qualities such as honesty, personal purity, good manners, career and conduct," (No. 16 of App. C) together with the nakaras of Heñjeṟu, made a communal gift of a fixed fee on all the articles with which they traded, such as musk, šaffron, yak-tail, cus-cus, cotton and cotton-thread, beads, sealing wax, areca, rock-salt, wax, resin, hemp, wool, camphor, sandal, silk-thread, tiger-skin, women's cloths, lead and tin. This long list of articles put into the market and the volume of exchange that such a trade should have involved in order to make the merchants endow a part of the profits thereon, evidently indicates an advanced state of commercial progress and economic prosperity. The merchants of the lineage of Kubēra (i.e., god of wealth) appear to have well deserved that name on account of their wealth. The Śettis of the Kubēra-vaṁśa and their charities have already been noted in my last year's report (p. 151, paragraph 82).

14. To go back to Tribhuvanamalla-Mallidēva-Chōḷamahārāja, two inscriptions of this chief from Hēmāvati were copied in previous years (Nos. 117 and 121 of 1899). The latter is dated in Śaka 1090, and refers to a Chāḷukyachakravartin, evidently the king Vikramadēva mentioned in No. 15 of App. C. The former which is dated in the 2nd year Vyaya of a certain Tribhuvanachakravartin Kulōttuṅga-Chōḷa appears to mention this same chief as "lord of Uṟaiyūr" and is written in the Tamil alphabet and language.

His overlord Chāḷukyachakravartin Vikramadēva identical with Taila III.

The over-lord of Mallidēva viz., the Chāḷukya-chakravartin Vikramadēva with date Śaka 1084 (= A.D. 1162) must be identical with the Chāḷukyachakravartin Taila III (Dr. Fleet's *Kanarese Dynasties* p. 459f). The date corresponds to the last year of Taila's reign and to the first of Kaḷachurya Bijjala's usurpation. Evidently the chief Tribhuvanamalla Mallidēva-Chōḷamahārāja threw off the yoke of the Chāḷukya sovereign immediately after the Kaḷachurya usurpation and accordingly we find No. 121 of 1899, dated in Śaka-Saṁvat 1090, Sarvajit (= A.D. 1168), making only an incidental mention of the Chāḷukyachakravartin. The name Vikramadēva given to Taila III occurs in inscriptions for the first time. Both the title and the surname may have been adopted by him after the names of his famous grandfather Vikramāditya VI. The king Tribhuvanachakravartin Kulōttuṅga-Chōḷa in the 2nd year (Vyaya) of whose reign Tribhuvanamalla Mallidēva-Chōḷa is mentioned, could not be identified. If he is the same as the Chōḷa king Kulottuṅga-Chōḷa III, the initial date as derived from No. 117 of 1899, viz., A.D. 1165, would be 13 years earlier than the initial date, viz., A.D. 1178, derived from Tamil inscriptions.

15. After a short usurpation by the Kaḷachuryas, the Chāḷukya throne was regained and occupied by Tribhuvanamalla-Vīra-Sōmēśvara IV, called in No. 28 of Appendix C "the uprooter of the Kaḷachurya race." His feudatory was Tribhuvanamalla Bhōgadēva-Chōḷa-Mahārāja ruling at the city of Heñjeṟu. Although this chief does not receive the characteristic titles—"the lord of Uṟaiyūr", "born in the race of Karikāla," etc., still there could be no doubt that he was a member of the very same family as that to which Tribhuvanamalla Mallidēva-Chōḷa belonged.

Tribhuvanamalla Vīra-Sōmēśvara IV.

Sōmēśvara's rule and with that, the dynasty of the Western Chāḷukyas came to an end in or about Śaka 1111. Accordingly we see a certain Iruṅgōḷadēva-Chōḷa-Mahārāja son of Bammidēva-Chōḷa-Mahārāja ruling at Niḍugalla-paṭṭaṇa, independently (No. 34 of App. C). The same chief Iruṅgoṇadēva-Chōḷa with the epithets "born of the solar race," "lord of Uṟaiyūr," "protector of the Redda country" and Niśśaṅka-Pratāpachakravartin was according to No. 40 of App. C ruling from his permanent residence at Niḍugallu, in Śaka 1200. The record is of some interest as it refers to the grant of 2,000 areca palms by a Jaina merchant to the temple of Brahma-Jinālaya, into the hands of two Jainas one of whom was a Jina-Brāhmaṇa of Yajurvēda, Aitarēya-Śākhā, Vasishṭha-gōtra and the pravara Kauṇḍinya-Maitrāvaruṇa-Vasishṭha. The Brahmanical gōtra and the Vēdic śākhā adopted by the Jaina Brāhmaṇa deserves special attention. The income from the grant was to be used for reconstructing with stone from the "foundation to the pinnacle" the temple of Brahma-Jinālaya with the mahā-maṇḍapa, Bhadra-maṇḍapa, Lakshmī-maṇḍapa, gōpura, parisūtra, vandanamālā, mānastambha

Iruṅgōḷadēva or Iruṅgoṇadēva-Chōḷa-Mahārāja.

and makara-tōraṇa. This list of buildings gives us a definite idea of the details of architecture observed in a Jaina temple. It is further interesting to learn from the record that the donee mentioned above was a resident of the village Bhuvalōkanātha in Bhuvalōkanātha-vishaya, a district of Poṉṉamarāvati-sīme to the north of "the Southern Madhurā" in the southern Pāṇḍya country. This gift made to a Jina-Brāhmaṇa of the south shows the affinity which the Chōḷa chiefs of Niḍugallu had to the country of their origin as already observed in the case of Mallideva-Chōḷa-Mahārāja. The chief Iruṅgōḷadēva appears also to have been a Jaina by faith and No. 20 of App. C from Kotta-Śīvaram refers to Āḷpadēvī the queen of king Iruṅgōḷa who was a lay-disciple belonging to the Kāṇur-gaṇa and the Koṇḍakundānvaya.

Bammadēva-Chōḷa-Mahārāja and his overlord Jagadēkamalla II.

16. Still another chief of the same family who was, however, ruling Gōvindavāḍi, was Bammadēva-Chōḷa-mahārāja a subordinate of the Western Chāḷukya king Jagadēkamalla (No. 8 of App. C). The record is not dated; yet Jagadēkamalla the Chāḷukya overlord herein mentioned, could be no other than Perma-Jagadēkamalla II; for, it is not likely that these Chōḷa chiefs could have settled in the Anantapur district as early as the time of Jagadēkamalla I. (A.D. 1018 to 1042). If this identification of Jagadēkamalla is granted, it follows that Bammadēva-Chōḷa is very probably the same as Bammidēva-Chōḷa-Mahārāja, the father of Iruṅgōḷadēva-Chōḷa-Mahārāja. This record also supplies the interesting information that the whole community (kottaḷi) being assembled together, declared the gift of one daḷa-vīsa on each kammaṭa within the house and one hāga per month on each kammaṭa in the street. Kammaṭa is the small moveable furnace used by goldsmiths for melting gold and silver. On page 117, paragraph 49 of my *Annual Report* for 1913 are given some names of the ancestors of Iruṅgōḷa-Chōḷa-Mahārāja one of whom Iruṅgōḷa I. was a subordinate of the Western Chāḷukya Jagadēkamalla II.

Jaina temples and Jaina tomb-stones in the Madaksira taluk.

17. Pāta-Śīvara, Kotta-Śīvara and Amarapura in the Madakasira taluk of the Anantapur district, appear to have once been strong settlements of the Jainas with Jaina basatis in them. No. 40 from Amarapura just quoted refers to the teacher Padmaprabha-Maladhāridēva. The dilapidated maṇḍapa at Kotta-Śīvara was originally a Jaina basti built by Dāvaṇandi pupil of Pushpanandi-Maladhāridēva and repaired by Āḷpadēvī mentioned above (Nos. 20 and 21 of App. C.). No. 42 of App. C refers to the basati mentioned in No. 40 and says it was built by a lay disciple of Bāḷēndu Maladhāridēva, pupil of Tribhuvanakīrti-Rāvuḷa. Nos. 41 and 43 to 48 are tomb-stones (niśidhi or nishidhi) of Jaina teachers and their lay disciples.

Vīragals of Madakasira.

18. Cattle-raids, hāvaḷis, fights, sieges and the incidental deaths of heroes commemorated on vīragals, are frequently mentioned in the inscriptions from the Madakasira taluk. These range over a long period from the early 9th century down to the 17th and show the high sense of honour which the people uniformly entertained for the village patriots and their heroic sacrifices on behalf of the village. Some of these records are quite interesting in their details. The Harati chief Nañjarāyapparāja gave an ummaḷi-grant of a field to a certain Keñchanāgamaya of Jambulabaṇḍa for having successfully protected the village from enemies during 2 or 3 destructive raids (avāntra) (No. 749 of App. B.). An early record (No. 753 of App. B) states that Vīra-Kaiḷāsa, son of Noḷamba-Kailāsa attacked Prabhurāma in the battle of Poḷalu and died; and the father Noḷamba-Kailāsa himself died on attacking Jagapa in a battle near Kaliyakallu. About A.D. 966, Eṟega or Eṟeyamma a servant of Ayyapadēva, son of Iṟiva-Noḷambādhirāja seems to have fought with the Chōḍa (Chōḷa) successfully, so that all the people of Peñjeṟu (Heñjeṟu-Hēmāvati) praised him (No. 17 of App. C.). A heroic fight is described in No. 33 of App. C, dated in Śaka 1369 (= A.D. 1447). Jannapa-Oḍeya and Bomme-Nāyaka of Gōsikeṟe with one lakh of infantry and a thousand horse appear to have attacked Eṟa-Pāpeya-Nāyaka of Halukūru. The latter dispersed the attacking army and killed 500 men and 100 horse. On this occasion Pāpi-Nāyaka's son-in-law Bīmasāniya Guḍe-Nāyaka and Sulaya, scored a victory over Mosage Māde-Nāyaka and Gaṅgavati-Nīla, by breaking their bow. A rent-free grant, *nēśara-koḍagi* or *udirappaṭṭi* as it occurs in a Tamil inscription No. 635 of App. B connected with the spilling of blood in the cause probably of protecting a community or a village, is mentioned in Nos. 19 and 58 of App. C.

The apparent reason for such a gift is stated in No. 58 to be "the giving up of life in kapāṭu (?)"—a word whose meaning is not intelligible to me. In this connection it may also be worth noting that the modern town of Ambāsamudram, which under the name of Rājarāja-chaturvēdimaṅgalam comprised a number of hamlets, was entitled an eṛivīra-paṭṭaṇa whose significance has been explained by me on page 100 of my *Annual Report* for 1913.

The Eastern Chalukyas.

19. An early grant of the Eastern Chāḷukyas is No. 7 of App. A which was sent for examination by Mr. Ramakrishnakavi, M. A. The record is written on three copper-plates of which the last is slightly injured at its proper left margin. They measure 7″ × 2″ and are strung on a circular ring on which is fixed a round seal as in the case of the other Eastern Chāḷukya copper-plates. The latter bears in relief on its surface, the legend "śrī-Sarvvasiddhi" in the middle, with the crescent above and an expanded lotus-flower below. The characters are old enough to be referred to the time of Jayasiṁha I. (A. D. 633-663) who was entitled Sarvasiddhi and correspond regularly with those of No. 5 of App. A in my *Annual Report* for 1913–14.

Jayasiṁha I.

Dr. Fleet refers to only one inscription of his time from Pedda-Maddāli in the Kistna district but questions its authenticity on account of the many inaccuracies in the language of that record. Consequently the present inscription which is above suspicion would be the second of Jayasiṁha's records hitherto brought to light. It is issued from Asanapura and mentions in order the kings, Kīrtivarman, Vishṇuvardhana-Mahārāja surnamed Makaradhvaja and Jayasiṁhavallabha-Mahārāja. Makaradhvaja, the surname of Vishṇuvardhana (I) will be seen from the sequel to have also been a surname of Vishṇuvardhana (IV), the father of Narēndra-Mṛigarāja Vijayāditya. The surname "Sarvvasiddhi" of Jayasiṁha I. which is found on our seal is also found on the seal of the Pedda-Maddāli plates. The grant registered is that of the village "Niḍubaṛu or Niḍupaṛu" two gavyūtis to the east of Gaṇḍēṛu-rājadhānī on the bank of the river Mannēṛu and to the north of the river Vyāghranadī, in the Gaṇḍēṛuvāṭi (province). The grandfather of the donee Kāṭiśarman was a resident of Asanapura, a member of the ghaṭikā (college) of that place who had studied the two vēdas with pada, krama, and anukrama and was well versed in kalpa, upanishads, purāṇas, itihāsas, and many dharma-śāstras. Kāṭiśarman himself was equally learned in the Yajña-ritual, upanishads, mantras, itihāsas, purāṇas and the dharma-śāstras, belonged to the Hārīta-gōtra and was a student of the Taittirīya-śākhā.

Asanapura or Asanapura-sthāna the place from which the grant was issued and to which the donee's grandfather belonged is also mentioned in No. 5 of App. A of the *Annual Report* for 1913–14, as the place of the donee therein mentioned. Gaṇḍēṛuvāṭi and Gaṇḍēṛu-rājadhāni must be connected with the later Kaṇḍēṛuvāṭi-vishaya which again seems to have derived its name from the modern village Kantēru in the Guntur taluk of the Guntur district. It may be noted that one of the stone inscriptions copied in this taluk (No. 94 of App. C) states that this province was a part of Velināḍu-vishaya and was situated to the south of the river Kṛishṇā. Niḍupaṛu or Niḍubaṛu the village granted can be identified with the modern Nidamarru in the Guntur taluk which is actually about 2 gavyūtis (i.e., 8 miles) to the east of Kantēru.

20. Nos. 14 and 15 of App. A were discovered by Mr. Rangaswami Sarasvati, B.A., at Pamiḍimukkala (Nuzvid estate, Kistna district), where they are reported to have been dug up by a private person. Both the records, consist of three plates each and are strung on a ring bearing a seal with legend "śrī-Vishamasiddhi." Those of No. 14 roughly measure $6\frac{1}{2}'' \times 2\frac{1}{2}''$ and the seal is partly broken. Those of No. 15 are roughly $7'' \times 2\frac{1}{6}''$ and show below the legend on the seal an expanded lotus flower and above the same the crescent and the sun, also partly broken. The rings were uncut when the plates reached me.

Vishṇuvardhana II.

The records are written in very corrupt Sanskṛit and refer themselves to the reign of Vishṇuvardhana (II), the son of Indra-Bhaṭṭāraka according to No. 15 and the son of Jayasiṁha-Vallabha according to No. 14. Evidently we have to understand that he was treated as an adopted son by Jayasiṁha-Vallabha Vishṇuvardhana bore the surname Vishamasiddhi as stated by Dr. Fleet in his account of the Eastern Chāḷukyas and also as confirmed by the legend on the present seals. Another probable surname of his as suggested by both these records was Praḷayāditya. One

of the grants viz., No. 15 is dated in the 3rd year of the king and both register grants of land at Paṇṭimuku (i.e. Pamiḍimukkala) in Vara-nāṇḍu-vishaya (Vela-nāṇḍu ?) to two Brāhmaṇas.

21. Another Eastern Chāḷukya record examined during the year is a set of five plates (No. 9 of appendix A) with raised rims strung on a ring fixed into the ornamental bottom of a circular seal which bears the legend 'śrī-Vishamasiddhi' in the centre, with an aṅkuśa laid flat immediately below it, a lotus flower further below, and the running boar with sun and crescent at the top of the legend. The inscription records a grant of the village Musinikuṇḍa in Tōṅka-Nātavāḍi-vishaya, to the Jaina temple Naḍumbi-vasati at Bījavaḍa (i.e. Bezvāḍa) [built by ?] Ayyaṇa-Mahādēvī queen of Kubja-Vishṇuvardhana-Mahārāja, through the Jaina teacher Kālibhadrāchārya of the Kavuṛūri-gaṇa and the Saṅgh-ānvaya. The ājñapti of the grant was the queen Ayyaṇa-Mahādēvī and the seal was marked with the legend of Kubja-Vishṇuvardhana-Mahārāja. The king however who issued the order was Vishṇuvardhana-Mahārāja son of Maṅgi-Yuvarāja and grandson of Vishṇuvardhana II. It is difficult to reconcile how Ayyaṇa-Mahādēvī could be mentioned as the ājñapti unless it be by supposing that the queen lived to a very old age or that the present charter was the renewal of an old grant of Kubja-Vishṇuvardhana. The latter supposition is perhaps the more probable since it explains the statement at the end of the grant that Ayyaṇa-Mahādēvī was the ājñapti of the original grant and that the charter was marked with the seal of Kubja-Vishṇuvardhana I.

Vishṇuvardhana III.

The language of the inscription is very corrupt and the date which appears to be expressed by the chronogram svadita (?) would correspond to Śaka 684 and would fall into the reign of Vishṇuvardhana's son Vijayāditya (I). The characters are identical with those employed in No. 9 of Appendix A of the *Annual Report* for 1913–14 which was also a grant of the time of Vishṇuvardhana (III). The ājñapti of the latter was the chief queen Vijaya-Mahādēvī. The reference to the Jaina teacher Kālibhadrāchārya and the Naḍumbi-vasati at Bījavaḍa is, so far, the earliest mention of Jainas and Jaina temples in Eastern Chāḷukya records.

A stone record of either Vishṇuvardhana III or Vishṇuvardhana IV.

Very few stone records of the Eastern Chāḷukyas are known. At Selapāḍu, in the Guntur taluk (No. 169 of Appendix C) has been discovered a record of the thirty-third year of Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja. From the established genealogy of the dynasty we know that only Vishṇuvardhana III and Vishṇuvardhana IV had long reigns of thirty years and above. The inscription in question may therefore be safely assigned to either of the two kings and paleography does not militate against this assignment.

Vijayāditya I.

22. No. 22 of Appendix A is a record of the next king Vijayāditya I. The plates were secured for my Telugu Assistant while the latter was touring in the Guntūr taluk, Guntūr district, by M.R.Ry. M. Kalidasu Garu, B.A., B.L., High Court Vakil, Guntur. It consists of three plates measuring $6\frac{5}{6}''$ by $2\frac{2}{3}''$. The plates are strung on a ring whose ends are fixed into the bottom of a circular seal which is split in the middle. On the surface of the seal are the crescent at the top, the legend 'śrī-Tribhuvanāṁkuśa' in the middle and what looks like an elephant goad (aṅkuśa) on the side and an expanded lotus flower at the bottom. The ring was not cut when the plates reached my office. The first king mentioned is Maṅgi-Yuvarāja with the title Vijayasiddhi. His son was Sarvalōkāśraya Vishṇuvardhana-Mahārāja and his son was Vijayāditya-Mahārāja who granted the village Śakharambu in Viḷānāṇḍu (i.e., Velanāṇḍu), to the Brāhmaṇa (Bhaṭṭāraka) Dēvaśarman of the Hārīti-gōtra and the Āpastamba-sūtra, a resident of Kārāṁchēḍu.

This is the first of the grants of Vijayāditya I brought to light. The biruda Tribhuvanāṁkuśa found on the seal has hitherto been seen only on the seals of his grand-son Vijayāditya (II) Narēndra-Mṛigarāja. Other titles of Vijayāditya I are Vijayasiddhi and Vikrama-Rāma mentioned by Dr. Fleet. The date of the grant though it is briefly stated allows of verification since the Uttarāyaṇa-saṁkramaṇa generally occurs in the month of Pushya. Mr. Sewell's List of the Eclipses of the moon in India mentions one on December 25 Sunday of A.D. 763 which falls into the reign of Vijayāditya I. It is not impossible that this is the actual date of the grant intended.

23. The next Chāḷukyan plate represented in the collection is No. 5 of Appendix A. It consists of three plates with high rims measuring $8\frac{2}{3}'' \times 3\frac{1}{3}''$. The plates are strung on a ring the ends of which had originally been secured in the bottom of a seal but have now got loose. The plates could consequently be taken out for purposes of decipherment and printing without actually cutting the ring. The seal too which must have been completely round has been altogether damaged and become hollow evidently on account of the lead that filled the hollow space, having run out. It bears the legend 'śrī-Tribhuvanāṁkuśa' followed by a floral design (?) or an aṅkuśa with the crescent and star above it and an expanded lotus flower below.

Vijayāditya II.

The plates belong to the reign of Vijayāditya, son of Vishṇuvardhana-Mahārāja entitled Makaradhvaja and grandson of Vijayāditya. They record the grant of the village Tāṇḍivāḍa in Kōnūru-nāṇḍu-vishaya to two Brāhmaṇas, Vṛiddha-Maṇḍa and Dōṇa on the occasion of a solar eclipse. The executor (ājñapti) of the grant was Niravadyēśa-Vatsala and the writer Aksharalikhitāchārya. The title Niravadyēśa-Vatsala borne by the ājñapti indicates that his master, king Vijayāditya may have held the title Niravadya which was a well known surname of the Western Chāḷukya king Vijayāditya (II). From the genealogy of the Eastern Chāḷukya kings given at page 283 of *Indian Antiquary* Vol. XX, it will be seen that Vijayāditya of our record must be identical with Narēndra-Mṛigarāja Vijayāditya II, whose seal bears the legend 'śrī-Tribhuvanāṁkuśa'. It may be noted that this king as stated by Dr. Fleet called himself Vijayāditya in his own grants.

24. A set of copper-plates (No. 1 of Appendix A) received from the Sub-Collector of Bezwada, supplies some interesting information about the kings of the Eastern Chāḷukya dynasty. The plates were dug up in the Nandigama taluk and have been treated by this officer as treasure trove. They are 5 plates with high rims, measuring $9\frac{1}{3}'' \times 4\frac{1}{6}''$ and are strung on a ring which had not been cut when the plates reached me. The edges of the ring are deeply set in an ornamental base supporting a circular seal whose rim all round is shaped like a lotus-creeper with a full-blown lotus proceeding from one of its ends and represented flat on the surface of the seal. To the proper right of this lotus is an elephant-goad (aṅkuśa), and above these symbols is the legend śrī-Tribhuvanāṁkuśa in Chāḷukyan characters. Above the legend is the running boar facing the proper left flanked by the sun and moon and two chauris.

The record is throughout in Sanskṛit except in the few lines where the description of the boundaries is given in Telugu. The engraving is done pretty carefully, but the language is very corrupt. The usual genealogy from Satyāśraya-Vallabhēndra's younger brother Kubja-Vishṇuvardhana down to Vikramāditya II has been given with the few following changes: (1) that Narēndra i.e., Narēndra-Mṛigarāja-Vijayāditya (II) ruled for 48 years (see remarks by Dr. Fleet in *Indian Antiquary*, Vol. XX, page 100 f); (2) that Guṇakenalla occurs as a variant of Guṇaga or Guṇaka in the name Guṇaga-Vijayāditya III; (3) that Vikramāditya II the son of Chāḷukya-Bhīma I ruled for one year instead of 11 months as adopted by Dr. Fleet; and (4) that Vijayāditya V (Bēta-Vijayāditya), by an erroneous spelling, appears as Bēka-Vijayāditya. After the short reign of Vikramāditya (II), Dr. Fleet's table mentions Bhīma III. who reigned for 8 months being succeeded by Yuddhamalla II, son of Tāḍapa, who killed him. Yuddhamalla, also sometimes called Malla, is actually omitted in some inscriptions though he had a rule of seven years, while in others he is placed immediately after his father Tāḍa. Dr. Hultzsch suggested that the omission might be due to his conqueror and successor Chāḷukya-Bhīma II. probably ignoring his name. This suggestion seems to receive some support from what is stated in ll. 19–21 of the inscription under review. We are told that the feudatory Śabara chiefs, the commanders of the Vallabha (i.e., the Rāshṭrakūṭa) forces and others apportioned among themselves the (Chaḷukyan) territory for seven years; and king Bhīma, i.e., Chāḷukya-Bhīma (II) the son of Vijayāditya, *treating with insult* Mallaparāja who had put on the crown at this juncture, ousted the usurpers and reigned for 12 years. The next king Amma II, the son of Chāḷukya-Bhīma II, is stated to have reigned for 11 years after succeeding to the throne and to have then proceeded to the Kaliṅga country 'in wrath against Kṛishṇa? (Kṛishṇa-kōpāt). At this time the inscription states, the kingdom was ruled to the great joy of the people by Dānārṇava the son of Bhīma (i.e., Chāḷukya-Bhīma II) and Aṅkidēvī,

Vijayāditya (VI) Amma II.

with the consent of his step-brother (Amma II). It was perhaps during the reign of this Dānārṇava that the grant recorded in the inscription was made, the order however, being issued in the name of the Mahārājādhirāja Paramēśvara Parama-Bhaṭṭāraka Vijayāditya (i.e., Amma II) and addressed to the residents of the Nātavāḍi-vishaya. The chiefs of a subordinate family called Sāmantavoḍḍi are here mentioned. The first of these was Guṇḍiya-Rāshṭrakūṭa. His son was Eṛiya-Rāshṭrakūṭa and his son by Vandyanāmbā was Guṇḍyanārya also called Kākatya-Guṇḍyana. At the instance of this chief was granted to the Brāhmaṇa Dommana, the village Māṅgallu on the occasion of the summer solstice. The particular reason for making the grant was that this Dommana observed the Karpaṭīvrata in order to please the chief Kākartya (i.e., Kākatya) Guṇḍyana. This religious observance of avowed poverty according to the inscription, consisted in bathing early every day, observing continuous celibacy, speaking truth, preserving purity, compassion, liberality and ritual and practising forbearance and kindness. Māṅgallu the village granted must be identical with one or the other of the two villages Maṅgollu and Māgallu, in the Nandigama taluk of the Kistna district. The ājñapti (executor) of the grant was Kaṭakarāja and the composer Pōtana-Bhaṭṭa.

Karpaṭīvrata.

25. The Chellūr plates of Kulōttuṅga-Chōḍa II dated in Śaka 1056 (= A.D. 1134) but corrected by Professor Kielhorn to Saka 1065 for purposes of calculation (*Epigraphia Indica*, Volume VII, Appendix No. 574), have been published in *Indian Antiquary*, Volume XIV. From a number of Tamil and Telugu inscriptions Messrs. Sewell and Swamikannu Pillai have clearly shown that the initial date of this king must be Saka 1055 or A.D. 1133. No. 116 of Appendix C, confirms the result of their calculations by combining Śaka 1059 with the fourth year of the king. The later Eastern Chāḷukya copper-plates excepting those of Chellūr, mention the fact that the Vēṅgī country became devoid of a ruler subsequent to Vikrama-Chōḷa's departure to the South and Dr. Hultzsch surmised that this statement only suggested that the king's absence resulted in political troubles brought about by the growing influence of the Velanāṇḍu chiefs and the ambitious invasion of the Western Chāḷukya king Vikramāditya VI. The political troubles could not, however, have been of a very serious nature, for we find that the Chāḷukya-Chōḷa kings continued to assert their sovereignty, though perhaps in a lesser and more limited degree. A large number of inscriptions dated in their reign mention the Velanāṇḍu subordinates Goṅka and his son Rājēndra-Chōḍa.

Kulōttuṅga-Chōḍa II.

26. The continuation of the Eastern Chāḷukya suzerainty in the Vēṅgī kingdom after Vikrama-Chōḷa and its rule by the local Velanāṇḍu chiefs, is supplied by the set of copper-plates (No. 23 of Appendix A), which was kindly lent for examination by the Tahsildar of Bapatla. The plates are 5 in number and are hung on a big ring the ends of which are fixed into the bottom of a seal which bears the legend 'śrī-Tṛibhuvanāṁkuśa' between two lines with the symbols of the sun, the moon and star, two parasols, the Chōḷa-Tiger, aṅkuśa, lotus and the svastika (?) above, and the Chāḷukyan boar, the disc (chakra), sandals, drum, double-conch, lamp stands and a few other unintelligible symbols below. The ring was not cut when the plates reached me. It is curious how despite this the set is incomplete commencing as it does with No. 3, marked on the second side ef the existing plate and stopping abruptly with the mention of the donee, omitting the usual imprecations, etc. Evidently the plates had been examined sometime before this and the now-missing plates were lost on that occasion. Nevertheless the information conveyed by the existing plates is very interesting, giving us, as they do, an account of the later Chāḷukya sovereigns who held sway over the Vēṅgi country down to the time of Rājarāja (II) and of their subordinates the Velanāṇḍu chiefs down to Rājēndra-Chōḍa.

Rājarāja II and the Velanāṇḍu chiefs.

The historical genealogy of the Eastern Chāḷukyas mainly agrees with that given by Dr. Fleet. Some serious differences may, however, be noted. The reign of Vishṇuvardhana IV is altogether omitted and a new Vishṇuvardhana, a son of Vijayāditya (II), is mentioned with a rule of 50 years, followed by Kali-Vishṇuvardhana. Kollabhigaṇḍa Vijayāditya who ruled for 6 months after Chāḷukya-Bhīma (I) is stated to have died in a battle at Virajāpuri. Dānārṇava is stated to have ruled for 30 years and the interregnum that followed his rule,

to have extended over 27 years. Vikrama-Chōḍa ruled for 17 years and his son Kulōttuṅga (II) for 15. He was succeeded by his son Rājarāja (II). The three last items of information are new and deserve to be noted inasmuch as the Chellūr plates of Kulōttuṅga-Chōḍa II, the latest of the Eastern Chāḷukya plates published so far, give only 15 years for Vikrama-Chōḷa. According to the Tamil inscriptions the reign of Vikrama-Chōḷa does actually go up to 17 years. The approximate correctness of this statement will be clear when it is found that the accession of his son Rājarāja (II) as fixed by Professor Kielhorn from other inscriptions is A.D. 1146, i.e. two years earlier than the last year of his father Kulōttuṅga (II) during which Rājarāja might have ruled as crown prince. The reign of Rājarāja over the Vēṅgī country was not an established fact hitherto, but was only inferred from a number of Telugu inscriptions which yielded for him the initial date A.D. 1146 (see also No. 114 of Appendix C). Tamil inscriptions of the reign of Rājarāja II are generally dated not beyond his 19th year, only one record of a doubtful date referring to his 27th. The date of the copper-plates under review which give the Śaka year 1091 combining with it the 23rd regnal year of the king, not only proves the correctness of Prof. Kielhorn's calculation of the date of accession of Rājarāja, but also shows that his rule must have extended beyond 19 years and perhaps right up to his 27th (see *Annual Report* for 1913, p. 107). Another doubtful point cleared up by this record is the relation that existed between Kulōttuṅga (II) and Rājarāja (II) which had been hitherto nowhere definitely mentioned (ibid.).

Length of reign of Vikrama-Chōḷa, Kulōttuṅga-Chōḷa II and Rājarāja II.

27. The account of the Velanāṇḍu chiefs which follows, has not been found possible to make out completely on account of the bad preservation of the plates here. The following genealogical table, however, gives the information about them so far as it could be made out :—

Genealogy of the Velanāṇḍu chiefs.

[Malla]
surnamed Piḍvurāditya.

Eṛiya

Malliya,
chief servant of Chaḷukya-Bhīma (II); married Kollapāmbā.

Erriya, entitled the founder of the family (vaṁśakarta); married Kaṭṭāmbā.

Kōrapa

Malliya

Kuḍiya, received from Vimalāditya the province Gudravāra-maṇḍala.

Gaṇḍa

Paṇḍa

Nanna, general of Vishṇuvardhana (i.e., Rājarāja I); married Guṇḍāmbikā.

Kāpana

edura

Gaṇḍa

Goṅka (I) entitled vaṁśakara; got the chiefship of the six-thousand country from Kulōttuṅga-Chōḍa (I) by helping the latter on the battlefield; married Sabbāmbikā.

Malla

Paṇḍa

Chōḍa; married Guṇḍāmbikā.

Goṅka (II); married Sabbāmbikā and set up golden pinnacles on many temples.

Rājēndra-Chōḍa, a general and vassal of Rājarāja (II); killed Bhīma of Koḷanāṇḍu (Kolanu?) and received from king Rājarāja (II) the Andhra country bounded on the four sides by the Eastern ocean, the Kālahasti hill, the Mahēndra mountain and Śrīśailam, with all the insignia of a feudatory chief

This last chief Rājēndra-Chōḍa while he was staying at Dhanadapurī (i.e., the modern Tsandavōlu in the Repalle taluk of the Guntūr district) made a gift of the village Inuṅgaṟṟu to a Brāhmaṇa, on an auspicious day in the Śaka year 1091 which was the 23rd year of Rājarāja's reign.

Differences between this and the genealogy given in the Piṭhāpuram inscription.

This account of the feudatory chiefs of Velanāṇḍu differs in some respects from that given by the Piṭhāpuram inscription of Pṛithvīśvara (*Epigraphia Indica*, Volume IV, page 32f.) as may be seen by comparing the table given above with the one printed at ibid. page 35. From Nannarāja or Nanna both the tables agree, the plates under review supplying the fresh information that Nanna was the general of the Chāḷukya king Vishṇuvardhana (i.e., Rājarāja I) and that he married Guṇḍāmbikā. The Piṭhāpuram plates also differ in stating that Nannarāja was not a brother (as our plates state), but a grandson of Kuḍiya or Kuḍiyavarman, the vassal of Vimalāditya. It might also be noted that the grandfather of Kuḍiya was a certain Malliya, a vassal of Chāḷukya-Bhīma (II); and Malliya's grandfather was [Malla] alias Piḍvurāditya — a surname applied in the Piṭhāpuram plates to a certain Malla the father of Kuḍiya.

Further, according to the tabular list of inscriptions given by Dr. Hultzsch at page 39 of *Epigraphia Indica* Volume IV, the date of our record, viz., Śaka 1091, would fall into the reign of Rājēndra-Chōḍa Pṛithvīśvara who is also stated to have been a subordinate of Rājarāja II. This Pṛithvīśvara as described in the Piṭhāpuram pillar inscription was the son of Kulōttuṅga Manma-Goṅka III and Jāyāmbikā. The donor of our grant was, on the other hand, the son of Goṅka II and Sabbāmbikā and a subordinate of Rājarāja II. It suggests to me therefore that most of the dates given for the chiefs Goṅka III and Rājēndra-Chōḍa by Dr. Hultzsch from stone records where parentage is not generally specified may have to be assigned to Goṅka II and his son Rājēndra-Chōḍa, in the light of the present record.

28. Seven stone inscriptions in the collection also refer to the Velanāṇḍu chief Rājēndra-Chōḍa. These range in date between Śaka 1089 and Śaka 1095. No. 108 which is not dated registers gifts by certain members of the Mandaḍi family among whom were Nāmi-Nāyaka and his younger brother Prōli-Nāyaka. On page 89 of the Annual Report for 1908, are mentioned three chiefs of this family, viz., Nāva, his younger brother Prōla or Mandaḍi-Prōla and his younger brother Maṭṭa a subordinate of the Velanāṇḍu chief Goṅka (II). In an inscription of Saka 1060 (No. 11 of 1908) Pedda-Koṇḍapa-Nāyaka is stated to be the son of a certain Nāvi-Nāyaka. This latter chief might be identical with Nāva, the elder brother of Prōla referred to above and with Nāmi-Nāyaka of No. 108 of Appendix C. Mandaḍi Prōli-Nāyaka and Nārāyaṇa are two other members of the same family appearing in No. 107 of Appendix C, as sons of Pedda-Prōli-Nāyaka. In No. 105 of Appendix C, are mentioned Mandaḍi Prōli-Nāyaka and his younger brother Malli-Nāyaka as sons of Nāmi-Nāyaka and subordinates of Kulōttuṅga-Rājēndra-Chōḍeva-rāja. Prōla or Peda-Prōla of the Mandaḍi line calls himself 'the lord of the Giripaśchima (i.e., Koṇḍapaḍumaṭi) district' in No. 7 of 1908. He was a subordinate of the Koṇḍapaḍumaṭi chief Maṇḍa (II), a contemporary of Velanāṇṭi Rājēndra-chōḍa, son of Goṅka (II) (*Epigraphia Indica* Vol. VI, page 269f). The family title of the Mandaḍi chiefs was 'lord of Śirivrōlu' in the case of some and 'lord of Tanarumbaṟiti' in the case of others. Another member of this same family, named Kōṭa is described as a favourite servant and an ornament among the councillors of Goṅka (No. 104 of Appendix C). The chiefs of this family thus appear to have been the hereditary servants of the Velanāṇḍu kings.

Their subordinates—the members of the Mandaḍi family.

Speaking of the Velanāṇḍu chiefs it may not be out of place to note that the work Kēyūrabāhucharitramu of the Telugu poet Mañchana was dedicated to Naṇḍūri Guṇḍanna-mantri, the grandson of Kētana-mantri a minister of Pṛithvīśvara, the greatgrandson of Kommana-Preggaḍa a minister of Velanāṇṭi-Chōḍa or Kulōttuṅga Rājēndra-Chōḍa son of Goṅka and the great-great-grandson of Gōvinda-Preggaḍa of the Kauśika-gōtra, a minister of Velanāṇṭi-Goṅka (Lives of the Telugu poets by Mr. Viresalingam Pantulu, page 95f).

The Telugu work Kēyūrabāhucharitramu and the ministers of the Velanāṇḍu chiefs therein mentioned.

29. A set of seven copper-plates of which the fifth and the sixth are broken were received from the Superintendent, Government Museum, Madras, for examination. They measure $6\frac{1}{2}'' \times 5''$ each and have raised rims. The last plate which ends with the description of the boundaries of the village granted, shows that the inscription was not completely written. The usual ring-hole found near the right margin of each plate proves the existence of a ring which is now lost.

Later Eastern-Chāḷukya king Vishṇuvardhana Mallapa.

The plates register a long inscription of the later Eastern Chāḷukya king Vishṇuvardhana Mallapa who according to the Piṭhāpuram pillar inscription was crowned at Piṭhāpuram on the 16th June A.D. 1202 (*Epigraphia Indica*, Volume IV, page 229). A few points in the genealogy which differ from that given in the Piṭhāpuram inscription are: (1) Vishṇuvardhana IV is stated to have ruled 33 years instead of the usual 36 years; (2) we are informed that Narēndra-Mṛigarāja ruled for 48 years, fought 300 battles and built as many Śiva temples, tanks and villages—other inscriptions mentioning only 108 such battles and temples; and (3) Kollabhigaṇḍa-Vijayāditya ruled for 6 years while correctly it must have been 6 months as noted by Dr. Fleet from other inscriptions. It has been observed already that Dānārṇava ruled the kingdom while Amma (II) had gone to the Kaliṅga country. Dānārṇava's rule is here stated to have lasted only for 3 years. "After him the earth seemed as if it were running about penitent for 27 years, not being able to obtain a suitable lord." This period of interregnum agrees with what has been stated of the same in the Raṇastipūṇḍi plates of Vimalāditya (*Epigraphia Indica*, Volume VI, page 349). Then came to the throne Śaktivarman who ruled for 12 years; his brother Vimalāditya who married the daughter of the Chōḷa emperor ruled for 7 years; and then came Rājarāja who ruled for 40 years. His son Rājēndra-Chōḍa (Kulōttuṅga I) ruled for 50 years, which is correctly so, as derived from his stone inscriptions (*Annual Report* for 1913, page 106). The inscription next states that Kulōttuṅga's son Vikrama-Chōḍa went to rule the Chōḷa country. By this, we have to infer that the Vēṅgī country was till now, under the direct suzerainty of the Chōḷa emperors, Kulōttuṅga I, and Vikrama-Chōḷa but that afterwards either the deputies appointed by the Chōḷa kings or those who usurped that position for themselves, ruled that country.

The inscription then mentions a collateral branch of the Eastern Chāḷukya chiefs who were descended from Bēta-Vijayāditya V, down to Malla-Vishṇuvardhana, in the very same terms as the Piṭhāpuram inscription, the only difference being that the mother of Vishṇuvardhana is here called Lakshmī, while in the other she is named Gaṅgā. It also adds that Vishṇuvardhana bore the surname Karavāla-Bhairava. A subordinate, of this king, who belonged to the solar race was Mahādēva whose father was another Vishṇuvardhana and grandfather, Bhīma. These latter are stated to have ruled over a province watered by the Gautamī (i.e., the Gōdāvarī) and called Malayāvani. Their eulogy makes them the lords of Maddūripura, descendents of the solar race, supporters of the Chāḷukya dominion (whose flags were) decorated by a row of Garuḍa birds and who patronised the Brāhmaṇas of Vēṅgīpura. The chief Mahādēva, is stated to have granted in the Śaka year 1127, Phālguṇa, a village surnamed Chandrāvuri in Chēṅgūṟu-nāṇṭi-vishaya to 130 Brāhmaṇas, whose names are given in detail. The titles borne by these Brāhmaṇas are rather peculiar and occur again in a stone inscription from Nūtakki, in the Guntūr district (No. 117 of Appendix C). They were the special devotees of (an image of) Hanumān given to them by Rāma himself and established in the agrahāra of Māshāpurī on the western bank of the Gōdāvarī.

Kakatiyas.

30. Of king Gaṇapati of this dynasty who is known to have ruled for no less than 62 years (*Annual Report* for 1906, pge 79, paragraph 3) we have inscriptions ranging in date from Śaka 1133 to 1172. His earliest known record was copied in 1905 and was dated in Śaka 1131 (No. 204 of 1905). No. 88 of Appendix C comes next in order. It mentions the kings subordinate, the Mahāmaṇḍalēśvara Kōṭa-Mummaḍidēva, son of Gaṇḍabhūpati. The genealogy of the Kōṭa family

Gaṇapati—his subordinates Kōṭa-Mummaḍidēvarāja son of Gaṇḍabhūpati and Jāyapa-Nāyaka.

obtained from known records and given on page 138 of the *Annual Report* for 1916, does not mention either of these two chiefs. In a record of Śaka 1145 (No. 167 of Appendix C) Jāyapa-Nāyaka the famous general of Gaṇapati appears as a donor of land to a Śiva temple raised by a private individual. From the Chēbrolu and the Gaṇapēśvaram records (*Epigraphia Indica* Vol. VI, pages 38ff. and Vol. III, pages 82ff.) we already know that Jāya was not only a general of Gaṇapati but also his brother-in-law. No. 82 of App. C refers to the temple of Ayyakulatilaka-Chōḍīśvara at Chembrōlu which must be the same as the temple of Chōḍēśvara built by this general in the name of his father, and which was also known as Ayyavaṁśa-tilaka (*Epigraphia Indica*, Volume VI, page 39).

Kākatīya copper-plate grant of Gaṇapati.

The first Kākatīya grant on copper-plates (No. 4 of App. A) hitherto discovered, which belongs to the time of Gaṇapati was kindly placed in my hands by M.R.Ry. Ramakrishnakavi, M.A., of the Oriental Manuscripts Library, Madras. No information regarding their discovery has been received. The plates are three in number and measure 9″ by 5″. They are strung on a circular ring which was cut before the plates reached me. The ends of the ring are fixed into the bottom of a circular seal. On the latter on a countersunk surface are seen the figures of a boar and a cow facing the proper left. In front of these is a dagger and above them are the crescent and the sun. The plates supply the genealogy of the Kākatīyas and state that in the solar race was born king Manu who "prescribed the duties for the several castes." In that family was born king Karikāla-Chōla who, wandering about on a hunting expedition reached the southern country (Dakshiṇāpatha) and there pitched his camp at a place called Kākatipura. This mention of Kākatipura supplies us with a new derivation of the dynastic name Kākatīya, different from those hitherto put forward. Durjaya who was next born in this family was so powerful that from his time the Kākati kings who came after him were called Durjayas. This story of Karikāla is rather difficult to believe in face of the well-known fact that Karikāla-Chōla is the famous Tamil king of the South, who is also claimed as ancestor by the Telugu-Chōḍa chiefs. After Prōla, Rudra and Mahādēva in succession, came Gaṇapati whose minister was Dēvarāja. This minister had four sons Rāma, Tikka, Mañchaya and Bēta. The second of these, Tikka or Tikka-Chamūpati, made a grant of the village Garavapāḍu to 50 Brāhmaṇas, in the Śaka year 1182, Raudra.

31. Of the time of Rudramadēvī, the daughter and successor of Gaṇapati, we have seven records which range in date from the second year of her accession, viz., Śaka 1183 to Śaka 1210. A very influential officer of hers was one Paruvata-Nāyaka who is described as the queen's *aṅgaraksha* (aid-de-camp) and stated to have been governing in her name (Nos. 130, 155 and 156 of App. C).

Rudramadēvī.

32. The huge pillar inscription at Malkāpuram in the Guntūr taluk of the Guntūr district, also belongs to the reign of Rudramadēvī. It was brought to the notice of the Archæological Superintendent by Mr. J. Ramayya Pantulu in 1915 and a short note on its contents by the same scholar appears in the report of the Archæological Superintendent for 1915–16, page 44f. The ruined temple before which the pillar is set up is now known as Pichchigulḷu to the people, and it will be seen from the sequel that it was once a flourishing big temple dedicated to god Viśvēśvara (Śiva) in which were also instituted a maṭha and a feeding-house. The inscription is of very great interest both for the historical information it supplies regarding the Kākatīya kings and for the detailed account which it gives of the famous Pāśupata teachers who preceded Viśvēśvara-Śivāchārya of the Gauḍa country who was himself the royal preceptor and a highly learned scholar.

The Malkāpuram inscription of her time.

Svayaṁbhu, the god Śiva at Warangal, who was the tutelary deity of the Kākatīya kings, as stated in the Sanskṛit work Pratāparudrīya, is invoked at the beginning of the inscription. In the family of the Durjaya-Kshatriyas, i.e., the unconquerable (Kākati) kings, was born the powerful Prōla whose son was Rudra. His younger brother was Mahādēva who ruled after him. The son of the latter was the famous

Ganapati. His daughter was Rudradēvī in whose time the record under review is dated. The succession of Rudrāmbā to the Kākatīya throne under the male name Rudradēva-Mahārāja has been frequently referred to in earlier epigraphical reports. In praising the greatness of Rudradēvī the inscription makes the statement: "What greater prosperity of the illustrious Rudradēvī could be described than that her son was the glorious Rudradēva, a pearl of the Kākati dynasty (vaṁśa) whose birth announced the destruction of the enemies, who devastated the empires of the three sovereigns and the strength of whose arm was blessed by the holy hand (śiva-hasta) of the illustrious teacher Viśvēśvara." This statement that Rudradēva (i.e., Pratāpa-Rudra) was the direct son of Rudrāmbā is not consistent with what the Pratāparudrīya has to say on this point. Pratāpa-Rudra according to the latter was the daughter's son of Rudrāmbā and was adopted by his grand-mother as her own son, being appointed to succeed her on the Kākatīya throne. It must be noted that the reference to the birth of Pratāpa-Rudra in this inscription of his mother of date Śaka 1183, shows that he was already born in that year. Thus the genealogical portion of the inscription supplies the interesting fact of the relationship of Pratāpa-Rudra to Rudrāmbā which plainly interpreted would be that of a direct son and not one adopted as the Pratāparudrīya puts it.

Kākatīya genealogy.

33. Of greater interest is what follows of the history of the Śaiva teachers and of their influence on the royal families of that period. There was the country known as the Ḍahaḷa-maṇḍala situated between the rivers Bhāgīrathī (i.e., Ganges) and Narmadā and in it was a line of Śaiva teachers whose founder was Durvāsas. In this line appeared Sadbhāva-Śaṁbhu who received from the Kalachuri king Yuvarājadēva as a maintenance gift (bhikshā) the Three-Lakh province (i.e., one in which there were three lakhs of villages). This teacher founded a monastery (maṭha) called Gōḷakī-maṭha and transferred the province for the maintenance of the teachers of that maṭha. In the same line was born Sōma-Śaṁbhu who composed in his own name the work called Sōmaśambhupaddhati. Then came Vāma-Śaṁbhu whose feet were also worshipped by the Kalachuri kings. He had thousands of disciples who by their mere sight were capable of blessing or cursing the lords of the earth. In due course appeared Śakti-Śaṁbhu and his pupil was Kīrti-Śaṁbhu. Then came the revered Vimala-Śiva born in the Kēraḷa (country) who was highly respected by the Kalachuri kings. His pupil was Dharma-Śiva or Dharma-Śaṁbhu. The pupil of this Dharma-Śaṁbhu was Viśvēśvara-Śaṁbhu who administered the dīkshā (i.e., initiation) to king Gaṇapati and was himself a vedic scholar and a resident of the village Pūrvagrāma in the province Rāḍhā of the Gauḍa country. His other royal desciples were the Chōḷa and the Mālava kings as also the kings of Kalachuri. Gaṇapati actually styled himself the son of this teacher, evidently after receiving the Śaiva initiation. Viśvēśvara-Śiva's influence with king Gaṇapati appears to have been very great. Numerous teachers of the Śaiva faith from the Gauḍa country and numberless poets were rewarded by the king at the teacher's instance, while the teacher himself initiated a number of kings into the Śaiva faith by cutting asunder their pāśa (attachment to the world). 'With hanging ear-ornaments and a high tuft of gold-coloured matted hair, a brilliant face and necklaces, the teacher Viśvēśvara-Śaṁbhu seated in the hall of instruction (vidyā-maṇḍapa) of Gaṇapati's palace was indeed an object worthy of sight.'

Śaiva teachers of the Gōḷaki-maṭha in the Ḍahaḷa country.

In the Śaka year 1183, which corresponded to Durmati, on Friday the 8th of the dark half of Chaitra and the first day of Mēsha (corresponding to 25th March A.D. 1261), queen Rudradēvī gave to the teacher Viśvēśvara-Śaṁbhu, the village Mandara together with the laṅka-lands of the river, situated in Kaṇḍravāṭi a district of Velanāṇḍu-vishaya on the southern bank of the river Kṛishṇavēṇī, in accordance with the desire of her father who had already orally made a gift of it to the teacher. She also gave on this occasion, as a subsidiary gift the village of Velaṅgapūṇḍi (Velagapūḍi) to the same teacher. Among the boundaries of the village are mentioned Penumbāka, Uppalapāḍu, Rāvipūṇḍi, Penumbaḍi, Perakamma and Inuṅgālu, the first four of which correspond to the modern Penumāka, Vupalapādu, Rāyapūdi, and Penumūli (?).

34. At Mandaram (the present Mandadam) the teacher established a temple for the god Viśvēśvara, built a monastery and a feeding-house, settled many Brāhmaṇas, and gave the village the name Viśvēśvara-Gōḷaki. In this village Mandaram coupled with Velaṅgapūṇḍi he gave to 60 families of Drāviḍa-Brāhmaṇas, 2 puṭṭis of land each, measured by the well-known rod of Penumbāka, with full power to sell, exchange or mortgage. The remaining land he divided into three parts and gave one for the maintenance of the Śiva temple, another for the maintenance of the students and the maṭha of the Śaiva Puritans (Śuddha-Śaiva) and the third for the maintenance of a maternity, a hospital and a Brāhmaṇa feeding-house. There were three teachers appointed for teaching the Vēdas, Ṛig, Yajus, and Sāman and five teachers for teaching logic, literature, and the āgamas; one capable doctor and one accountant (kāyastha). Each of these ten received two puṭṭis of land. In the temple were ten dancing-women and eight drummers including two pipers (mukharī) who received 1 puṭṭi of land each. One Kaśmirian (songster), 14 song-stresses, 6 dancing-women and karaḍā-drummers, 2 Brāhmaṇa cooks and 4 servants, and likewise 6 Brāhmaṇa servants for the maṭha and feeding-house together, 10 village-guards called Vīrabhadras, who, coming from the Chōḷa country wore matted hair, belonged to one of the four castes and did such acts as 'cutting off their scrotum, head or stomach' for the protection of the village, 20 other Śaiva devotees who were also servants of the village and were known as Vīramushṭi-servants and had to do the duties of goldsmith, copper-smith, mason, bamboo-worker, black-smith, potter, architect, carpenter, barber and artisan. Thus were given to 73 servants, 1 puṭṭi of land each. For the garden all round (the temple), Viśvēśvara-Śivāchārya gave one-sixteenth of a nivartana of land. The preceptor moreover, gave to 30 Brāhmaṇas of the Śrīvatsa-gōtra and the Sāmavēda, the natives of Pūrvagrāma in the province of Dakshiṇa-Rāḍhā of the Gauḍa country, 1 puṭṭi each and appointed them to supervise the income and expenditure of the village and keep accounts of these in writing. Thus the total of 150 puṭṭikas was given for the maintenance of the several services so as to last as long as the sun and the moon exist. Women held hereditary rights in the above arrangement and were permitted, when they had no sons, to enjoy their shares, provided they kept their āchāra and arranged through their agents for the proper discharge of the services for which the grants were made. Other lands of the village were allotted for the enjoyments of the gods and for feeding and clothing the itinerant Śaiva mendicants of the Kālānana (i.e., Kālāmukha) school who were Pāśupatas and had devoted themselves to study. Arrangements were also made for feeding at all times without any obstruction, *all (poor) people from the Brāhmaṇa down to the Chaṇḍāla* who came and asked for food. In the presence of hundreds of Śaivāchāryas, Viśvēśvara-Śivāchārya ordered that the chief of the temple, the feeding-house, the monastery and the whole village was to be the one who was installed by a preceptor of the Gōḷaki-line and was an adept in the mysteries of the Śaiva faith, well-versed in the Śaiva doctrine, the protector of the Śaiva-Santāna, pure, resigned, merciful, learned, the foremost among virtuous Brāhmaṇas and a great naishṭhika teacher. For this work of supervision of the above-mentioned charities the presiding teacher was given 100 nishkas as his fee. If the teacher happened to be negligent of his duties or otherwise misbehaved the whole Śaiva community (Sāntānika) was empowered to appoint another in his place. On the occasion of the solar eclipse (on 1st April A.D. 1261) which evidently followed the above date, Viśvēśvara-Śivāchārya bathed in the Kṛishṇavēṇī river along with numerous Brāhmaṇas and after sipping water according to rule, pronounced a curse upon those who obstructed his charities, or destroyed them.

The donee Viśvēśvara-Śivāchārya and his charities.

Their regulation.

The inscription before closing mentions a few other charities of Viśvēśvara-Śivāchārya which were made in various other places. At Kāḷīśvara he founded a monastery called Upala-maṭha (cf. Kal-maṭha quite popular in the Bellary district), and gave it the Brāhmaṇa village Ponnagāma founded by himself. At Mandrakūṭa he set up a liṅga named after himself and gave for the maintenance of the temple and the feeding-house the villages Mānēpalli and Ūṭṭupalli; in the town of Chandravalli he set up a liṅga after his name, extended the bund of the Kambhampalli tank and gave half of it for the worship of that liṅga. Having founded in

Other charities.

Ānandapada a town called Viśvēśvaranagara after himself, he set up a liṅga and gave to it the villages Ānandapura and Munikūṭapura. In Kommu-grāma he established a liṅga called by his own name and gave for its enjoyment 30 khāri of (high-level) land and 5 khāri of low land. At Ēlīśvarapura, north-east of Śrīśaila he founded a maṭha to which his disciple Gaṇapati granted for the feeding-house (there) the village Avāri (?) and as āchārya-dakshiṇā 'the fee of the teacher' the village Kaṇḍrakōṭa in the Palli-nāḍu-vishaya. Having set up a liṅga at Nivṛitti he gave it the village Pūnūru which was included in Vellāla and formed part of the forest of Dudyāla. Having set up at Uttara-Sōmaśilā the liṅga called Viśvēśvara, he gave to it the village Aitaprōlu.

Śaivism in the Āndhra and in the Drāviḍa countries.

35. The charities of Viśvēśvara-Śiva were so varied that they deserve some attention. In the first place it is curious to note that the 60 families settled in the village were Drāviḍa-Brāhmaṇas while Āndhra-Brāhmaṇas of whom there must have been many, are not mentioned. Evidently the Pāśupata creed at this period was not quite so popular with the Āndhra-Brāhmaṇas as with the Drāviḍas though, however, it is known that the Pāśupata religion of the Kālāmukhas was in existence in the Telugu country even as early as the time of the Eastern Chāḷukya king Amma II (A.D. 945–970). But it does not appear to have exercised much influence over laymen as did the advent of the famous Śaiva saints of about the 8th and 9th centuries, in the south. Also at the beginning of the 13th century at Tiruvārūr in the Tanjore district, there was a Śaiva monastery called the Kṛishṇa-Gōḷaki-*maṭha* (*Annual Report* for 1910, page 97) which was evidently connected with that founded by Sadbhāva-Śambhu in the Dahaḷa country. A similar *maṭha* is mentioned in Nos. 359 and 361 of Appendix B which provided for the reading of the Tirujñāna in the temple and the maintenance of a flower-garden respectively. No. 364 also mentions Gōḷaki-*maṭha* and a certain Aghōradēva of that *maṭha*. The Chōḷa kings Rājarāja and Rājēndra-Chōḷa and the later Kulōttuṅga-Chōḷa III are well known to have taken active interest in the propagation of this creed.

The nature of Viśvēśvara-Śiva's charities.

36. The provision for a maternity, a hospital and a college, add further epigraphical evidence for the intimate connection of these establishments with a well-organized temple. Music and dancing also received due patronage and some special songsters and songstresses from Kāśmir were maintained. In my report for 1916, page 93, paragraph 15, reference was made to a class of Saiva extremists called Koṅga-Vīras who used to cut off their heads and tongues in a maṇḍapa specially erected for that purpose, in the Śrīśaila temple. The purpose for their doing so was not, however, then quite clear. The Malkāpuram inscription states that *for the protection of the village*. Viśvēśvara-Śivāchārya appointed ten village-guards called Vīrabhadras who either cut off their own head, stomach or scrotum in performance of this duty. As in the case of the Brāhmaṇa settlers, these also came from the Chōḷa country. Another class of village servants who were called Vīramushṭis were the professionals of the village and performed the duties of the smith, artizan, carpenter, potter, and barber. Vīramushṭi is a Śaiva term and occurs in inscriptions frequently in connection with a fee raised from the followers of the Śaiva faith. Koṅga-vāḷas (Koṅga-Vīras ?) are mentioned along with Eṛi-Vīras, Muṇai-Vīras and Iḷañjiṅga-Vīras as the followers of various Śaiva religious denominations (*Annual Report* for 1913 p. 100). The accountants and managers of the temple as well as of the village were imported from Pūrvagrāma in Rāḍhā, as already referred to. A feeding-house, in which the hungry of all classes from the Brāhmaṇa down to the Chaṇḍāla were fed, was a special feature of the charities instituted by Viśvēśvara-Śivāchārya; and this catholicity of the teacher is quite in conformity with the Śaiva creed of which he was a great exponent. A verse in this connection taken from the *Skandakālōttara* says—

पाषाणश्शिवसंस्कारात् भुक्तिमुक्तिप्रदो भवेत् ।

पाषाणश्शिवतां याति शूद्रस्तु न कथं भवेत् ॥

"The stone by purificatory ceremonies enjoined by the Śiva (-śāstra) grants worldy happiness and salvation and the stone (thus) becomes Śiva. Why then could not a Śūdra become one?" The last item mentioned in the inscription is the qualifications and the remuneration of the presiding teacher who, if he misbehaved was to be replaced by another man appointed by the community of Śaivas. This same strict behaviour has been enjoined in other inscriptions also where Śaiva teachers were appointed as heads of maṭhas (*Epigraph ia Indica*, Vol. XII, page 290 f.).

37. A few remarks on some of the Śaiva teachers mentioned in the above abstract of contents may not be out of place. The founder of the line who is stated to be Durvāsas, frequently occurs in many Tantra works as a preceptor presiding over the Āmardaka-maṭha (see Dr. Hultzsch's report on Sanskṛit manuscripts, No. 2 introduction, page XVI f.). A commentary on Aghōraśivāchārya's Kriyākramadyōtikā, called Laghuprabhā, written by Nirmalamaṇiguru, a Śaiva Brāhmaṇa of Tiruvālūr in the Tanjore district, says that the Tantra literature came into the world from Durvāsas. Parāśaktimahiman is a small work in praise of the goddess Parāśakti also supposed to have been composed by Durvāsas. Dr. Aufrecht mentions in his *Catalogues Catalogorum* other similar works of the same author.

Durvāsas.

Sadbhāva-Śaṁbhu or Bhāva-Śaṁbhu one of the teachers of this line was a contemporary of the Kalachuri king Yuvarāja and received from him a part of the Ḍahaḷa country which consisted of three lakhs of villages. Among the Kalachuri-Chēdi kings there are two with the name Yuvarāja. The one here referred to must evidently be Yuvarāja I, whose wife Nōhalā and son Lakshmaṇarāja are stated to have made some gifts to the Śaiva teachers of the Kadambaguha family (*Epigraphia Indica*, Vol. I, page 267 f.). Yuvarāja I, has been assigned to the end of the 10th century A.D., or more correctly to the beginning of the 11th. Ḍahaḷa the country in which these Śaiva teachers flourished is identified with the Chēdi country in Central India of which Tewar (Tripurī of the inscriptions) was the capital. It was a Nine Lakh country of which three lakhs must have been given to the teacher Bhāva-Śaṁbhu by Yuvarājadēva as a maintenance gift (bhikshā). Some of the Tripurāntakam inscriptions, of the time of Gaṇapati, refer to the Ḍahaḷa country, its capital Tripurī, and the three lakhs of villages given to the Śaiva teachers of the Gōḷaki-maṭha founded by Bhāva-Śaṁbhu whom the Kalachuri king patronised.

Sadbhāva-Śaṁbhu and the Kalachuri king Yuvarāja I.

The next teacher Sōma-Śaṁbhu and his work Sōmaśaṁbhupaddhati appear to be quite well-known among the writers of Saiva works. Dr. Aufrecht, makes him the pupil of Sa-Śiva and states that he flourished about A.D. 1073. It is not unlikely that this Sa-Śiva of Dr. Aufrecht is a mislection for Sadbhāva Śiva. The Sarvadarśanasaṅgraha of Vidyāraṇya quotes his work and the Laghuprabhā already referred to, frequently mentions the Sōma-śaṁbhupaddhati. The last three teachers referred to in the inscription are Vimala-Śiva of Kēraḷa, Dharma-Śiva and Viśvēśvara-Dēśika. These three are also mentioned in the Tripurāntakam inscriptions; the first in a record of Śaka 1169 (= A.D. 1247) as Bimaḷa-Śivāchārya of Gōḷagiri in Tripurī which was situated in the nine-lakh country of Ḍāhaḷa and the third in very high terms of respect as the teacher of Gaṇapatidēva-Mahārāja established on the episcopal seat of Gōḷagi-maṭha of three lakhs of villages, famous in the three worlds, and as the disciple of Dharma-Śivāchārya the family prceeptor of the kings of Tripurī (i.e., the Kalachuris). It might be noted that the intervening teachers between Vimala-Śiva and Sōma-Śaṁbhu who wrote about A.D. 1073 as already stated, must have been at least seven, of whom the Malkāpuram record mentions only three. In the Tripurāntakam record of A.D. 1247, which falls into the reign of Gaṇapati, Bimaḷa-Śiva (i.e., Vimala-Śiva) does not appear as the royal preceptor, evidently because Gaṇapati, as the next verse of the Malkāpuram inscription informs us, was initiated into the Śaiva creed by Viśvēśvara-Śivāchārya, the pupil's pupil of Bimaḷa-Śiva in or a little before A.D. 1252.

Sōma-Śaṁbhu the author of Sōmaśaṁbhu-paddhati.

Vimala-Śiva, Dharma-Śiva and Viśvēśvara.

38. The province Rāḍhā which formed a portion of the Gauḍa country, to which Viśvēśvara belonged, has been identified with a part of Bengal by Mr. R. D. Banerji, M.A. The village Pūrvagrāma has to be looked for somewhere in southern Rāḍhā. Further, among the donees of Mandaḍa and Velaṅgapūṇḍi, are mentioned 10 Brāhmaṇas of the village Pūrvagrāma in the Dakshiṇa-Rāḍhā province who were evidently of the same community as that to which Viśvēśvara-Dēśika belonged. Dakshiṇa-Rāḍhā is the southern Rāḍhā and corresponds to the Tamil Takkaṇa-Lāḍam of the inscriptions of Rājēndra-Chōḷa I, as pointed out by Mr. Banerji (*Journal of Royal Asiatic Society of Bengal*, Vol. V, page 71 f.). The epithet royal preceptor (rājaguru) given to Viśvēśvara is more than justified by the statement that the Chōḷa, Mālava and the Kalachuri kings were also his lay disciples. As the date expressly indicates, the teacher Viśvēśvara whose advent into the Kākatīya court was in the time of Gaṇapati, must have continued to exercise his influence and position as a great Śaiva teacher and scholar also in the court of Rudrāmbā. It may further indicate that Viśvēśvara may have also initiated Pratāpa-Rudra into the Śaiva creed. Five other inscriptions engraved on the same huge pillar (Nos. 95 to 99 of Appendix C) record other gifts made to the temple of Viśvanātha at Malkāpuram and supply the name of Viśvēśvara-Śivāchārya a direct pupil of Viśvēśvara and evidently also his successor on the pontifical seat of the Gōḷakī-matha. Viśvēśvara's officer who was in charge of the grain stored for various charities, was Koṭṭaruvu Mallaya-Preggeda son of Immana-Preggaḍa of the Bhāradvāja-gōtra. No. 95 mentions as donees of land-grants the Śilpāchārya-Guḍḍōju, the smith (akkasāla) Prōlōju and three other masons who were evidently connected with the building of the Viśvanātha temple at Manthram.

Takkaṇa-Lāḍam same as Dakshiṇa-Rāḍhā in the Gauḍa country.

39. Of Pratāpa-Rudra we have only two records (Nos. 131 and 173 of Appendix C) in the collection which are dated respectively in Śaka 1225 and Śaka 1236. The former of these mentions a hitherto unknown officer of the king named Sōmaya-Gannaya. This officer must be distinguished from Nāgaya-Gannaya, another officer and commander of the king, who received the dedication of the Telugu poem Mārkaṇḍēyapurāṇamu written by Márana, a pupil of the famous Telugu poet Tikkana Sōmayāji (Lives of the Telugu poets, p. 90). If Pratāparudra patronised the Sanskrit poet Vidyānātha the author of the Pratāparudrīya, his subordinates, Máraya-Sāhiṇi (or Śāhiṇi-Māra) and Nāgaya-Gannaya gave their patronage to Telugu literature, having respectively been the patrons of Bhāskara-Rāmāyaṇamu and Mārkaṇḍēyapurāṇamu.

40. A tentative genealogy of the Kōṭas appears on page 138 of the *Annual Report* for 1916. No. 109 of Appendix C, dated in Śaka 1130 and coming from Mukkama within a few miles of Dharṇikōṭa the site of the ancient Dhānyakaṭaka the capital of the Kōṭa Kētirāja who is evidently no other than Kēta II of the genealogical table quoted above. Inscriptions of the chiefs of this line between the Śaka years 1131 and 1156 have not yet been found. This want is partly supplied by a few records of the year's collection. In Śaka 1133 we are introduced to a certain Mahāmaṇḍalēśvara Kōṭa Mummaḍi-Dēvarāja, son of Gaṇḍa, figuring as a vassal of the Kākatīya king Gaṇapati (No. 88 of Appendix C). What his relationship was to Kēṭa II or Bhīma III of the genealogical table, is not known. Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 65, refers to an inscription dated Śaka 1082 at Pedamakkena in the Sattenapalle taluk (Guntur district) which mentions the Mahāmaṇḍalēśvara Kōṭa-Gaṇḍapa-Rāja and his wife Bhūtamadēvī. These might have been the parents of Mummaḍi-Dēvarāja mentioned above. If the date was correctly read it would be the earliest date known so far, for the chiefs of the Kōṭa line. No. 79 of Appendix C which is perhaps also one of the Kēta II extends the period of his rule to Śaka 1135. Mummaḍi-Dēvarāja of Śaka 1133 who would thus be his contemporary, was evidently a member of a collateral branch. No. 79

The Kōṭas, originally subordinates of the Kākatīyas.

Kēta II and his long rule.

supplies the names of two mistresses of Kēta II viz., Amarama and Kētama daughters of a certain Yerrama-Nāyaka. The king is already known to have had two other concubines in Gasavi-Sūramadēvī and Bhaṇḍārvu Prōlamadēvī (*Epigraphia Indica*, Vol. VI, p. 156). No. 261 of 1897 mentions five queens of Kēta. From

Paṇidem in the Sattenapalle taluk, Guntur district, Mr. Sewell notes an inscription dated Śaka 1153 (= A.D. 1231) which records a grant by Prōludēvī, a rāṇi (wife) of Śrīman-Mahmaṇḍalēśvara Kōṭa Doḍḍa-Gēta Rāja (*Lists of Antiquities*, Vol. I, p. 65). As observed above Kēta (II) had a mistress named Prōlamadēvī of which Prōludēvī may be a possible variant. Besides Doḍḍa-Gēta must refer to Kēta II, this appellation being evidently applied to him to distinguish him from his grandson Kēta (III), who was perhaps born already in Śaka 1153. It is doubtful if Bhīma (III) of the genealogical list ruled at all. In this case the rule of Kēta II would extend not only up to Śaka 1135 according to No. 79 of Appendix C, but also to Śaka 1153, i.e., very close upon the beginning of the reign of Kēta III.

Kēta III and his son Gaṇapa.

41. We have seen that the copper-plate record No. 5 of Appendix A in the *Annual Report* for 1916, was dated in Śaka 1162 in the time of Manma-Kēta or Kēta III. But No. 41 of Appendix C of this year's collection states that Gaṇapa or Gaṇapatidēva-Mahārāja, son of Manma-Kēta and Bayyamāmbā, made a grant in Śaka 1156. This apparent difficulty has evidently to be explained by supposing that Gaṇapa was already in this year the crown prince of his father Kēta III. This supposition is further corroborated by No. 65 of Appendix C which is dated in Śaka 1160 in the reign of the Mahāmaṇḍalēśvara Gaṇapatidēva-Mahārāja. Nos. 175 and 103 of Appendix C which are dated in Śaka 1169 and Śaka 1184 respectively, also belong to the time of the Mahāmaṇḍalēśvara Kōṭa-Gaṇapayarāja.

A new Kōṭa queen name Vennaladēvamma or Vennamadēvī.

From Tāḍikoṇḍa in the Guntūr taluk of the Guntūr district, come two records one of which (No. 174 of Appendix C) is dated in Śaka 1183 and registers a gift by a certain Vennaladēvamma. No. 171 of the same Appendix which is mutilated, refers again to Kōṭa-Vennamadēvī who called herself 'lord of Dhānyakaṭakapura' and 'worshipper of the feet of god Amarēśvara'—the two well-known epithets of the Kōṭa chiefs. If the latter were identical with the former this lady-chief will have to be connected with the time of Kōṭa-Gaṇapati. What her position was with reference to the royal family is unknown.

Parichchhēdis entitled 'lord of Virajāpurī.'

42. The subordinate family of chiefs known as Parichchhēdis appears to have held sway in the Telugu country to the south of the Kṛishṇā from about Śaka 1049 to about Śaka 1199 (*Epigraphia Indica*, Vol. VI, page 224 f. and No. 136 of Appendix C). They are represented by seven inscriptions in this year's collection. The earliest chief of the line known hitherto was Nambaya or Nambirāja, a subordinate of the Chōḷa-Chāḷukya king Vikrama-Chōḷa. From Nos. 140 and 141 of Appendix C dated in Śaka 1144 and Śaka 1156 respectively, it appears that the chiefs of this family were contemporaneous with, but evidently independent of, the Kōṭa chiefs who called themselves 'the lions to the elephants, viz., the sāmantas (i.e., subordinates) of the Chōḷa-Chāḷukya kingdom.' The Parichchhēdis on the other hand styled themselves the main pillars of the Chāḷukya kingdom.' From the inscriptions of this family obtained hitherto we are not in a position to frame any connected genealogy. No. 140 of Appendix C noticed above, gives them the title 'lord of the town of Virapurī' in addition to the epithets noticed in paragraph 52 of the *Annual Report* for 1916. Virajāpurī might be the same as that town, the conquest of which is attributed to the Eastern Chāḷukya king Kollabhigaṇḍa Vijayāditya (IV) in No. 23 of Appendix A already noted. The Mahāmaṇḍalēśvara Paṇḍyarāja of this family (No. 83 of Appendix C) is stated to have built and endowed in Śaka 1080 (A.D. 1158) the Agastyēśvara temple at Guṇṭṭūru (modern Guṇṭūr) in the Ōṁgēṟumārga, the district over which Nambaya held sway (*Epigraphia Indica*, Vol. VI, page 224). The genealogy given in this inscription is incomplete on account of the bad preservation of the stone. Six generations are given. Paṇḍya's relationship to Bhīma who is mentioned immediately before him is not certain. If it is presumed that these were son and father, the antiquity of the family and its lordship over the Ōṁgēṟumārga (district) would date at least from about Śaka 900. We have to await discovery of further records to establish Nambaya's relationship to Paṇḍya.

Paṇḍya's building of the Agastyēśvara temple at Guṇṭūr.

The Vijayanagara Dynasties.

43. The earliest Vijayanagara record in the collection (No. 27 of Appendix C) belongs to the reign of Bukka I called in the inscription Vīra-Bukkaṇa-Voḍeya. He is stated to have been ruling from Hosapaṭṭaṇa which has not yet been identified. According to some inscriptions in the Chitaldroog district the town Hosapaṭṭaṇa was in the Hoysaṇadēśa, i.e., the Hoysaḷa country. For some remarks on Hosapaṭṭaṇa see *Epigraphia Carnatica*, Vol. XI, Introduction, page 24. The next record in chronological order is No. 734 of Appendix B which is dated in the reign of Harihara II. It registers a gift of land to gods, Brāhmaṇas and Bhaktas in the year Śaka 1318 (= A.D. 1396). The distinction here made between Brāhmaṇas and Bhaktas is exactly what was perhaps intended in the so-called Rāmānuja record at Śravaṇa-Belgoḷa (Mr. Rice's *Epigraphia Carnatica*, Vol. II, page 100, No. 136) (see also Sir R. G. Bhandarkar's "Vaishnavism", page 54). The last year of Dēvarāya I, is known to have been Śaka 1344 (*Archæological Survey Report* for 1907–8, page 246). To this year belongs a record at Pātūr in the Guntur taluk (No. 125 of Appendix C) which mentions as donor the prince Rāmachandra who as we know already was the governor of the Udayagiri province in Śaka 1338 (*Indian Antiquary*, Vol. XXXVIII, page 91 f.). The fact that he made a grant of a land in this part of the country which belonged to the Koṇḍavīḍu-rājya shows that Rāmachandra subsequent to his rule over Udayagiri, may have been deputed to rule over the frontier province of Koṇḍavīḍu.

Bukka I ruling at Hosapaṭṭaṇa.

Harihara II.

Dēvarāya I.

His son Rāmachandra, probably ruler of Koṇḍavīḍu.

44. The only Sāḷuva record copied during the year comes from the Gōvindarājaperumāḷ temple at lower Tirupati (No. 762 of Appendix B). It was copied at the instance of Mr. J. Ramayya Pantulu in the hope that some further information about the Sāḷuvas would be found in it. It registers that in Śaka 1389 (= A.D. 1457) king Naraśiṅgayyadēva-Mahā-arasu ordered certain procedure to be adopted with respect to the distribution of the sacred food offered to the god in the Tiruveṅgaḷanātha temple on the Tirumale hill, the Govindarājaperumāḷ temple at Tirupati and the Aḷagiya-Perumāḷ temple at Tiruchānūr and refers also to the two feeding houses (Rāmānujakūṭa) established by the king at Tirumale and Tirupati.

Sāḷuva Naraśiṅgayyadēva-Mahā-arasu.

45. Nos. 718 and 573 of 1916 dated respectively in Śaka 1466 and 1467 fall into the reign of Sadāśiva. The former belongs to Mahāmaṇḍalēśvara Rāmarāja Viṭṭhaladēva-Mahārāja who had conquered the Tiruvaḍi (Travancore) country (*Annual Report* for 1900, paragraphs 78 to 81) and during whose governorship was issued the copper-plate grant (No. 6 of Appendix A in the *Annual Report* for 1906), by king Sadāśiva in Śaka 1459, the earliest date known so far for this king. Viṭṭhala seems to have enjoyed a quasi-independent power in the south as evidenced from the title Rājādhirāja assumed by him both in the copper-plate mentioned above and in No. 140 of 1905. No. 718 of Appendix B refers to the younger brother of Viṭṭhala, viz., the Mahāmaṇḍalēśvara Rāmarāja-China-Timmayadēva-Mahārāja. The fact that, in the resumption of land registered in this inscription the local officers of Chinna-Timma as well as of Viṭṭhala took part, suggests that the province to which the record relates must have been held jointly by these brothers who are together known to have conquered the southern country (*Annual Report* for 1915, page 111, paragraph 50). No. 598 of Appendix B mentions the ruling king as Rāmarāja Viṭṭhaladēva-Mahārāja-China-Timmayadēva-Mahārāja. But from No. 443 of 1905 we know that this same Chinna-Timmayadēva-Mahārāja was ruling the Chandragiri-rājya as his own province (nammiḍa-śīrmai) in Śaka 1467 (*Annual Report* for 1911, page 86, paragraph 56). The record under review mentions the Mahāmaṇḍalēśvara Apratīkamalla Manumbōli [Chennayadēva-Chōḷa-Mahārāja as a subordinate of the Vijayanagara crown. A record from Halukūru in the Madakasira taluk of the Anantapur district (No. 32 of Appendix C)

Rāmarāja Viṭṭhaladēva-Mahārāja a subordinate of Sadāśiva.

His brother China-Timmayadēva-Mahārāja.

Feudatory chiefs of the Manubōlu family.

supplies the name of another chief of this same family, viz., the Mahāmaṇḍalēśvara Apratīkamalla Manubōli Tirumalayyadēva-Mahā-arasu who was also a subordinate of Rāmarāja Viṭṭhalayyadēva. It states that this chief was in possession of the Niḍugal-nāḍu and gave in that capacity a grant of land as *kaṭṭugoḍage* to two gaüḍas for having repaired one of the breaches in a tank. Grants of *kaṭṭugoḍage* to private persons for repairing tanks at their own expense, also occur in Nos. 49 and 50 of Appendix C of the time of Achyutarāya. A still greater interest attaches No. 718 inasmuch as it mentions that a Brahman of Chēramahādēvi (i.e., Shermadevi in the Ambasamudram taluk) having fallen from his original high caste, his land and house-site were confiscated to the local temple of Tiruvengaḷanātha, with the income whereof four measures of rice were cooked for the god's offerings and used for feeding four Brāhmaṇas. The adjudging body that sat over this case of caste-degradation was composed of the two local agents of Viṭṭhala, the Mahāmaṇḍalēśvara . . . Nārāyaṇa Chauhattamalla Raṇa-vijaya Velumapāṭi Veṅgaḷadēva-Mahārāja, the kāryakartā (i.e., the agent) of (Viṭṭhala's younger brother) Rāmarāja-China-Timmayadēva-Mahārāja, the karaṇam and the learned great men (vidvan-mahājanas) of Chēramahādēvi, Ēlāpuram and Narasāpuram. The other record No. 573 of 1916 dated in Śaka 1467 mentions like No. 191 of 1914 the first four sons of Timmarāja as per table given on page 201 of the *Archæological Survey Report* for 1908–09. Viṭṭhala's record at Amarapura in the Madakasira taluk (No. 38, Appendix C) is dated in Śaka 1466 and registers the remission of the taxes tere, kāṇike and beṭṭi on barbers.

Disposal of an outcast Brāhmaṇa's property in the 16th century.

46. Another feudatory of Viṭṭhala was the chief Bhūtalavīra Rāmavarman of Jeyatuṅga-nāḍu. The reference to Rāmavarman Tiruvaḍi in No. 584 of Appendix B of the time of Chinna-Timma the brother of Viṭṭhala, must be to this same Bhūtala-vīra Rāmavarman of Jeyatuṅga-nāḍu (see also No. 302 of Appendix B).

A large number of inscriptions copied during the year belong to the kings of Travancore entitled Tiruvaḍi. The names Udayamārtāṇḍavarman and Vīra-Rāmavar-man occur alternatively and seem to have been quite popular in the family. An early king mentioned is Rāvaṇarāman Mārtāṇḍa Tiruvaḍi with date Kollam 610 (No. 324 of Appendix B). Another unnamed chief (Tiruvaḍigaḷ) of Jeyatuṅga-nāḍu was, as already stated, a contemporary and perhaps also a relation of the Pāṇḍya king Jaṭāvarman Kulaśēkhara I (No. 370 of Appendix B). Records of Vīra-Udayamārtāṇḍavarman, Vīra-Rāmavarman and a second Udayamārtāṇḍavarman come from the villages Brahmadēśam, Paḷḷakkāl and Ambāsamudram in the Tinnevelly district and range in date between Kollam 678 and 723. The full titles given to these chiefs are Śaṅkara-Nārāyaṇa, Veṉṟu-maṇkoṇḍa and Bhūtalavīra. Mr. T. A. Gopinatha Rao, in his first volume of Travancore Archæological Series (p. 55) also refers to a certain Travancore king Udayamārtāṇḍavarman, a contemporary of the Vijayanagara king Achyuta, who taking advantage of the weakness of the later Pāṇḍyas began to encroach upon their dominions. Udayamārtāṇḍavarman is found in most of his records to have adpoted the title Śiṟaivāy-Mūttavaṉ which means "the senior (member) of the Śiṟaivāy (branch)"; and Śiṟaivāy has been referred to as the name of a military stronghold or a province with military strongholds, in No. 373 of Appendix B. His dates range from about Kollam 653 to Kollam 707. No. 374 of 1916 registers a gift of the village of Vēppaṅguḷam alias Vīramārtāṇḍappērēri by the king to the temple at Brahmadēśam. Vīra-Mārttāṇḍa appears to have been one of the king's surnames since in another inscription (No. 389 of 1916) mention is made of the village Vīramārtāṇḍa-chaturvēdi-maṅgalam as having been founded in the name of the king. Nos. 311, 288 and 289 of 1916 mention a service called Śaṇbagarāmaṇśandi and Rāmavarman is stated in one of his inscriptions (No. 306 of Appendix B) to have been encamped at Saṇbagarāmanallūr and on that occasion to have conferred certain rights on Vidyāpati Ānandakkūttar Mudaliyār, the head of a maṭha at Tinnevelly. We may not be wrong in taking Saṇbagarāma to be another probable surname of Udayamārtāṇḍavarman. The other Travancore chief Vīra-Rāmavarman (Nos. 289, 302 and 306 of Appendix B) has been already noticed to have been a subordinate of the Vijayanagara chief Viṭṭhala (*Archæological Survey Report* for 1908–09, p. 196). The relationship that existed between Rāmavarman and Udayamārtāṇḍavarman is not very clear.

The Travancore chiefs Vīra-Udayamārtāṇḍa-varman and Vīra-Rāmavarman.

No. 671 of 1916 is dated in the 3 + 6th year of one Ravivarman and it is a question whether this can be the same as the Bhūtalavīra Ravivarman mentioned in No. 79 of 1896 and is stated to have belonged to the Siṟaivāy family.

Ravivarman.

47. Aṇṇaṇ Basavaṇṇa-Nāyakkar and Rāmappa-Nāyakar already known to us as Viṭṭhala's officers (*Archæological Surve, Report* for 1908–09, page 195 f.) are mentioned in No. 373 of Appendix B, which registers a gift by Rāmappa-Nāyaka, son of Gauḷa Vaśavaya-Nāyaka. This same Rāmappa-Nāyaka is again mentioned in another inscription (No. 598 of 1916) as having made a gift for the merit of Viṭṭhala's brother China-Timmayadēva-Mahārāja. The interest of the record No. 373 of Appendix B lies in the various heads of income with which the grant was made to the temple. These were mēlvāiam, upādhi, inibōgam (i.e., viniyōgam), the dues to the king (கோமுறைப்பாடாயம்), viz., tīrvaikkāṇam, lakkābōgam including (the fee for the maintenance of) the hill-forts of Jeyatuṅga-nāḍu and Śiṟaivāy, tirigaikaḍamai, tarikkaḍamai (tax on looms), ūttaipāṭṭam, pāśivilai (fishery) and (taxes on) the iḍaṅgai and valaṅgai classes. The impost levied for the military defence of the conquered country deserves particularly to be noted.

Two other officers of Viṭṭhala.

48. The famous Viśvanātha-Nāyaka of Madura who followed Achyuta in his campaigns and got the Tiruvaḍi country from him as an amaranāyaka, was another officer of Viṭṭhala in the south. He calls himself an agent of Achyuta in No. 599 of 1916 and an agent of the Karṇāṭa king Rāmarāja in No. 385. No. 609 records a gift by one Uddaṇḍa, a subordinate of Viśvanātha. Viśvanātha and his successors who are represented in the collection almost without a break up to Tirumala-Nāyaka, acknowledged the Vijayanagara suzerainty while in reality they were ruling independently. The dates for the reigns of these chiefs differ sometimes from those given by Mr. Sewell in his *Lists of Antiquities*, Vol. II, p. 200. Kumāra Kṛishṇappa-Nāyaka, son of Viśvanātha, appears with the dates Śaka 1475 and Śaka 1477 (Nos. 497 and 530 of App. B) which are about ten years earlier than the earliest date given for him by Mr. Sewell. The latter record refers to a certain Ēkāmbaramudaliyār who was the agent of Kṛishṇappa-Nāyaka. His son Vīrappa or as he is called in the inscription Viśvanātha-Kṛishṇappa-Vīrappa, the agent of the Karṇāṭa king Tirumala I., appears under the date Śaka 1492 which is three years earlier than that given for him by Mr. Sewell. His younger brother Viśvanātha-Nāyaka who was a joint ruler with him calls himself the agent of Śrī-Raṅga II. in No. 663 of App. B which is dated in Śaka 1500. The titles which this Nāyaka bore are rather interesting. These were: Keḍuvaṇṇiyargaṇḍaṇ, Araiśūr-Rāmaṇ, Vīra-Vikramāḍittaṇ and Iraṇḍumuga-Vīrabhadraṇ. For the chief Vīrappa, No. 318 supplies the date Śaka 1521 which, according to Sewell, falls into the reign of the next king Vīrappa-Kṛishṇappa or Kumāra-Kṛishṇappa II. to whom belongs No. 717, dated in Śaka 1522. Muttukṛishṇappa is not represented in the collection. To his son Muttu-Vīrappa belong Nos. 309 and 378 of dates Śaka 1545 and 1547 which refer to a caste settlement in the Kaṇmāḷa community noted below under the miscellaneous section. Nos. 285, 293 and 519 are dated in the reign of the famous Tirumala-Nāyaka. The last of these mentions among his ancestors Nāgaya-Nāyaka and Viśvānatha-Nāyaka. Chokkaliṅga-Nāyaka mentioned in No. 521, dated Kollam 823 (=A.D. 1648–49) may have to be identified with Chokkanātha-Nāyaka of Sewell's genealogical table.

The Nāyakas of Madura.

49. Of Rāmarāja-Timmarāja (i.e., Tirumala I.) who was for sometime minister of Sadāśiva, mention is made in No. 64 of App. C, dated Śaka 1476. He is stated to have given as nāyaṅkaram the Koṇḍavīṭi-sīma to the Mahāmaṇḍalēśvara Timmarāja, son of Ōbaḷarāja and grandson of Siddhirāja. Siddhirāja-Timmarāja is also mentioned in paragraph 71 of the *Annual Report* for 1916, as the ruler of Koṇḍavīḍu about Śaka 1477. The Telugu poem *Paramayōgivilāsamu* composed by him and noted on page 201 of the *Archæological Survey Report* for 1908–1909 describes him as the son of Ōbaḷarāja, the grandson of Ananta and the great-grandson of Siddhirāja. Nos. 59, 163 and 165 of App. C, show that Siddhirāja-Timmarāja continued to be the ruler of the Koṇḍavīḍu province till Śaka 1482. The grant of the

Rāmarāja-Timmarāja and his subordinate Timmarāja, son of Ōbaḷarāja and grandson of Siddhirāja.

fee called Dommari-pannu to the local temple, registered in No. 59, is interesting. It states that with the consent of the various samayins the Dommara agents met together and decided the grant of the fee which was their due, for the merit of the 24 sub-castes of their community. The right of the Dommaras to collect such a fee, is known to have existed in the Nellore district even in the British period (Thurston's *Castes and Tribes*, Vol. II p. 187). The mention of Jagarāja, son of Siddhirāja-Timmarāja in a record of Śaka 1483 (No. 541 of App. B in the *Annual Report* for 1916) seems to suggest that Jagarāja succeeded his father in the charge of the Koṇḍavīḍu province. Tirumala (I.) under his well-known name Gutti-Yaṛam-Tirumalarājayyadēva, Eṛa or Yeṛan-Tirumaladēva or Gutti-Tirumalarājayya, is mentioned in Nos. 1 and 176 of App. C and Nos. 575, 577 and 739 of App. B. Of a well-known poet of this time of the Tāḷḷapākkam family named Tiruveṅgaḷanātha (paragraph 72 of *Annual Report* for 1916) we have an indirect mention in No. 182 of Appendix C which states that Guṇḍavaram in the Guntur taluk was an agrahāram belonging to this personage (see *Annual Report* for 1916, page 14 f).

Tāḷḷapākkam Tiruveṅgaḷanātha.

50. To the reign of Śrī-Raṅga (II.) the son of Tirumala (I.) belong Nos. 162, 89 and 113 of 1917, dated in Śaka 1496, 1498 and 1499 respectively. A record of the same king, dated in Śaka 1499 was copied last year at Koṇḍavīḍu. The existence of these records in the country on the southern side of the river Kṛishṇā proves that the authority of the Vijayanagara crown over the Koṇḍavīḍu province did not suffer by the battle of Tālikōṭa. The viceroy at Koṇḍavīḍu at this period was a certain Rāmarāja-Jagarājayya, different from Jagarāja, son of Timmarāja mentioned in the previous paragraph.

Śrī-Raṅga (II.).

51. The high gōpura of the Vishṇu temple at lower Tirupati was stated in my *Annual Report* for 1913, page 124, to have been constructed by the Maṭla chief Tiruveṅgaḷanātha. This does not appear to be quite correct. Two inscriptions copied from the gōpura during the year (Nos. 763 and 764 of Appendix B) clearly state that the gift of the gōpura was made by Anantarājayya, son of Maṭli Tiruveṅgaḷanātharājayyadēva-Chōḷa-Mahārāja and that certain figures cut on the stone walls of the same gōpura are those of Maṭla Tiruveṅgaḷanātharāja and his queen Chennamma. Evidently these figures were cut on the walls by the son in honour of his parents and not by the latter in memory of their building the gōpura as was supposed in my earlier report.

Miscellaneous.

52. No. 6 of Appendix A belongs to a king whose inscriptions have not hitherto been discovered. It consists of four plates of six written sides, measuring $6\frac{1}{3}''$ by $2''$. They are strung on a circular ring to which had been attached a seal which is now broken. The bottom of the seal which held the ends of the ring is however still seen.

The alphabet is of the Western Chāḷukyan type and may be referred to the beginning of the 8th century A.D. The grant is dated from Pishṭapura (i.e., the modern Piṭhāpuram in the Gōdāvarī district). The first king mentioned is Mahārāja Raṇa-Durjaya. His son was Vikramēndra; and his son was Pṛithivi-Mahārāja of the Rama-Kāśyapa-gōtra (evidently a mistake for Kāśyapa-gōtra). In the 46th year of his reign, on the full-moon day of Kārttika, the king gave the village Tāṇḍivāḍa in Pāgunāra-vishaya to Bhavaśarman, who was a student of the Chhandōga-sūtra and belonged to the Kāmakāyana-gōtra. The donee was the son of Pṛithiviśarman and the grandson of Vishṇuśarman both of whom were great Sanskṛit scholars. The donee who was a resident of the village Koṇḍamañchi, was well-versed in the Trisahasra-vidyā and had written (?) twenty commentaries on the śāstras. He had studied the Vēdas, the six Vēdāṅgas, Logic, Upanishads and Yōga and was piously engaged in performing sacrifices and observing rituals. The ājñapti of the grant was Śri-Rāmabinṛurāja.

A new copper-plate grant of about the 8th century A.D.

The king and his two ancestors mentioned in the inscription cannot be identified. The Piṭhāpuram pillar inscription of Pṛithivīśvara of the 12th century A.D. mentions a certain Raṇa-Durjaya among the early ancestors of the Velanāṇḍu chiefs of the

fourth caste. Perhaps this name was borrowed by the Velanāṇḍu panegyrists from the line to which the donor Prithivi-Mahārāja of our grant belonged. Pāgunāra-vishaya in which the granted village Tāṇḍivāḍa was situated has perhaps to be identified with the Pāvunavāra or Pāgunavāra-vishaya of the Eastern Chāḷukya copper-plates.

Gāṇadēva, subordinate of the Gajapati king.

53. Of Gāṇadēva, a subordinate of the Gajapati king Kapilēśvara, we have had hitherto only one copper-plate record dated in Śaka 1377 (*Indian Antiquary*, Vol. XX, p. 390 f.). In this year's collection we have a stone record of his, of the Śaka year 1376 (No. 70 of App. C), which is one year earlier than the copper-plate record. The chief is here called Gāṇadēva-Rautarāya-Mahāpātra.

Vaishṇava and Śaiva maṭhas connected with temples.

54. The Veṅkaṭāchalapati temple at Kariśūḻndamaṅgalam contains some records which refer to a line of teachers presiding over a maṭha in that temple. This temple is stated in No. 566 of Appendix B to have been situated on the southern bank of the river Taṇ-Porundam (i.e., Tāmraparṇī) and to have been in former ages worshipped by the sage Rōmaśa-Mahāmuni. It was repaired and reconsecrated in Śaka 1320 (No. 567 of Appendix B) by Mukundānanda-śrīpāda and evidently in consequence of it, its property was handed over for management to himself and his pupils and the then ruling Tiruvaḍi chief Mārtāṇḍa-aḍigaḷ of Jayasiṁha-nāḍu. Mukundānanda was one of the teachers in apostolic descent from the Paramahaṁsa-Parivrājakāchārya Dēvēndrapuri. His intimate connection with the temple is established by No. 576 of Appendix B which gives some details about the mismanagement of the temple property and the property of the maṭha by one of his disciples, the subsequent enquiry and dismissal of the offender concerned and the new appointment of some other pupil in his place. Another teacher in the line was a second Mukundānanda, Mukundānanda-śrīpāda or Mukundānandapuri who was a direct pupil of the Paramahaṁsa-Parivrājakāchārya Amararājapuri-śrīpāda after whom the village Kariśūḻndamaṅgalam or Teṉ-Tiruvēṅgaḍam was called Amararājapuri-chaturvēdimaṅgalam. This Mukundānanda II. transferred the whole property of the maṭha with its lands, valuables, cloths, coins and vessels to the temple of Veṅkaṭāchalapati in Śaka 1375 stipulating certain conditions regarding the auditing of accounts and the maintenance of disciples representing the line, that resided in the maṭha. Śaṅkarānanda-śrīpāda of No. 579, dated in Kollam 685, i.e., Śaka 1431, was evidently a much later teacher of the same line who presided over the maṭha of Dēvēndrapuri. It is not clear who these teachers were but the suffix *śrīpāda* or *puri* which these added to their names may show their connection with one of the probable orders of saṁnyāsins whose names ended in puri. From Mādipāḍu in the Sattenapalle taluk of the Guntūr district, comes a record (No. 187 of Appendix C) which gives a list of teachers whose names ended with the suffix śrīpāda similar to those of the Dēvēndrapuri line mentioned above. One of these teachers named Raghurāmāśrama-śrīpāda declared as stated in the inscriptions, that the river Kṛishṇā which flows close to the spot where the inscription is found, was highly sacred on account of its legendary connection with the Bhāgīrathī (i.e., the Ganges).

Their educative influence.

Other flourishing maṭhas connected with temples in the south, which were both teaching institutions as also resorts of itinerant mendicants, are mentioned in numerous other records copied during the year. The Gōḷaki-maṭha at Tiruvālīśvaram has been already referred to. The teachers of that maṭha belonged to the lineage (santāna) of Jñānāmṛitāchārya and explained tirujñāna (i.e., Śivajñāna) to the people who visited the temple. Another line of teachers of the Jīyar-santāna of the same maṭha, is also mentioned. In the Tiruvālīśvaram temple were two other maṭhas called Vīrapaṇḍitaṉ-tirumaḍam and Grāmarājaṉ-tirumaḍam. In Brahmadēśam was a maṭha called Periyanāṭṭu-maḍam. At Maṉṉārkōil was the Vaishṇava-maṭha of Śeṇḍalaṅgāra-māmuni. At Shermadevi, in the temple of Appan, was the maṭha called Muḍivaḷaṅgumperumāḷ-tirumaḍam in which provision was made for feeding the tridaṇḍi-sannyāsins and a teacher of the śāstras. The Saiva maṭhas, viz., Saivap-perumāḷ-maḍam, Kīḻai-maḍam, Mēlai-mamḍa and the Tirunāvukkaraśar-tirumaḍam

also existed side by side with the Vaishṇava maṭha at Shermadevi. The Śaiva maṭha of Vāḷvalapāṇḍyaṉ-tirumaḍam was situated in the temple of Giriyāmbāḷpuram in the Ambāsamudram taluk of the Tinnevelly district and there was the Kavira-maṭha in the town of Tirunelvēli itself. Besides these maṭhas, the temples were also sometimes the centres of education inasmuch as they employed teachers of Vēdas, Śāstras, Purāṇas, etc., and encouraged singing and dancing (Nos. 390, 418, 565, 664 and 671 of Appendix B). The Malkāpuram inscription already noticed under the Kākatiya section has been found to describe a model institution of the kind. No. 695 refers to the gift made by a Brāhmaṇa to the Sarasvatī-Bhaṇḍāra of a temple by which we have to understand the library of books preserved in the temple for public study and reference or to a fund set apart for the advancement of education. Nos. 412, 413 and 421 of Appendix B, refer to the poet Rāmanāthaṉ Marudavanakavirājaṉ of the 16th century who was patronised by the Śaiva temple at Tiruppuḍamarudūr, for eulogising the greatness of that god. The enacting of dramas on festive occasions in temples has been already noted.

55. Inscriptions dealing with social legislation are always of some interest. One such record is No. 325 of Appendix B which quotes two earlier records of Kollam 555 and Kollam 591. These latter refer to an ostracism placed by the Veḷḷāḷars on the members of the Veḷḷai-Nāḍar community who it is stated earned their livelihood generally by service. A few Veḷḷai-Nāḍārs having, in their service as accountants, agents, etc., committed some unspecified offence against their employers of the Veḷḷāḷa community, the general public, the heads of families, accountants and all other members of this latter community in the district, met together and resolved; (1) that the three specified offenders be killed and (2) that it was beneath the dignity of the community to employ in future any Veḷḷai-Nāḍars even in cooly service and much less to permit them to be agents, accountants and officials. At the time of the record under reference, Kollam 628, further additions were made to the restrictions already registered. The Veḷḷai-Nāḍārs were not to take girls in marriage from the Tamil villages nor take up service in the Tamil country. The 23 listed offenders of the Veḷḷai-Nāḍar community were to be killed wherever they were found. No Veḷḷai-Nāḍaṉ was to be permitted in future to enter the Tamil districts. This social legislation of the Veḷḷāḷars and the dubious reasons given for doing so, describe the conditions under which inter-caste divisions and sub-divisions generally came to be rigorously enforced. The resolution was on the very face of it a very severe one and it is not possible to explain why the ruling king did not interfere in such a social legislation even when it concerned breach of public peace and ultimate loss of lives. The natural hatred which the Veḷḷāḷars of the present day still entertain for the Nāḍārs or Śāṇārs in the Tinnevelly district could possibly receive some explanation in the light of the facts revealed by this curious record. The restrictions imposed on the Veḷḷai-Nāḍar community that they should not enter the Tamil villages nor take Tamil girls to wife, indicate that these Veḷḷai-Nāḍārs were not of Tamil origin but were evidently natives of the bordering land which was Chēra or Kēraḷa.

Disputes between Veḷḷāḷars and Veḷḷai-Nāḍārs.

Two other records on social legislation are Nos. 309 and 378 which are dated in Śaka 1545 and Śaka 1547. They register a royal writ granted by Vīrappa-Nāyaka of Madura to the five sub-sects of the artizan community, facilitating their separation from each other and consequent dismemberment of the community. The reasons for this separation are not stated as in the case of the Veḷḷāḷars and the Veḷḷai-Nāḍārs. It has to be noted that the order does not seem to have proceeded from the king himself but to have been the result of an initiative taken by the sub-sects themselves. This is inferred partly by the statement that the writ was a privilege granted in the presence of Uḍaṇkūṭṭam-aṇaiñjāṉ or Uḍaṇkūṭṭam-pāḍagaṇaṇaiñjāṉ Kulaśēkharaṉ-āśāri who was evidently the leader of the Kaṇmāḷa community. This spirit of exclusiveness which was sought for in the 17th century, has happily given place to quite the opposite feeling in the present day. The non-interference of the Brāhmaṇas in this connection is significant.

Separation of the five sub-divisions of Kammāḷars.

Another community known as the Valaṅgai Uyyakkoṇḍārs—evidently merchants—is mentioned in No. 297 of Appendix B. Being much reduced in circumstances this

Valaṅgai Uyyakkoṇḍār community.

community was allowed certain concessions which consisted in a reduction of the communal tax (pagudi), viz., 64 poṉ for kār and 62 for paśāṇam.

56. The Muhammadan occupation of the country (துலுக்கவாணம், *i.e.*, °வாணர்) and the consequent ruin of the temples mentioned in Nos. 602 and 604 of Appendix B prior to A.D. 1488, must evidently refer to the interregnum in the Pāṇḍya country caused by the Muhammadans who, we know, were in possession of the Madura kingdom for nearly fifty years till they were ousted by the Vijayanagara prince Kampaṇa-Uḍaiyar (*Annual Report* for 1916, page 126).

Muhammadan occupation of the Pāṇḍya country referred to.

57. It has been noticed above that records of the Vijayanagara king Śrī-Raṅga II dated in Śaka 1499 are found at Koṇḍavīḍu and Niḍumukkula (No. 446 of 1915 and No. 113 of Appendix C to this report). But No. 93 of Appendix C also dated in Śaka 1499 (= A.D. 1577), refers to the rule of the Gōlkoṇḍa king Ibrahīm Quṭb Shāh (A.D. 1550–1580) and seems to suggest that about Śaka 1499 the Muhammadan expansion south of the Kṛishṇā river was either beginning or had begun already. It is also possible that the existence of the records of Śrī-Raṅga II side by side with the one of the Quṭb Shāhi king in the Koṇḍavīḍu country has to be explained on the strength of the statement made in the Telugu poem *Yayātichāritramu* that Śrī-Raṅga II and the king of Gōlkoṇḍa were on friendly terms at about this period though but temporarily (Archæological Survey Report for 1911–12, page 185, foot-note 2). According to Brigg's Ferishta (Vol. III, page 437 f) Koṇḍavīḍu was actually taken by the forces of Ibrahim Quṭb Shāh in A.D. 1579.

The Gōlkoṇḍa king Yibhurām Śāha (Ibrahīm Quṭb Shāh).

The record No. 93 of Appendix C registers an agreement arrived at by the people of the villages attached to the Rāvipūṇḍi-sthala, regarding the land-measurement of the villages included in that sthala (revenue circle ?) and the taxation. The measurement referred to was thus fixed. One paggamu was understood to consist of 50 cubits; 38 paggamus measured in a circle, made one kuchchala or 360 kuṇtas (sowable ?) with na 3 (i.e., three tūmus) of grain. With the kuchchala thus fixed the inscription next records the extents of land in each of the villages named above including the virigaṭṭus (correctly viridaṭṭu = isolated portions). The kāpus had to pay on each kuchchala of land one samasya (?), as tax; the Turukavāru (i.e., Muhammadans), ½ samasya and the Brāhmaṇas were to be sukhavāsins (i.e., to live in happiness without any payment of taxes). On cows and bulls the cultivators (kāpus) paid 1 samasya, while the Brāhmaṇas and Muhammadans enjoyed exemption. The other residents of the village paid ½ samasya for the same.

Scheme of land-measurement and taxation.

58. No. 128 of Appendix C which is another inscription from the Telugu country belonging to the Muhammadan times is dated in Śaka 1585 (A.D. 1663). Though written in Telugu it is full of Hindustāni terms and seems to register that the people of Parimi (i.e., the modern Peda-Parimi) having raided (certain) lands of Tāṇḍikoṇḍa claiming them as their own, the residents of both Parimi and Tāṇḍikoṇḍa represented their case to the Huzūru (king). The people of the (neighbouring) villages gave evidence that the bhōgavaṭṭa (i.e., possession-deed) belonged to Tāṇḍikoṇḍa and not to Parimi and that the people of the latter village were causing unnecessary disturbance. Thereupon Valī Mahammattu-Dastigaha Saidu Abdullāgāru who had the mokhāsa of that village, ordered that the bhōgavaṭṭa should take effect in favour of the people of Tāṇḍikoṇḍa, that the Parimi people had no right (?) (hajītu) to cause any disturbance (garakasā) and that henceforward inscribed stones must be put up in unseen places—the reasons for doing so not being stated—in accordance with the bhōgavaṭṭa relating to the Tāṇḍikoṇḍa lands.

A dispute decided by a Muhammadan chief.

59. Of a local family of Zamindars known as Vāsireḍḍi in the Guntur district and referred to by Mr. Sewell on page 64 of his *Lists of Antiquities*, Volume I, we get two inscriptions at Chintapalli, in the Sattenapalle taluk of the Guntur district. An inscription of Veṅkaṭādri-Nāyuḍu of this family is also found at the Amarēśvara temple at Amarāvati in which temple, in the mukha-maṇḍapa, stands a statue of this

The Vāsireḍḍi family.

chief, wearing a crown. Inscriptions Nos. 185 and 186 of Appendix C dated in Śaka 1765 and 1766 respectively record gifts of Achammagāru who from local information is learnt to have been the wife of Veṅkaṭādri-Nāyuḍu. A few miles north of Krōsūru in the Sattenapalle taluk is the village Achchampet (i.e., Achchammapēṭa) which also is stated to have been founded and named after this lady. Veṅkaṭādri-Nāyuḍu himself is known in the folklore of this part of the country as the builder of 108 liṅga shrines to all of which he is stated to have granted lands. This story seems to be confirmed by the fact that in almost every temple in the part of the district near and about Amarāvati the mantrapushpam is recited even now for the prosperity of the Vāsireḍḍi chiefs, the only alternative mention made being that of the Rājā-Mānūri family. Two inscriptions of this latter family of Zamindars of the British period whose present seat is at Chilakalūrpet in the Narasaraopet tuluk, Guntūr district, have been found at Anantavaram, Guntur taluk (No. 62 of Appendix C) and Koṛitepāḍu (now part of Guntur town) (No. 81 of Appendix C). From the latter of these it is seen that the chiefs were probably originally the Muzumdārs (chief accountants) in the sarkāru of Mūrtijānagar (i.e., Koṇḍavīḍu) (see p. 71 of Sewell's *Lists of Antiquities*, Volume I) and later on became the Zamindars of Sattenapalle taluka.

Vāsireḍḍi Veṅkaṭādri-Nāyuḍu.

The Mānūri family.

10. Two other records of this early British period may also be noted here. No. 308 of Appendix B refers to the Honourable East India Company and to its officers "who were protecting the charities" of the Kāśīnāthasvāmin temple at Ambāsamudram. No. 696 of Appendix B records the repairs caused to be made to the Appaṉ (Veṅkaṭāchalapati) temple at Shermadevi by the resident mahājanas of the village at the instance of M.R.Ry. Varada Rao, son of the Hon'ble Rajaram Rao, while evidently he was the Head Assistant Collector there.

The Hon'ble the East India Company.

Order—No. 1035, Home (Education), dated 10th August 1917.

Recorded.

2. The Government observe that the number of inscriptions copied and examined fell from 835 in 1915–16 to 668 in 1916–17. Part V of Volume II of the South Indian inscriptions was published during the year under review. The Assistant Archæological Superintendent for Epigraphy is requested to push forward more vigorously the work of systematic publication of the inscriptions collected.

3. The Superintendent, Archæological Survey, is requested to submit after personal inspection his views in regard to the conservation of the monuments referred to in paragraph 8 of part I of the report.

4. The programme of work for the next field season is approved. The Government trust that the Assistant Archæological Superintendent will carry it out completely.

(True Extract)

R. Ramachandra Rao,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy, Southern Circle.
,, the Superintendent, Archæological Survey, Southern Circle.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Home (Miscellaneous) Department.
,, the Government of India, Department of Education (with C.L.).
,, the ,, of Burma (with C.L.).
,, the ,, of Ceylon (with C.L.).
,, the Director-General of Archæology (with C.L.).
Editors' Table.

Government of Madras

HOME (EDUCATION) DEPARTMENT

G.O. No. 1003, 16th August 1919

Epigraphy

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1918–19.

READ—the following papers :—

I

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Fernhill, the 13th/15th July 1919.
No.—445.

I have the honour to submit herewith the advance copy (proof) of my *Annual Report* on Epigraphy for the year 1918–19.

2. A duplicate copy with the necessary corrections entered will be submitted to Government, through the Superintendent, Archæological Survey, Madras, within a week.

3. One copy each of the photographs secured during the official year is also forwarded.

II

Letter—from M.R.Ry. Rao Sahib H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 23rd July 1919.
No.—476.

I have the honour to submit the final stitched proof of my *Annual Report* on Epigraphy for 1918–19.

2. The photographs accompanying the report have been submitted with the advance proof already.

3. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars who are interested in Epigraphy.

III

Endorsement No. 463, dated 28th July 1919.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Department, Southern Circle.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1919.

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PART I.

Office Routine.

2. I availed myself of three months' privilege leave from 3rd April 1918 to 2nd July 1918 during which period Mr. G. Venkoba Rao was appointed to act for me [G.O. No. R. 77, Home (Education), dated 27th March 1918]. The latter also went on privilege leave for sixteen days from 17th October to 2nd November 1918 and the typist and clerk were granted privilege leave for one month and twelve days and three months respectively, the one from 11th November 1918 and the other from 24th February 1919.

Publication.

3. One of the important Government Orders that was issued during the year under review is G.O. No. 890, Home (Education), dated 5th July 1918, which has directly brought about a complete change in the system of the working of this office. So far, the main charge of my office consisted in carefully listing the large number of inscriptions collected by the department during the year and drawing up a detailed account of them in the form of a report for Government. The publication work which was necessarily slow was attended to only at the intervals of reporting, by continuing the old series of *South-Indian Inscriptions* on the lines originally laid down by Professor Hultzch. The Government had for some time under consideration the best plan for expediting publication simultaneously with collection. They found that the complete critical method of editing inscriptions with texts, translations and historical notes as in the *Epigraphia Indica* and other standard antiquarian journals and the *South-Indian Inscriptions* as published till now, was a slow and costly process and that supplied with the bare epigraphical material, viz., the transcripts of all inscriptions carefully printed, scholars and students interested in South-Indian antiquities could easily take up the work of the translation and exegesis. It was thus that the Government Order under question was issued. It lays down a minimum publication of 2,000 inscriptions each year by this department and the establishment of the office is necessarily also strengthened by sanctioning temporarily for two years a special Assistant on Rs. 200 per mensem, a proof reader on Rs. 40, and a pandit on Rs. 30. The work was taken on hand at once on the receipt of the order and in the nine months from August 1918 to April 1919, 2,121 folio-pages of manuscripts containing the texts of 1,176 inscriptions have been sent to the press. A detailed report has also been separately submitted (vide this office letter No. 230, dated 25th April 1919, on this subject). On account therefore of the heavy publication work and the greater attention paid to it both by the Collection and Publication sections, the report for the year under review has been curtailed to a certain extent in Part II. This same course has already been suggested by one of the Government Orders issued in previous years [G.O. No. 98, Home (Miscellaneous), dated 28th August 1916], when still the question of expediting publication had not been finally settled.

4. Speaking of publication work, it may be reported also that Vol. III, Part III, of *South-Indian Inscriptions* referred to on page 5 paragraph 4 of the last year's report, was read in proof. The printed pages of the 116 inscriptions mentioned

therein not being found enough to fill up a complete part of the *South-Indian Inscriptions* the Tiruvālaṅgāḍu copper-plates which had been proposed to go into Part IV of Vol. III, were included in Part III, thus making up nearly 190 printed pages for this part. It was sent for final stitched proof to the Government Press on 5th March 1919 with 13 illustrative plates and is expected to be in the hands of Government within a month. Material for Part IV which is also being got ready will consist of the two important Pāṇḍya copper-plate inscriptions from Vēḷvikuḍi and Śiṉṉamaṇūr. Some minor Chōḷa copper-plate grants, an index and the historical introduction to Vol. III will close the old series of *South-Indian Inscriptions* and the continuation of that series in the new form will henceforth be the "(Texts of) *South-Indian Inscriptions*" now being printed to the same size and form in the Government Press.

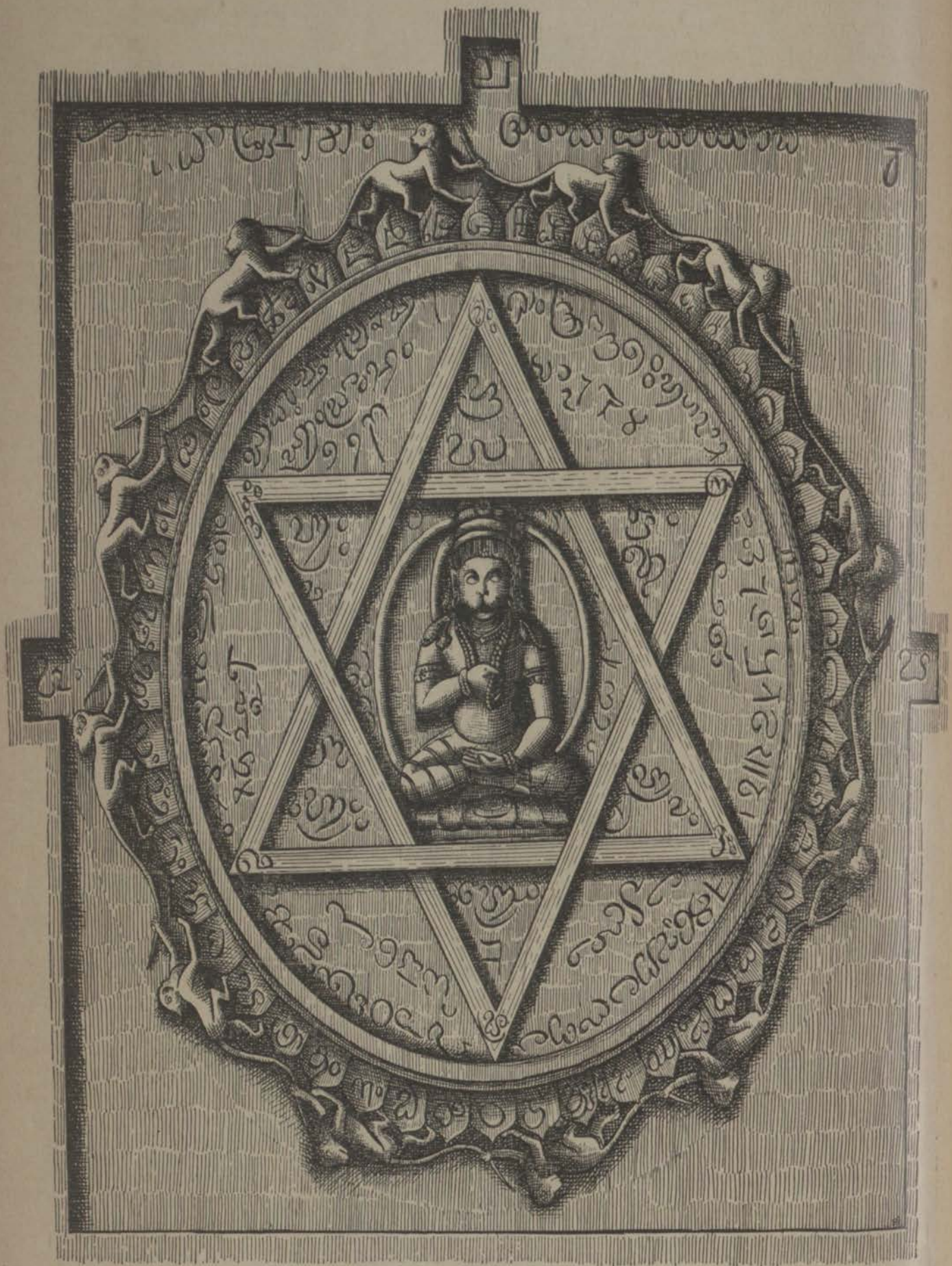
Mr. V. Rangachariyar, Professor, Anantapur College, has also completed his laborious work in connexion with "The topographical list of inscriptions in the Madras Presidency." The Government of India have been pleased to duly award Mr. Rangachariyar an honorarium of Rs. 1,000 for his labours. This encouragement on the part of the Government is sure to be highly appreciated and should, in my opinion, attract many more scholars to volunteer their help in bringing out other such useful epitomes on South Indian Archæology and Epigraphy.

Dr. F. W. Thomas of London recently suggested to me the preparation of a quinquennial index to the Annual Reports on Epigraphy in the Madras Presidency so that the 'vast amount of useful material well digested' in them may be saved the risk of not being sufficiently used by oriental scholars. The Government while receiving this suggestion favourably, consider that the question of the preparation of a quinquennial index might be conveniently deferred till some progress has been made in regard to the publication of inscriptions ordered in G.O. No. 890, Home (Education), dated the 5th July 1918.

Assistant Superintendent's Tour.

5. My tours during the year were chiefly in connexion with the publication work of the office. I left Madras on 5th November 1918 and returned on 1st January 1919, visiting in this interval of nearly two months, Hampi (Bellary district), Tāḍpatri (Anantapur district), Avanigaḍḍa, Gaṇapēśvaram, Srīkākuḷam and Bezwada (Kistna district), Mukhaliṅgam (Vizagapatam district) and Śrīkūrmam and Sālihuṇḍam (Ganjam district). Again I spent a further week at Conjeevaram from 19th March 1919 to 26th March 1919 also in connexion with the publication work.

6. Of course though the chief object of my tour was for examining and checking the readings of inscriptions directly from the stone, other items of archæological or epigraphical interest that attracted my attention in these places were also examined and noted. I beg to subjoin the results of a few of them for the information of Government for such action as they may deem necessary to take:—(1) A deserted temple situated north-east of the famous Viṭṭhala temple at Hampi was found to bear the board 'Śiva Temple' put upon it by the Archæological Department. On careful examination I saw from the distinctly numerous Vaishṇava marks depicted on the pillars, lintels and walls, that the temple must have been one dedicated to Vishṇu. Consequently the Archæological Superintendent, if he approves of the suggestion, may be requested to change the board, since it is misleading. So also is the board 'Jaina Temple' which is seen on the wall of a temple on a low rock between the Viṭṭhala and the Kōdaṇḍarāma temples. I know that Mr. Longhurst advances a number of arguments in his *Hampi Ruins*, page 121 f., in support of his contention that this temple must have been Jaina. There do exist undoubted marks of Vaishṇavism, as Mr. Longhurst also admits. Evidently the peculiar style of the *gōpura* on the central shrine—a pile of narrowing rectangles placed one over the other—must have given rise to the notion that the temple is Jaina. In Hampi such a *gōpura* is seen already on the oldest of the Hindu shrines, viz., that of Pampādēvī in the Virūpāksha temple. The so-called Jaina temples on the rock adjoining the Virūpākṣha temple to the south of it, may also for the matter of that, be all of them Śaiva shrines of the



YANTRODDHARAKA HANUMAN AT HAMPI.

pre-Hoysala period. In some of these I even saw broken Nandis. It is unfortunate, however, that none of these temples in question have images in them nor bear sculptures or inscriptions on their walls that would then clearly point to the origin of these ancient monuments.

(2) Again at Hampi the photographer Mr. Visvanatha Ayyar prepared a careful sketch of a very curious mystic charm (*yantra*) which is the object of worship in the temple called Yantrōddhāraka Hanumān close behind the Kōdandarāmasvāmin temple, to which Rao Bahadur C. H. Gowd of Hospet kindly drew my attention. It consists of jumping figures of the monkey-god each holding the tail of the other and all arranged round another monkey-god seated in the centre of a hexagon. In the interspaces of the whole circle and the hexagon are inscribed letters in Grantha and Kannada characters which were not clearly visible on account of the very scanty light in the shrine where of course no brush, paper and dabber could be used. This *yantra* is supposed to be a rare one of very great sanctity by the community of the Mādhva Brahmans and is reproduced on the plate opposite to this page. Regarding its interpretation I beg to invite the help of Mādhva scholars who may be interested in the subject.

(3) The unfinished northern *gōpura* of the Rāmasvāmin temple at Tādpatri which on account of its exquisite sculptures has been already included in the list of conserved monuments in the Madras Presidency as No. 82, is in great danger of becoming disjointed by the spreading roots of two big pipul trees which now grow on it. These must be removed at once and the Archæological Superintendent may be requested to take the necessary steps. From one of the inscriptions dated in A.D. 1509 in the Rāmasvāmin temple, it is inferred that this beautiful *gōpura* was under construction in that year.

(4) The Bhīmēśvara temple at Drākshārāma which is epigraphically the most important of the temples in the Godavari district, if not in the whole of the Telugu country, is No. 14 in the *List of Conserved Monuments of the Madras Presidency* and is classed as "Private." The present trustee of the temple is the Zamindar of Ramachandrapuram who on account of certain private disputes with the servants of the temple has not been bestowing as much attention on its repairs as it really deserves. The roofs of the Nandi-*mandapa* and the Kalyāṇa-*mandapa* of the temple are leaky; the upper storey of the main temple also is in a similar condition and the enclosing compound wall has collapsed in two places. The grand *gōpura* at the western entrance into the temple is a huge and magnificent structure and has at its base sculptures of two royal figures who had evidently a hand in constructing it. From the inscriptions on the temple walls of the Chōla period, it is gathered that this western *gōpura* was the main entrance to the temple though now it has ceased to be so on account perhaps of Muhammadan occupation in the neighbourhood, the southern entrance being more commonly used by the people. The temple of Drākshārāma containing as it does the most representative collection of the records that go to make up the history of the Telugu country, it is highly important that no attempt should be spared in preserving this monument in perfect order and repair.

(5) Bhīmavaram near Samalkot is another such important place, with two historically interesting temples of Śiva (Bhīmēśvara) and Vishnu (Vīranārāyaṇa) in it. These are under the direct supervision of the Zamindar of Pithāpuram and are kept in good repair. It is desirable, however. to include them in the list of conserved monuments so that further improvements, if any, made to these temples by the Zamindar, might also have the benefit of expert advice and co-operation. The Śiva temple is in a style quite similar to the one at Drākshārāma and if my inference is correct, it must, like the other temple, bear, on its walls and basement which are now covered with a thick coating of plaster throughout, inscriptions of great value and interest though not in very large numbers. I would strongly recommend therefore the removal of the plaster on the walls of this temple right up to the roof and the careful pointing of the crevices between stones with cement or other suitable material as not to interfere with the writings thereon. The peculiarly northern style of the Vishnu temple at Bhīmavaram is by itself a strong recommendation for including it in the list of conserved monuments, besides its many inscribed pillars bearing valuable historical records.

(6) Mukhaliṅgam is a village in the Zamindari of Parlakimedi. It is a very ancient place being the site of the old capital of the kings of Kaliṅga (Ganjam and Vizagapatam) as proved by Rao Saheb G. V. Ramamurthi Pantulu in *Epigraphia Indica*, Volume IV, pages 187–188. The chief temple here is that of Mukhaliṅgēśvara which is richly sculptured. There are one or two other temples which are much neglected but deserve also protection on account of their historicity and design. Mukhaliṅgam itself is surrounded by evident ruins of a great city and by numerous mounds which are suggested to be sites of buried temples. One of the sculptured lintels in the Mukhaliṅgēśvara temple is plainly Buddhistic and excavations in and around Mukhaliṅgam are expected certainly to reveal more definite evidence as to the existence of Buddhism in this ancient capital town. Again from an examination of certain other sculptured panels, statues and paintings which are preserved in the temple and in the Rāja's choultry, I am inclined to believe that Śāktaism in one or other of the debased forms of latter-day Buddhism such as the Vajrāyana, with its blood-thirsty deities and its immoral worship, must have also been once prevalent at Mukhaliṅgam. The place and its temples richly deserve to be included in the list of conserved monuments and operations for exploration may also be advantageously commenced.

7. The Śrīkūrmam temple belongs to the Vizianagram estate. It is in perfect order and requires no precautionary measures on the part of the Government to conserve its antiquities. It is, however, strongly rumoured here that the temple contains within it two strong-rooms (temple treasuries) called Śaṅkhanidhi and Padmanidhi from time immemorial and that these are now hidden by two huge statues of Dvārapālas (guardian deities) placed at the narrow entrance into them on either side of the sacred shrine. Inscriptions of Śrīkūrmam to a certain extent also support this vague tradition, when they state that Padmanidhi was actually the name of the temple treasury. Śaṅkhanidhi, however, is not mentioned in the inscriptions. The association of the two names Śaṅkhanidhi and Padmanidhi together to denote the two treasuries of the temple is peculiar and reminds us of the two famous treasuries (*nidhi*) of which the god of wealth (Kubēra) is supposed to be the overlord. These are of course mythological treasures represented even to-day in some of the South Indian temples by two dwarf statues (*not* by Dvārapālas). Still, even, for the possible little truth that may be contained in the popular tradition there appears to be no harm in shifting the Dvārapāla images from their present position and examining the contents of the two bogus *nidhis* of the temple. The Śrī-Vaishṇava priests who are in charge of the institution are themselves very eager about it and do not at all seem scrupulous about the shifting of the images. Again there is an equally strong rumour in Śrīkūrmam—but in this case perhaps more reasonably—that a house-site in the main Sannidhi street opposite to the house of Mr. Tiruvenkata Ramanujacharya being dug up recently for laying foundations for a new house, people discovered the top of the *stūpi* of a buried temple. The attempt of building was at once given up, the diggings were re-filled and the site was declared unfit for a private house. No attempt, however, seems to have been made since to unearth the old building with which the *stūpi* was connected. This in my opinion should be done immediately as there is every likelihood of the rumour being proved true and of an ancient Buddhist *stūpa* being recovered. For, not far from Śrīkūrmam are a range of low hills near Sālihuṇḍam on the Amidalavalasa-Calingapatam road on which are conspicuous and extensive Buddhist remains and these are intimately connected with Śrīkūrmam by a myth in which a certain Śvētachakravarti and his fortress figure. The Superintendent, Archæological Survey, has been informed of the Buddhist remains at Sālihuṇḍam and he has promised that he will personally inspect the site in question as early as possible.

Tours of the Establishment.

8. Mr. G. Venkoba Rao the Senior Assistant of this office also toured from 1st December 1918 to 19th February 1919 in the Madura, Tanjore, Trichinopoly, South Arcot, North Arcot, Salem and the Coimbatore districts, for recopying or checking on the spot certain damaged inscriptions of earlier years, which are now in the

course of publication. He was accompanied by the Acting Tamil Assistant Mr. A. S. Ramanatha Ayyar and along with his special mission he also carried out a part of the collection programme of copying inscriptions in about a dozen villages. Mr. C. R. Krishnama Achari having accompanied me to the Telugu districts for checking the Telugu inscriptions under publication was not available for finishing the village-war survey of the Tenali taluk and a few other places in the Telugu districts which had been put down for him. Most of the responsibility therefore of carrying out the programme of last year was left solely in the hands of Messrs. K. V. Subrahmanya Ayyar, G. V. Srinivasa Rao and K. R. Srinivasa Ayyangar each of whom toured for about three months in the course of the year between August 1918 and March 1919. During this period they finished examining the villages of the Tenkasi taluk left over from the Programme of 1917–18, the village-war survey of the Shiyali taluk (Tanjore district) and of the Harpanahalli taluk (Bellary district) and examination of 24 other villages noted in the programme printed with G.O. No. 1172, Home (Education), dated 6th September 1918. They also visited a dozen other new villages not included in the programme but had been brought to the notice of this office for urgent action either by the Archæological Superintendent or by other officers. Thus the only items of the programme which had to be omitted for want of time and men were those of the Telugu taluk of Tenali in the Guntur district and some 18 other villages. These are repeated in the current programme for 1919–20 printed at page 9 below.

The Year's Work.

9. The volume of work done by the office during the year under report has surpassed all expectations. The activity in the publication section and the work in connexion with the publication of *South-Indian Inscriptions* has been already referred to in paragraph 4 above. It remains only to speak of the collection and other miscellaneous work turned out by the office during the year. The drawing up of the *Annual Report* for 1917–18 and reading of the proofs thereof occupied the whole establishment almost till the middle of July 1918 when the final copy of it was submitted to Government. In August 1918 the Government Order regarding publication came into operation and tours for collection began. The result of the latter has been the thorough examination of 398 villages and a collection of 900 new inscriptions. Of these, 200 are not included in the lists as these were copied and transcribed on the spot for the volume of South-Indian Inscription Texts now under publication (see above, paragraph 4). All the remaining 700 records have been transcribed for the report; but will have to be carefully revised once again before the end of August 1919, when they will be handed over to the publication section.

In the course of the year Mr. Longhurst, the Superintendent of Archæology, sent for examination four estampages containing 8 inscriptions from Timmalāpuram (Hospet taluk, Bellary district) which are new and historically interesting. These are retained in the office and included in Appendix B of the report as Nos. 300 to 307 of 1918. He again sent two estampages from Chejerla, Guntūr district, one of which contained a very late record of the 18th century and the other corresponded with No. 157 of 1889 which had been already examined by this office. Five photographs of inscribed antiquities from Amarāvati were also examined for Mr. Longhurst.

An inscription found on a small bell from Wesali in the Akyab district, Burma, was sent for examination by Mr. Taw Sein Ko, Archæological Superintendent, Burma. It was an inscription in Gupta characters of about the 8th century A.D. and Buddhistic. The exact nature of the gift was not ascertained on account of the damaged state of the record; but a text and translation of the inscription so far as could be made out was supplied to Mr. Taw Sein Ko. A further communication from the same officer regarding certain interesting events in the life of Kyanzittha, king of Pagan, revealed by some Telaing inscriptions intimately connecting him with Rājēndra-Chōḷa Kulōttuṅga I, the Chōḷa king of Tanjore, led to several important questions which were all duly studied with reference to Tamil inscriptions. It was found that the astounding statements of the Telaing inscriptions, that Kulōttuṅga resided at

Pegu or Kaḍāram, that he visited Pagan bearing tributes to Kyanzittha, that he presented the latter with a daughter and that he became himself a convert to Buddhism could none of them be corroborated. The historic and epigraphic connexion of Burma with Southern India which is thus being eagerly inquired into by Mr. Taw Sein Ko naturally led him to take up the question of the origin of the script and numerals of Burma. I have given him my opinion that these have closer relation with the Telugu and Kannada than with the Tamil. Five inscriptions in the Kanarese script and one in the Nāgarī were examined for Mr. Yazdani of the Archæological Department of Hyderabad.

Conservation.

10. Of the 22 copper-plate records noted in Appendix A of the Annual report for 1918, one set (No. 3) was kindly presented to the Museum by Mr. Muddappa, a ryot of Timmalāpuram, hamlet of Nāgalāpuram, Rayadrug taluk, and four sets were purchased for Rs. 140 by the Superintendent, Government Museum, on my recommendation. The others were returned to the owners as these were not willing to part with their documents.

Twelve copper-plate inscriptions have been secured for examination during the year. Of these three were sent to me by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, with the information that they 'were found in the soil in the field of one Gulam Husain Sahib of Udayagiri (Nellore district) when he was getting it repaired on 13th January 1919.' With the three sets of copper-plates which together contain nine copper-sheets, were also found one broken metal bell, one broken metallic kūja-pot and seven broken plates. These are of the ordinary kind and are not of much interest. The inscribed plates give an elaborate list of the lively achievements of a set of merchants of the Vīra-Balaja community whose eulogy though it may here and there smack much of the impossible and the ridiculous shows still the high ideals that guided the creed of that community. I have referred to many earlier references to the mercantile communities in my former reports. These merchants had evidently an extensively organised guild 'whose ornaments', as the record says, 'were the numerous *virtues* (acquired) under the guidance of the five hundred heroes (that controlled it), who were resplendent on account of their *truth*, *cleanliness*, *religious tradition*, *noble behaviour*, *politeness*, *humility*, *knowledge*, the vow of carrying out the high principles of Vīra-Balanja (religion) and their sacred Garuḍa banner.'

Six sets of copper-plates collected by Mr. Chilakuri Narayana Rao Pantulu, M.A., L.T., of Chicacole for original research and publication under the guidance of his teacher Rao Sahib G. V. Ramamurti Pantulu of Parlākimedi were very kindly placed at my disposal for preliminary study and inclusion in the Epigraphical Report. Mr. Narayana Rao takes great interest in original epigraphical work and the plates in question will be published in the *Epigraphia Indica* under the joint editorship of himself and his teacher Mr. Ramamurti Pantulu.

All the six sets of plates refer themselves to the Eastern Gaṅga kings of Kaliṅga. No. 3 which belongs to the time of Vajrahasta III corresponds in the introductory portion completely with the published inscriptions of Nadagam and Narasapatam and is dated in Śaka 971, which is the earliest date for this king known so far. The next inscription No. 4 giving the very same genealogy takes us one step further to Vajrahasta's son Rājarāja surnamed Dēvēndravarman. We are told that Vajrahasta ruled for 33 years and married queen Anaṅgamahādēvī. The date of the coronation of Rājarāja is given in ll. 43 to 46 to be 'Śaka 992, Jyaishṭha, Aṣhṭami, Siṁhalegna, Uttara-Phalguni, Thursday, and the bright fortnight.' This date of coronation given for Rājarāja fits in quite correctly with the period of rule, viz., 33 years ascribed to his father Vajrahasta III. A record of the 15th year of his reign combined with the Śaka date 976 was noticed in the last Annual Report, Part II, page 138. Still another inscription in the same series now secured (Copper-plate No. 6), gives the regular genealogy of the Gaṅgas down to Rājarāja and states that the latter ruled for 8 years and took for his chief queen Rājasundarī, a daughter of king

Rājēndra-Chōḷa. This Rājēndra-Chōḷa has already been identified by Dr. Fleet with Kulōttuṅga I, who had the other name Rājēndra-Chōḷa II. Their son was Anantavarma-Chōḍagaṅga who was crowned in Śaka 999.

The three remaining records of Mr. Chilakuri Narayana Rao's collection belong to the earlier Gaṅga period between which and the later represented by the copper-plates mentioned in the previous paragraph, no proper connexion has yet been established. These earlier ones are generally dated in the Gaṅga era whose initial year is still disputed. The two plates (Copper-plate Nos. 7 and 8) which bear no date refer to king Dēvēndravarman, son of Rājēndravarman and to Anantavarman, son of Dēvēndravarman, and perhaps supply three successive generations, though by no means certainly. In the last *Annual Report*, Part II, page 137, reference was made to the plates of Rājēndravarman, son of Mahārāja Anantavarman, which are now in the possession of Sri Raja Sahib of Mandasa. Copper-plate No. 5 is of special interest in that it belongs to the Gaṅga king Madhukāmārṇava, son of Anantavarman and bears the date 526 of 'the prosperous and victorious year of the rule of the Gaṅgas.' This is an abnormally high figure for the Gāṅgēya-Śaka the latest of which recorded in Profesor Kielhorn's lists is 359. But if it is correctly given it may give us a sure date for Madhukāmārṇava, the only king of that name that figures in the later Gaṅga genealogy. But here he is not the son of Anantavarman. The Nandi seal which holds the plates together is not of the usual type. It is a negative mould which pressed on a lump of wax or other soft material gives us the recumbant bull, the *aṅkuśa*, lamp-stands and the crescent, in high relief.

The two copper-plates (Copper-plate Nos. 1 and 2) received from the District Munsif of Ambāsamudram, Tinnevelly district, are of a very late date issued in the time of the Nāyakas of Madura in Śaka 1617.

All the twelve copper-plates registered in Appendix A will be negotiated for, for deposit in the Government Museum and such of the important ones as may not be presented will be recommended for purchase.

11. One stone inscription of about the 9th century A.D. which was long lying buried outside the Bhīmēśvara temple at Bhīmavaram, was removed and planted within the compound of that temple, in order to avoid further injury being done to it by cowherd boys and cattle. With this stone which records the suicide committed by a saintly man called Kēdāra-Śakti of evidently the Pāśupata sect were also found two other stones bearing similar figures and these too were removed to the inner court-yard of the same temple. There are eight small written slabs in the store-room of the Drākshārāma temple, which bear inscriptions of the early Eastern Chālukya kings and a bronze elephant which belongs to the 14th century. They would be valuable acquisition to the archæological section of the Madras Museum if the Zamindar of Rāmachandrapuram, the present trustee, could be induced to part with these. There are also other fine images in the store-room of the Drākshārāma temple which are not used. These too may be acquired.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1918–19 :—

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,731	7	9
Permanent establishment	8,850	6	8
Temporary ,, ...	2,215	11	1
Officer's travelling	845	14	0
Establishment travelling	2,174	12	0
Contingencies	6,133	7	8
Total ..	26,951	11	2

13. Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1919.

Name of articles with description.	Balance on 1st April 1918.		Received during 1918-19.		Total of 2 and 3.		Written off during 1918-19.		Balance on 31st March 1919		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		Rs. A. P.				Rs. A. P.				Rs. A. P.	
Watson and Sons' Full plate Camera with six slides, one voigtlander lens with six diaphrams, one view finder, one tripod stand, and one Bush Rapid Applanet lens.	1 Set	550 0 0	..	..	1 Set	550 0 0	..	..	1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	The price is not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	..	..	1 Set	..	..	..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *South Arcot district.*—Chidambaram, Śiṅgavaram, Śembēḍu, Avaḷūr, Dādāpuram, Markāṇam, Kandāḍu, Kūnimēḍu, Ālattūr, Muṇṇūr, Vēlūr, Olagāpuram and Kiḷiyanūr.

II. *North Arcot district.*—Tirumālpāḍi, Maḍam and Āvūr.

III. *Bellary district.*—16 villages in the Harapanahalli taluk[1].

IV. *Chingleput district.*—Chūnāmpēṭ and Villivākkam.

V. *Coimbatore district.*—Lokkanahaḷḷi, Muḍiguṇḍam and Tagarapura.

VI. *Ganjam district.*—Sālihuṇḍam.

VII. *Godavari district.*—Bhīmavaram (near Samalkot) and Drākshārāmam.

VIII. *Guntur district.*—Nāḍeṇḍḷa, Kōtappakoṇḍa and Nambūr.

IX. *Kistna district.*—Bezwada, Śrīkākuḷam.

X. *Madura district.*—Madura, Tirupparaṅguṇṟam, Tirumōhūr.

XI. *Salem district.*—Elavampaṭṭi, Kāṭṭuvēppilaippaṭṭi,* Poṇṇēri, Pulahaḷḷi and Bairamaṅgalam.

XII. *Tanjore district.*—Tanjore, Tiruvārūr and 16 villages in the Shiyali taluk[2].

XIII. *Tinnevelly district.*—Six villages in the Ālaṅguḷam firka of the Teṇkāśi taluk[3].

XIV. *Trichinopoly district.*—Trichinopoly, Śrīraṅgam and Paḷuvūr.

XV. *French territory.*—Tribhuvaṇi, Tirukkāñji.

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[1] Hundred and fifty other villages were also visited but contained no inscriptions.
[2] Eighty-five other villages were also visited but contained no inscriptions.
[3] Fifty-one do. do.
* Visited but contained no inscriptions.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1919–20.

Number.	Name of village.	District.	Remarks.
	A.–Places omitted from last report or reported to contain inscription by the Archæological Superintendent or other gentlemen.		
1	Ādigudi	Trichinopoly	Inscriptioins in a Śiva temple.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampāḷayam	Do.	Do.
4	Bhadrāchalam	Godavari	Do.
5	Bollavaram	Cuddapah	Do.
6	Chittoor	Chittoor	Rock inscription.
7	Chōḍavaram	Godavari	Reported to contain an inscription on a boulder on the bank of the Gōdāvari.
8	Dēśur	North Arcot	To copy an inscription on a slab in an irrigation tank.
9	Gaṇapavaram	Kistna	Inscriptions in the Svarṇēśvara temple.
10	Kalavai	North Arcot	Inscriptions on a sluice and in a mosque.
11	Kaṭṭumannārkōyil .. .	Trichinopoly	Reported to contain inscriptions.
12	Mailavaram	Guntur	Do. do.
13	Masulipatam and surrounding villages.	Kistna	Do. do.
14	Mēlpāḍi	North Arcot	Contains many inscriptions.
15	Modamiḍipalli	Cuddapah	Do.
16	Mogallu	Kistna	Reported to contain inscriptions.
17	Muddayya	Cuddapah	Do. do.
18	Mudulūru	Kistna	Do. do.
19	Nelakōṭa (Āva near Pōlavaram).	Gōdāvari	A Buddhist stūpa and inscriptions.
20	Nellore	Nellore	Inscriptions in Dharmarāja and Irukalamma temples.
21	Natharāmēśvaram and Juthiga..	Kistna	Reported to contain inscriptions.
22	Niśśaṅkadurga	Chittoor	Do. do.
23	Paḷḷichchandai	Madura	Do. do.
24	Pinnavāśal	Tanjore	Inscriptions in a dilapidated temple.
25	Puḷal	Chingleput	Reported to contain inscription.
26	Salem	Salem	Inscription in a boulder in water-supply reservoir.
27	Śiṅgaperumāḷkōyil	Chingleput	Rock-cut cave with inscription.
28	Śiṅgavarapukōṭa	Vizagapatam	Inscriptions on a stone image.
29	Taḍuvāyi	Guntur	Reported to contain inscriptions.
30	Tennēri	Chingleput	Reported to contain inscriptions in an irrigation tank.
31	Tiruvārūr	Tanjore	To copy inscriptions after removing chunam-plaster.
32	Tirumaḷavāḍi	Trichinopoly	Contains many inscriptions.
33	Vāsudēvapaṭṇam	Ganjām	Buddhist images.
34	Veligoṇḍa	Nellore	Reported to contain inscriptions.
35	Veṅgaḷattūr	North Arcot	Do. do.

B.–Detailed survey for inscriptions, talukwar.

Conjeeveram—Chingleput.
Dārāpuram—Coimbatore.
Alur—Bellary.
Tenali—Guntur.

APPENDIX.

A.—List of copper-plates examined during the year 1918-19.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	The District Munsiff of Ambasamudram (Tinnevelly district).	Nāyaka ..	Vijayaraṅga-Chokkanātha-Nāyaka, son of Raṅga-Kṛishṇa-Muttuvirappa-Nāyaka and grandson of Chokkanātha-Nāyaka.	Śaka 1617, Kollam 871, Ādi 11, śu. di. daśami, Thursday, Anusham.	Tamil ..	....	..	Records sarvamānya grants of Vāgaikulam, Seṅgulam, Avisāgappēri, Arppanaṅgulam, belonging to the north-east hamlet of Rājarāja-chaturvēdimaṅgalam, Iluppaikkurichchi, and others, made by a Pāṇḍya king in Śaka 1408, corresponding to Kollam 661, Puraṭṭādi 20, ba. di. saptami, Tuesday, Mṛigaśirsha and during the reigns of Mallikārjuna, Virūpāksha, Kṛishṇarāya and Vīramārtaṇḍa, for daily worship, monthly and annual festivals, offerings and other requirements, to the temple of Nayinār-Nārumpunkoṇḍaruḷiya-Tambirāṉār at Dakshiṇakāsi alias Puṭārjunasthaḷa, in Muḷḷi-nāḍu.
2	Dō.	Do. ..	Do.	Do.	Tamil and Telugu.	....	..	Relates to the grants made in No. 1 above.
3	M.R.Ry. Chilukuri Narayana Rao Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Vajrahasta III	Śaka 97[1] Karkaṭaka, Śukla-paksha Trayōdaśi, Sunday.	Sanskṛit (in Nāgarī).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Sattivāḍa in Erāḍa-vishaya, to Gaṇapati-Nāyaka, the grandson of Gaṇapati, a resident of the village Valutavūru in Kāmchidēśa.
4	Do.	Do.	Dēvēndravarmman Rājarāja-dēva, son of Vajrahasta III and Anaṅga-Mahādēvī.	Śaka 998, Chaitra, Vishu-Saṅkranti.	Do.	Do.	Do. ..	Records the gift of the village Vṛihat-Koḍila in Varāhavarttani, to Vāsudēvaśarman of the Vatsa-gōtra and Nārāyaṇaśarman of the Kāśyapa-gōtra, who were residents of the village Kalipura. The king was crowned in Śaka 992, on Jēshṭha, Śubhra, Aṣhṭami, Simha-lagna, Thursday with Uttara-Phalguni.
5	Do.	Do.	Madhuka[m]āraṇavadēva, son of Anantavarma.	526th year of the Gaṅga rule.	Do.	Do.	Do. ..	States that the three villages Paṭugrāma, Hoṇḍaravaḍo and Morakhiṇi were together formed into a Vaiśya-agrahāra and granted to a certain Erapa-Nāyaka, the son of Mañchi-Nāyaka of the Vaiśya caste.
6	Do.	Do.	Anantavarman-Chōḍagaṅga-dēva, son of Rājarāja and Rājasundarī.	Śaka 1006 ..	Do.	Do.	Do. ..	Registers the gift of the village of Sellada in the [Rū]pāvarttani-vishaya, to Komarachandra, son of Nannipaṅgu and grandson of Vallanapaṅgu, a resident of Talāgrāma, for worship, offerings and lamps of the goddess Bhagavatī of that (i.e., Sellada) village and for the repair of the temple.

A.—List of copper-plates examined during the year 1918-19—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Chilukuri Narayana Rao, Garu, M.A., L.T., Teacher, Chicacole (Ganjam district).	Eastern Gaṅga.	Dēvēndravarman, son of Rājēndravarman.	....	Sanskṛit (in Telugu).	Returned to the owner.	In the *Epigraphia Indica* by Messrs. G. V. Ramamurthi Pantulu and Chilukuri Narayana Rao.	Records the gift of the village Viriṇṭika in the Pushkariṇi-vishaya to four brothers.
8	Do.	Do.	Anantavarmadēva, son of Dē [vē°]ndravarma.	Lunar eclipse.	Do.	Do.	Do. ..	Appears to record a gift of land in Kaṇṭakavartani-vishaya.
9	The Collector of Nellore ..	....	....	....	Kanarese ..	Will be acquired for the Government Museum as Treasure Trove.	..	States that the five hundred Svāmis of Ayyāvuḷa granted as sarvamānya, the exemption of the tolls, suṅka, magame and biraṇa, on 50 packages on bullocks, buffaloes or assess to a certain Malli-Seṭṭi, for having constructed the temple of Gannapēśvara at Nellūripaṭṭaṇa surnamed Abhinava-Dvārāvatī and Chikk-Ayyāvoḷe.
10	Do. ..	....	....	Śaka 1225, Krōdhi, Kārtika, śu. di. 10, Thursday.	Telugu ..	Do.	..	Grant of the privilege to trade in certain articles without paying duty, to a certain Puliyama-Seṭṭi for having killed Kārapākaḷa Kāṭi-Nāyaka who had become a traitor to the samayas, by the merchants of the eighteen samayas of all countries (residing) in Nandyāḷa-sthaḷa.
11	Do. ..	Kakatīya ..	Mahāmaṇḍalēśvara Pratāpa-Rudradēva-Mahārāja, ruling at Orugallu.	Śaka 1244, Dundubhi, Kārttika, śu. di. 5. Thursday.	Do. ..	Do.	..	Records a grant similar to the above by the same body of merchants to a certain Attena, son of Lōki-Seṭṭi for having killed Annamarāja and Siṅgarāja the suṅka-karaṇas (toll-accountants) of Cheṟunūru in Peḍakaṇṭidēśa.
12	The Deputy Collector of Atmakur, Nellore district.	Vijayanagara.	Kṛishṇadēva-Mahārāya ..	Śaka 1448, Vyaya, Vaiśākha, śu. di. Pūrṇima.	Sanskṛit (in Nāgarī).	Returned ..	..	Only the second and last plates of the set are available. Records a grant of the village Koṇḍavāśali or Bhaṇḍāra Penuparti surnamed Kṛishṇadēva-Mahārāyasamudra in Kāpūru-sīma which belonged to the Nellūruvaḷita in the Udayāchala-rājya to a number of Brahmans whose names are not given in the record.

B.—Stone inscriptions copied in 1918.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT, KOLLEGAL TALUK.					
196	On a slab set up near the Māramman temple at **Tagarapuram**.	Vijayanagara.	Kṛishṇavarmma-Mahādhirāya [i.e., Kṛishṇadēva-Mahārāya].	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday.	Kanarese ..	Registers the grant of the village Tagavūru to Sōmayadēva-Ōdeya, son of Bālōdeya of Mōgūru by Sāḷuva-Gōvindarāja with the consent of his younger brother the Mahāpradhāna (prime minister) Sāḷuva Timmarasa, under the orders of the king. The king is stated to be the son of Kaṭhāri-Sāḷuva Narasiṁhavarma-Mahāraja, the lord of the Southern Ocean. The donee's grandfather Sōmēśvarāchārya, also called Mallikārjuna, was the guru of Vīra-Rudra, the lord of the town of Ōruṅgallu.
197	On a stone oil-mill set up in a field near the same village.	Hoysaḷa ..	Vī[ra]-Ballāḷadēva	Bhāva, Srashṭhi, (Jyēshṭha), ba. di. 9, Jīvavāra [i.e., Friday].	Do. ..	Gives the names of several persons that set up a nandi-pillar and an oil-mill. On the reverse is given the name of Sōmaṇṇa the son of Bellāḷadēva (i.e., the king ?).
198	On a slab lying by the side of the road from **Kollegal** to **Mudigundam**.	....	....	....	Tamil	Fragment. Refers to a tax-free dēvadāna, to the temple of . . . ndīśvaramudaiyār Pe[ri]yadēśa-Nāyaka (by a resident ?) of Koḷḷakk[al].
199	On a broken hero-stone lying near the Uttamamman temple at **Lokkanahalli**.	....	....	....	Kanarese ..	Records that a certain Kōdaṇḍa knocked down his own head and died. Mention is made of a certain Rāchamma and his wife Ra[jabe].
200	On a stone lying near the same temple.	....	....	....	Do. ..	In archaic characters. This is the nisidhi set up by Dōramma in memory of his father Jaigevaḷe Basavayya who took the sanyāsa and fulfilled the four vows.
	BELLARY DISTRICT, HARAPANAHALLI TALUK.					
201	On a slab set up near the Āñjanēyasvāmin temple at **Nandi-Bevuru**.	Western Chaḷukya.	Trailōkyama[lladēva]	Śaka 976, Jaya, Uttarāyaṇa-Saṅkrānti, Sunday.	Do. ..	Registers that while Trailōkyamalla-Noḷamba-Pallava-Permanaḍi was ruling the No[ḷ]ambavāḍi] 32,000, Ballakunde [300] and Kodambaḷi 1,000, the 120 mahājanas of Rechchūru, granted for the worship of Jina, a garden, a wet field, 5 houses and one oil-mill, to a certain Aṣhṭōpavāsi-Bhaḷa of Dēsiga-Gaṇa. The record mentions Jagadēkamalla-Noḷamba-Brahmādhirāja as a subordinate of the chief mentioned above. On the back of the slab is a partly damaged record of the same period, referring to a grant made to Aṣhṭōpavāsi-muni at Baibūru. A certain Vīranandi-siddhānti is mentioned.
202	On a beam of the Kalleśvarasvāmin temple in the same village.	....	....	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12.	Do. ..	Registers the grant of the village Nandiya-Bēvūru for lamps to the temple of Lakshmīnārāyaṇa of the same village. The gift was made for the merit of Bhikshāvṛitti-Ayya by his agent Vīrapa-Ōdeya Immaḍi Ōdeya.
203	On a slab lying in a field to the north of the same village.	....	....	Nandana, Mārgaśira, ba. di. 12, Friday.	Do. .	Registers gift of land to a private individual by the Mahājanas and others for the construction of a car to the temple of Basavaṇṇa.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
204	On a pillar in the madhya-maṇḍapa of the Pampāpatisvāmin temple at Bennehalli.	....	....	....	Kanarese ..	Registers gift of lands in the villages Holagundhe, Moriṅgere, and Rājana-Bennevūru, by the Mahāmaṇḍalāchārya Khaḷēśvaradēva, the rājaguru (the royal teacher) to the tammaḍis (Śiva-worshippers). The donor is said to have propagated the new Pāśupata-samaya and to have been the President of the 77 (?) (saptāhattari) sthānas and the chakravarti of the 7 crore samayas of Kōgaḷi 500.
205	On another pillar in the same temple.	Yādava ..	Yādavanārāyaṇa Bhujabaḷa Praudha-Pratāpachakravartin Vīra-Rāmachandradēva.	10th year, Pramādhi, Phālguṇa śu. ekādaśi, Monday.	Do. ..	Records the gift of 18 gadyāṇas of money and 1 mattar of land by the rājaguru Vubhaṇa Yitavāhi (i.e., Hitavāhi ?) dēva-Rāṇeya to the 12 mahājanas of the agrahāra of Byammayahaḷi for a water-shed in the santhe (i.e., market place).
206	On a pillar in the front maṇḍapa of the same temple.	....	Mahāmaṇḍalēśvara Vīra-Pāṇḍyadēva, 'ruling at Uchchaṅgi'.	Īśvara	Do. ..	Damaged. Registers the gift of the village of Bennevūru to the temple of Virūpāksha.
207	On another pillar in the same maṇḍapa.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballaḷadēva ..	Piṅgaḷa, amāvāsya, Monday.	Do. ..	Registers the gift of the tax mūligadeya, the taxes on looms, oil mills, the five artisan classes and the taxes on the minor communities, by Uttaraka-Heggaḍe and Janayya-Heggaḍe for offerings and for feeding Brāhmaṇas in the temple of Virūpakshadēva.
208	On the same slab	Do. ..	Yādavanārāyaṇa Pratāpachakravartin Vīra-Narasiṁhadēva.	Chitrabhānu, Bhādrapada, ba. di. aṣhṭami, Thursday.	Do. ..	Registers the gift of a cow and a buffalo, for offerings and lamps and for feeding 12 mahājanas in the temple of Virūpakshadēva at Bāṇavūru, by Giripayya Piriyaṇṇa, the keeper (ugrāṇi) of the good buffaloes.
209	Do.	Do. ..	Do.	Chitrabhānu, Bhādrapada, amāvāsya, Monday.	Do. ..	Seems to record a gift to the temple of Virūpāksha at Bennevūru by the members of the district assembly (maha-nāḍu) among whom were heggaḍes and sāmantas.
210	On a slab set up in the same temple.	Western Chaḷukya.	Pratāpachakravartin Jagadēkamalladēva	11th year, Śukla Chaitra, śu. amāvāse, Monday, Uttarāyaṇa-saṅkrānti.	Kanarese (prose and verse).	Records that the Mahāmaṇḍalēśvara Jagadēkamalla Vīra-Pāṇḍyadēva, ruling the Noṇambavāḍi 32,000 from his capital Uchchaṅgi, granted a vṛitti to the 12 Brahmaṇas of the brahmapuri (Brahman village) of Benneganūru, to the asceties, etc., of the temple of Svayambhudēva at the village, while over the Koṭṭūru 12 and Kōgaḷi 500, the Mahāmaṇḍalēśvara Nāchidevarasa, lord of Banavāsi was ruling from Koṭṭūru. Mentions in succession the Abhinava-Pāśupata teachers Lakuḷīśa, Vidyārāśi-Paṇḍita, Dharmarāśi-Paṇḍita and Chandrarāśi the contemporary of the donor.
211	On a pillar lying near the Kalleśvaraswāmin temple at Bada, a hamlet of Bennehalli.	Do.	Jagadēkamalladēva	7th year, Raktākshi, Prathama Śrāvaṇa, Puṇṇime, Lunar eclipse.	Kanarese ..	Damaged. Registers the gift of a maṭha by a chief of Baḍa to the temple of Noṇabēśvaradēva (i.e., Noṇambēśvara or Noḷambēśvara) at Harihara-kshētra. Mentions a certain Pubbarasa.
212	On another pillar in the same place	Do.	Do.	Śaka 1[0*]95, Jaya, Prathamāshāḍa, Śrāvaṇa, Puṇṇime, Lunar eclipse.	Do. ..	Registers a gift of land to the same temple by a certain Noṇambachakravarti.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On a slab set up near the Kalléśvarasvámin temple at Kuruvatti.	Western Chálukya.	Tribhuvanamalladéva	Ch. Vik. 24, Pramádhi, Jéshṭa, śu. Paurṇamási, Sunday, Lunar eclipse.	Kanarese (prose and verse).	Registers grant of land and taxes on grass, firewood, vegetables, fruits and cotton exported to and imported from Kuruvatti together with money for offerings, festivals and incense and for feeding ascetics in the temple of Abhinava-Sómeśvara by two hundred great men of the village and Kálidása, its chief. The village belonged to the Bennevúru 12 which was ruled by Suréśvara-Paṇḍita-déva. Lakuléśvara-Paṇḍita whose santána, i.e., spiritual descent is given in the record was present at the ceremony of grant.
214	On a slab set up in the Mallikárjunasvámin temple in the same village.	Do.	Tribhuvanamalladéva, 'ruling at the capital Kalyáṇapura.'	Ch. Vik. 29, Táraṇa, Vaiśákha, śu. tadige, Sunday.	Kanarese .	States that the mahájanas of the agrahára Gaṇḍarádityana-Holalu, having comaplained to the emperor (chakravarti) that Manneya Boppaya who captured Holalu was plundering all properties and killing the Bráhmaṇas in the village, the emperor sent for Boppaya, chastised him and took from him an undertaking that he and his successors should secede from the government of Holalu. The chief did accordingly in the presence of the thirty-two thousand (representatives) of Bennevúru 12, Nirugunda 2, Haḍaṅgili, Máṅgoḷa, Bidiraballi, Hánanúru, Honnavatti, Kuruvatti and Bálguḷi and drank water at the temple of Tripurántakadéva.
215	On a beam in the same temple ..	Gutta ..	Mahámaṇḍaléśvara Vikramáditydéva, 'lord of Ujjenipura.'	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa.	Do. ..	Records that, while the chief was governing the Beluhuge 70 and Bennevúru 12, his minister (pradhána) Susaga-Daṇṇáyaka, on the sanction of the Mahámaṇḍaléśvara Vijaya-Páṇḍyarasa, renewed, in the presence of the mahájanas of Kuruvatti and Bácharasa of Benneyúru, the grant of 70 mattar of lands originally made to the temple of Áhavamalléśvara by the elder (hiriya) Vikramáditya.
216	On the same beam	..	....	....	Kanarese (prose and verse).	States that the five hundred svámis of Ayyávale, the nánádésis, the seṭṭis, etc., having assembled as mahá-náḍu at Kuruvatti granted the Hejjuṅka tax to Lókabharaṇa-Muni for the worship of the god Áhavamalléśvara.
217	Do.	Hoysaḷa ..	Pratápachakravartin Vira-Ballaḷadéva, 'residing at his palace at Báguḷi.'	Śaka 1117, Ánanda, Chaitra, śu. Páḍiva (prathama), Friday.	Do.	Gift, by the king, of the villages Báḍa and Mukkurabbe in Benneyúru 12, to Lókabharaṇa-Munindra, for repairs, offerings and festivals to the temple of Áhavamalléśvara.
218	Do.	Do. ..	Pratápachakravartin Rayanárayaṇa Vira-Ballaḷadéva.	....	Do.	Gift of the village Báḍa and of lands in Benneyúru 12, for repairs to the temple of Áhavamalléśvara, by the Mahámaṇḍaléśvara Vira-Gámadéva, the subordinate of the king. The donor is described as the lord of Dvárávati and the moon of the Yádava family.
219	On another beam	..		....	Kanarese ..	Registers gift, by purchase, of land to the temple of Áhavamalléśvara, by two seṭṭis.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
220	On the wall to the right of the southern entrance into the same temple.	Hoysaḷa ..	Yādavanārāyaṇa Pratāpachakravartin Vira-Ballāḷadēva.	15th year, Krōdhana, Jēshṭa Paurṇami, Sunday, Lunar eclipse.	Kanarese ..	Registers gift of land to the rājaguru Lōkābharaṇadēva for offerings to the temple of Āhavamalladēva at Hiriya-Kuruvatti surnamed Dakshiṇa-Vāraṇāsi by Bhaṇḍāri Sōvarasa, the mahāpradhāna of the chief queen, Padumaladēvi. The Mahāpradhāna was in charge of the Guttoḷaḷa-nāḍu. Below this, in slightly smaller characters of the same, period, is a completely worn-out record.
	On the same wall	Do. ..	Do.	7th year, Piṅgaḷa, Jēshṭa, śu. Puṇṇami, Monday, Lunar eclipse, Vyatīpāat saṁkramaṇa.	Do.	Registers the gift of taxes on looms, artizans and oil-mills, for lamp and incense to the same temple, by the Mahāprabhānas Uttarakka-Heggaḍe and Mahādēva-Daṇṇayaka of Araśiyakere and the Heggaḍe Jannaya. The donee is the rājaguru Lōkābharaṇa-gurudēva.
222	On a slab set up in the courtyard of the Āñjanēyasvāmin temple at Haluvagalu.	..	....	Śaka ..... Śōbhakṛit, Āśvija, śu di. 15, Wednesday.	Do.	Damaged. Seems to register the terms of a lease (cowl) in respect of a shop built at Haluvāgilu. Mentions Mahānāyakāchārya Basavappa-Nāyaka of Bāguḷi and his mother Nichchava (Nichchavva).
223	On another slab set up in the same place.	..	....	Śaka 13[11], Vibhava, Jēshṭa, śu. di. 1, Friday.	Do.	Registers the setting up of a Nanni-pillar in the sante-pēṭe (market place) at Haluvāgilu by the Aivoḷe [seṭṭis] and the mummuri-daṇḍas of the *several places like Hastināvati*, Hoḷekere, Harihara, Bāḍa, Hēmāvati, Karṇapura, Bēhūru, Hūvina-Haḍagili, Hoḷali in the Paṇḍu-nāḍu.
224	On slab set up in the Kalleśvarasvāmin temple in the same village.	Yādava ..	Pratāpachakravartin Rāmachandrarāya ..	Śaka 120 [4], Chitrabhānu, Vaiśākha, śu.di. 14, Monday, Svāti, Vyatīpātayōga.	Do.	Registers grant of land to the sthānika Jōgarāsi, for repairs and offering to the temple of Svayambhu-Kalināṭha at Haluvāgilu, by Vāsudēva, the chief of the village, under orders of Haridēva who was the adhikāri of Pāṇḍi-nāḍu and a subordinate of the commander-in-chief and Mahāpradhāna Kannaradēva.
225	On a hero-stone set up in the same temple.	Do. ..	Pratāpachakravartin Rāmachandradēva ..	14th year, Sarvajit [Āśvija],..... .. Monday.	Do.	Much damaged. Refers to the death of a hero in a fight.
226	On a broken slab set up in a field to the north of the same village.	..	....	..	Do ..	A much mutilated and damaged fragment in archaic characters of about the 8th century A.D.
227	On a slab in a private house at Teligi.	..	....	Śaka 1253, Paridhāvi (wrong) Magha, śu.di. 5.	Do.	Gift of land by two individuals of Teligi-Duggati-nāḍu to a charanti (Jaṅgama disciple). Mentions the towns Kalburigi, Nagara and Ānegondi. The characters are too modern for the date given.
228	On a slab set up near the Hariharēśvarasvāmin temple in the same village.	Western Chaḷukya.	Jagadēkamalladēva	Śaka 959, Pramāḍi, Uttarāyaṇa-Saṅkrānti.	Do	Damaged. Records a gift of land to a gauḍa at Teligi situated in Bikkiga 70, by Jagadēkamalla-Noḷamba-Pallava-Permanaḍi ruling the Noḷambavāḍi 32,000, Kōgali 500, Ballakunde 300, Karividi 30 and Parsvi 70.
229	On a slab set up near the Īśvara temple at Duggavatti.	Do.	Tribhuvanamalladēva	Śaka 1049, Parābhava, Pushya, śu. Pāḍiva, Sunday, Uttarāyaṇa-Saṅkramaṇa.	Do.	Registers gift of land and an oil-mill for a lamp and of tax on arecanut for offerings to the god Mahādēva by Bammadēva-Nāyaka, by the chief of Duggati in Bikkiga 70 near Kōgaḷi 500, Maha-Vaḍḍāvevahāri Nambiganni-seṭṭi and others. Also registers gift of money for a lamp by the Mahāpradhāna Śāvasi Indirāṇa-Baṭṭayya, the officer in charge of the land-tax and the Mahāpradhāna, Daṇḍanāyaka Chōḍhādara, the officer in charge of the hejjuṅka tax, in Kadambaḷige 1,000 and Kōgaḷi 500.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
230	On a slab set up near the Īśvara temple at Tumbigere.	Western Chaḷukya.	....	..	Kanarese ..	Registers that while Jagadēkamalla-Nirmmaḍi-Noḷamba-Pallava-Permanaḍi was ruling the Kōgaḷi 500, [Ballakundi 300] and Kariviḍi 30 from his residence at Gaṅgaṭi, his subordinate Chaṇḍimayya-Nāyaka granted lands for offerings to the temple of Mūlasthānadēva at Tumbigere in Bikkiga 70 and to the ascetics of a maṭha in the same place. At the end is another inscription dated in the 6th year of the Chaḷukya Vikrama era, Durmati, Uttarāyaṇa-Saṅkrānti, recording a monthly grant of 1 pēru (bundle) of betel leaf for a lamp to the same deity by Chaṭṭayya-Nāyaka, son of Uugguriya Māchiseṭṭi in charge of the pannāya tax, Daṇḍanāyaka Mēḷamayya and Nambiyaṇṇa.
231	On a hero-stone set up near the same temple.	..	....	Kaḷayukti, Śrāvaṇa, ba.di. 1, Wednesday.	Do. ..	Records that this hero-hand (viragai) was granted in memory of the death of a certain Kuruḷa by Saṅkarasa, an officer of the Mahāpradhāna and Sarvādhikāri Kalidēvarasa, the headman and all the inhabitants of the village.
232	On a stone set up near the Āñjanēyasvāmin temple at Ragimasalavaḍa.	....	....	Śaka 1649, Plavaṅga, Phalguṇa, śu.di. 5.	Do. ..	Damaged. Mentions the Mahānāyakāchārya Bāgaḷi Basavappa-Nāyaka.
233	On a slab set up in the ruined Basavēśvara temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	[Ch. Vik.] 10, Krōdhi, . . . [Vya]tīpāta.	Do. ..	Damaged and mutilated. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-Pāṇḍyadēva, 'Lord of Kuḷuvipura' who was ruling Noḷambavāḍi 32,000 and Gaṅgavāḍi 96,000.
234	On a slab set up near the Īśvara temple in the same village.	Do.	Bhūlōkamalladēva	Ch. Vik. 52, Plavaṅga, Āshāḍha, amāvāsya, Sunday, Dakshiṇāyana-Saṅkramaṇa, Vyatīpāta.	Do. ..	Registers the grant, of two paṇas per month out of the vaḍḍarāvuḷa tax and out of the pannāya tax in Mosaleviḍu to the god Ratnabhūshaṇa-Vināyaka by Herggaḍe Vujjibhaṭṭayya under the orders of the Mahāpradhāna Indarāṇa-Bhaṭṭayya in charge of the vaḍḍarāvuḷa tax and land-tax of the Noḷambavāḍi 32,000 as the subordinate of the Mahāpradhāna and Kannaḍa-sandhivigrahi Bhōga-Bhaṭṭayya who was enjoying the vaḍḍarāvuḷa (tax) of the 7½ lac (country) and Banavase 12,000. Registers also grant of money by the Mahāḍaṇḍanāyaka Chōḷaṇḍadēva, the lord of the Noḷambavāḍi 32,000 and by the members of the Vīra-Baṇañja seot to the same temple.
235	On a slab set up near the Kalleśvarasvāmin temple at Satturu.	Do.	Traiḷōkyamalladēva	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records that, while Jagadēkamalla-Nanni-Noḷamba-Pallava-Permmāḍidēva was ruling the Kōgaḷi 500, Kadambaḷike 1,000, Ballakunde 300 and Kaneyakaḷḷu 300, Sōvimayya, the chief of Sattiyūru and Kupparasa of the Yādava family, belonging to Māsavāḍi 140 granted land for a lamp to the temple of Mahādēva at Sattiyūru.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On a slab set up near the ruined Maṇḍli-maṭha at **Kanchikere.**	[Western Chaḷukya.]	....	Śaka 986, Pramāḍi, Vaiśākha, Saṅkrānti.	Kanarese ..	Records the consecration of a liṅga and the grant of land to it by a sandhivigrahi while Bāchimayya was ruling Gañchikere under Jagadēkamalla-Nanniya-Noḷamba-Pallava-Permmāna[ḍi], the overlord of Kōgaḷi 500 and Kadambaḷi 1,000.
237	On a slab set up near the Kallēśvara temple at **Alagilavāḍa.**	....	Vijaya-Pāṇḍyadēva	Śaka 1092, Virōdhi	Do. ..	Damaged. Mentions the king's feudatory Permmāḍi-Daṇḍanātha, the latter's subordinate Perggaḍe Dāsiyaṇṇa and Barmadēva.
238	On a broken slab set up near the same temple.	....	....	Bhāva, [Jyēshṭha], Uttarāyaṇa-Saṅkramaṇa.	Do. ..	Damaged. Registers gift of a garden to the villagers of Aragilvāḍa by the Mahāmaṇḍalēśvara Vīra-Pāṇḍyadēva, ruling the Noṇambavāḍi 32,000 and his queen Vijayādēvi.
239	On a hero-stone set up near the same place.	....	....	Śaka 1209, Sarvajit Vaiśākha, ba. di. 7, [Sunday ?].	Do. ..	Records the death of Haripi-Seṭṭi, brother of Baṇajiga Siṅgayya of Hoḷalakere in a fight during the capture of Aragiluvāḍa.
240	On a broken slab set up near the Mallikārjunasvāmin temple at **Kunchuru.**	....	....	. . . , . . . , śu. ashṭami, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Mutilated and incomplete. Registers gift of garden land to [the temple] at Mattamāru by Vīra-Pāṇḍyadēva and Vijayādēvi.
241	On another slab in the same place	Western Chaḷukya.	Tribhu[vanamalladēva]	....	Do. ..	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-[Vīra-Pāṇḍya].
242	On a pillar in the same temple ..	Yādava ..	Pratāpachakravartin Vīra-Rāmachandrarāya.	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday.	Do.	Registers grant of a śrōtra to Kalleya-jīya Haripa-jīya for offerings to the temple of Mallikārjuna at Mattavūru by the sarvvādhikāri Jakkarasa under the orders of Liṅgadēva-Rāṇeya, son of Jājjigidēva.
243	On a pillar in the Āñjanēyasvāmin temple in the same village.	Do.	Do	10th year, Pramāḍi, Āshāḍa, ba. di. 10, Monday.	Do.	Registers a similar grant to the temple of Svayambhu-Kallināthadēva, by the Mahāmaṇḍalēśvara Manneya Nāchidēvarasa of Haluvāgilu and Mallaya, the chief of Koñchūru.
244	On a broken slab set up near the Kallēśvarasvāmin temple in the same village.	Western Chaḷukya.	Tribhuvanamalladēva	....	Do.	Mutilated and incomplete. Mentions the Mahāmaṇḍalēśvara Tribhuvanamalla-Pāṇḍyadēva and his subordinate Iruṅgarasa of Koñchapura.
245	On a slab set up near the Kallēśvarasvāmin temple at **Yarabalu.**	Do. ..	Do.	Ch. Vik. 47, Śubhakṛit, [Pu]shya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyatipāta.	Do.	Mutilated. Registers gift of land for offerings to the temple of Mahādēva at Erambaḷūru by Māchabōva and Siṅgabōva, while the Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva was ruling the Noḷambavāḍi 32,000.
246	On a hero-stone set up near the Kallēśvarasvāmin temple at **Nitturu.**	....	....	....	Do.	Records that the hero-stone was set up by Kallōja in memory of his father, Masaṇōja, the carpenter of Nāchārasa of Haluvāgilu who died in the battle of Kadirimiḍi.
247	On a hero-stone set up in the Īśvara temple at **Kadati.**	Yādava ..	Prauḍhapratāpachakravartin Vīra-Rāmachandradēva.	1[2]th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday.	Do.	Damaged. Refers to the death of a hero.
248	On another hero-stone in the same place.	Do. ..	Vīra-Rāmachan[drarāya]	Śaka 1214, Nandana.	Do.	Damaged. Refers to the death of Mahāmaṇḍalēśvara Goḍati Chaṭṭarsa.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
249	On a slab set up in the same place.	....	....	Śaka * * 22, Īśvara	Kanarese ..	Damaged and mutilated. Registers grant of land to a maṭha, temple and ascetics by a certain Chikarasa [in the presence of] Kriyaśakti-Paṇḍita.
250	On a nandi-pillar set up by the side of the road from Gundagatti to Edehalli.	....	.. .	Śaka 984, Vaiśakha, śu. [pañchami], [Sun]day.	Do. ..	Damaged. Records gift of lands to Śāvimayya-Nāyaka, chief of Guṇḍigavatti in Bikkiga 70 for the requirements of the temple of Āditya.
251	On a nandi-pillar lying near the Muktēśvara temple at Gundagatti.	....	....	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Seems to register a gift of land by Chettaya-Nāyaka.
252	On a broken slab lying near the Īśvara temple in the same village.	Western Chaḷukya.	Jagadēkamalladēva	....	Do. ..	Mutilated. Mentions the Mahāmaṇḍalēśvara Vīra-Pāṇḍya-dēva who was ruling the Nōṇambavāḍi 32,000.
253	On a slab set up near the Bhāgyēśvara temple at Talavagalu, hamlet of Gundagatti.	Do.	Do.	Śaka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings and other requirements to the temple of Bhōgēśvara at Talavage in Bikkiga 70 which was a district of Kōgaḷi 500, by Jagadēkamalla [Uda]yādityadēva-Noḷamba-Pallava-Permāṇaḍi, who was ruling the Noḷambavāḍi 32,000, Kadambaḷige 1,000, Kōgaḷi 500, Ballakunde 300, Harage 70 and Kariviḍi 30.
254	On the same slab	....	....	Śrīmukha, Chaitra, śu. di. 8, Monday.	Do. ..	Records that the sthānika of the temple of Bhōgēśvara having died, Chikka-Gauḍa, Nēma-Gauḍa, the sixty tenants and others appointed another man in his place.
255	On a slab set up in the backyard of a house at Kallahalli.	....	....	Khara, Āśvija śu. di. 10.	Do. ..	Damaged. Mentions Basavapa-Nāyaka.
256	On a slab set up on the site of a ruined maṭha at Mannera-Masalavada.	Yadava ..	Pratāpachakravartin Vīra-Rāmachandra-dēva.	Śaka 1212, Hēmaṇambi (Hēviḷambi), Mārgaśira, śu. di. 5, Thursday.	Do. ..	Registers gift of land to Vinayachandradēva, disciple of Nēmichandra-Rāvuḷa of the Postaka-gachchha, Dēsi-gaṇa and Mūla-saṅgha by the Mahāmaṇḍalēśvara Bhairavadē-varasa, the gaudas and others, for offerings, etc., to the Jina temple at Mosaḷevāḍa which was repaired by Kēsava-Paṇḍita, son of Śāvanta-Paṇḍita, the prime-minister of the Mahāmaṇḍalēśvara Śāḷeveya Tikamadēva Rāṇeya.
257	On a slab set up in the Kalleśvara-svāmin temple in the same village.	Western Chaḷukya.	Jagadēkamalladēva, 'ruling from Kal-yāṇa.'	....	Do.	Records the revival of old grants and gift of fresh lands for offerings to the temple of Mūlasthānadēva by the Maha-maṇḍalēśvara Vikramāditya rasa in charge of Mosaḷevāḍa 12, Heggaḍe Aichaṇa and others while the Mahāmaṇḍa-lēśvara Vijaya-Pāṇḍyadēva was ruling Kōgaḷi 500 and Noṇambavāḍi 32,000. The record is dated in the 4th year corresponding to Śōbhakṛit, Jēshṭa, Pūrṇime and the lunar eclipse of Rāyanārāyaṇa Āhavamalladēva of the Kaḷachuri family.
258	On a slab set up near the same temple.	Do.	Jagadēkamalladēva	Śaka 958, Dhātu, Kārttika, śu. paḍiva, Sunday, Solar eclipse.	Do. ..	Records that Ayyaṇa-Bhivajigarasa, Māra-Gāvuṇḍa and others granted lands in the presence of Gurudēva who was ruling that village, to the same temple of Kalidēva at Mosaḷevaḍi in Kōgaḷi 500, while Noḷamba-Pallava-Permāṇaḍi was ruling the [Kōgaḷi] 500, Kadambaḷige 1,000 and Ballakunde 300.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a hero-stone set up near the Kallēśvarasvāmin temple at **Basarakodu**, hamlet of **Sivalinganahalli**	Vijaya-nagara.	Bukkarāya	Śaka 1295, Paridhāvi, Prathama-Bhādrapada, ba. di. 12.	Kanarese ..	Mutilated and damaged. Mentions Kēcharidēva.
260	On a slab set up in a field near the tank bund at **Hagaranuru**.	Do.	Sadāśivarāya-Mahārāya	Śaka [14] 69, Plavaṅga, Kārtika, śu. di. 2, Wednesday.	Do.	Registers gift of the village Amara [gere] in Koṭṭūru-sīme to a native of Mayilāra, by Chemma-Nāyaka, son of Tammarasa-Nāyaka for the merit of Kṛishṇappa-Nāyaka, son of Bayapa-Nāyaka.
261	On a hero-stone set up in the courtyard of the Rāmaliṅgasvāmin temple at **Chigateri**.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva ..	Śaka 1132, Śukla, Jēshṭa, śu di. 5, Sunday.	Do. ..	Highly damaged.
262	On a slab set up near the Kallēśvarasvāmin temple at **Musuvana-Kallahalli**.	Vijaya-nagara.	Achyuta	..	Do. ..	Records gift of a part of the village of Kalahalli by Rāṇōji-Nāyaka for the merit of the king.
263	On a slab set up in the Honnattiyamman temple at **Alaburu**.	....	Kṛishṇadēvarāya	Bahudhānya, Āśvija, ba. dasami, Monday.	Do. ..	Records gift of land to the shrine of the goddess Honnati at Alabūru by Krishṇappa-Nāyaka, son of Basavapa-Nāyaka, a close acquaintance of the king.
264	On a slab set up near the Rāmaliṅgasvāmin temple in the same village.	Western Chaḷukya.	Pratāpachakravartin Jagadēkamalladēva, 'ruling from Kalyāṇapura.'	10th year, Prabhava, Paushya, śu. di. 4, Thursday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.	Do. ..	Registers the grant in the presence of Vāmadēva-Paṇḍita, the disciple of Kaḷēśvara-Paṇḍitadēva, of lands for worship and offerings to the temple of Svayambhu-Mulasthāna by the 84 mahājanas of Āḷambūru while the mahāmaṇḍalēśvara Nāchidēvarasa, the subordinate of the Mahāmaṇḍalēśvara Pratāpa-Jagadēkamalla-Paṇḍyadēva who was ruling the Noḷambavāḍi 32,000, was in charge of Kōgaḷi 500.
265	On a stone lying in a field to the north of the village of **Maiduru**.	Vijayanagara.	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya.	Śaka 1666, Magha, śu. pañchami.	Do. ..	Highly damaged. Mentions Basappa-Nāyaka.
266	On a hero-stone set up in the courtyard of the Īśvara temple in the same village.	....	....	....	Do. ..	Much damaged.
267	On a slab set up on a vacant site in the same village.	Vijayanagara.	Vīrapratāpa Sadāśiva-Ma[hārā]ya ..	Śaka 1469, [Plavaṅ]-ga, śu. di.	Do. ..	Records the remission of taxes on the barbers of Maidūru in Koṭṭūru-sīme.
268	On a pedestal of the god in the Kumārasvāmin temple at **Muttigi**.	....	....	. ..	Do. ..	Records that the image of Kumārasvāmin was consecrated by Yarapa-gauḍa, the gauḍa of Muttage, for the prosperity of his family.
269	On a slab set up in the same temple.	Hoysaḷa ..	Pratāpachakravartin Vīra-Ballāḷadēva ..	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, solar eclipse.	Do. ..	The slab is highly worn out. Seems to register a gift of land for the maintenance of a water-shed at Muttage in Muttage 30, a subdivision of Kōgaḷi 500 by the chief Bappaya of the village.
270	On a slab set up near the Āñjanēyasvāmin temple in the same village.	Vijayanagara.	Sadāśivadēva-Mahārāya, 'ruling from Vidyānagara.'	Śaka 1476, Paridhāvi, Kārttika.	Do. ..	Much damaged. Mentions a certain Kṛishṇapa-Nāyaka.
271	On a hero-stone set up in a field to the west of the village of **Kadabagere**.	Rāshṭrakūṭa.	Nityavarsha	Śaka 844, Chitrabhānu.	Do. ..	Refers to the victorious death of Māḷeyya, son of Muḍudara Dēvayya, the gāvuṇḍa of Kalkeṟevāḍi, in a fight with Nanniga, son of Yeḷayya-Pallava of Noḷambavāḍi, while the Mahāsāvanta, Bijja[la] was ruling the Kōgaḷi 500 and Māsiyāvāḍi 140.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On another hero-stone in the same place.	Rāshṭrakūṭa	Nityavarsha	Śaka 844, Chitrabhānu.	Kanarese ..	Much damaged.
273	On a slab set up in a field to the north of **Kasavanahalli**, hamlet of **Kadabagere**.	Vijayanagara.	Vīrapratāpa Vīra-Veṅkaṭapati-Mahādēvarāya.	Śaka 1581, Vikari, Phālguṇa, śu. di. 3, Friday.	Do.	Records gift of land by Bāguḷi Basavappa-Nāyaka to Sibukapa son of Basavayya and grandson of Giremallappa for having renewed the village of Kasavanahalli.
274	On a slab set up in a field near the tank bund at **Arasikere**.	Do. ..	Vīrapratāpa Rāmadēvarāya	Śaka 1583, Plava, Mārgaśira, śu. di. 5, Saturday.	Do.	Registers gift of land by Bāguḷi Basavappa-Nāyaka to Basavayya, son of Sire-Mallaṇṇa and grandson of [Sa]-nta-Rāvuta of Arasikere-Mutige.
275	On a slab set up in the Āñjanēya svāmin' temple at **Nichchavvanahalli**	..	....	Śaka 1650, Saumya, Jēshṭa, śu. di. 5.	Do.	Registers gift of the village Nichchāpura by the Mahānāyakāchārya Bāgaḷi Basavapa-Nāyaka to Subēdār Liṅgappa for his valuable service to the state in getting the tribute paid to the Hindu king reduced from 10,000 varāhas to 8,000 varāhas by obtaining the consent of Abdul Nabikhān for building Hosapēṭe and causing the reduction of the rent to 6,000 varāhas.
276	On a slab set up near the Āñjanēya-svāmin temple at **Hosakote**.	..	....	Śaka 1434, Prajōtpatti, Pushya, ba. di. 30, Amāvāsya.	Do.	Records the gift of the agrahāra of Bukkasāgara to Chennarasaiya, son of Viṭharasaiya, the sthānika of the temple of Hariharadēva, by Haridāsa-Rāhutta, son of Rāmappa-Rāhutta, the chief of the Toraga[lu] fort.
277	On a slab set up in the court-yard of the Īśvara temple at **Gudihalli**, hamlet of **Hosakote**.	Western Chaḷukya	Tribhuvanamalladēva	Ch. Vik. 36, Khara, Pushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of lands by the Mahāsāvanta. Siṅgarasa, the son of Kāmanṛipa and Chaṭṭabbe, ruling Kunigal 800 while Tribhuvanamalla-Pandya was in charge of the Noḷambavāḍi 32,000 for offerings, etc., to the temple of Noḷambēśvara, for ascetics and for education. The donor's grandfather was Mārasiṁha and the grant was made in the presence of Varēśvara-Paṇḍita a disciple of Vāmaśakti-Paṇḍita whose preceptor was Divyaśakti-Paṇḍita.
278	On another slab in the same place..	Do.	Traiḷōkyamalladēva	Śaka 987, Viśvāvasu, Paushya, śu. saptami, Sunday, Uttarāyaṇa-Saṅkrānti	Do.	Registers grant of the village of Kaḍakoḷa in the district of Murttage 30 in Kōgaḷi 500 by Bijjaḷadēva, for worship, offerings, etc., to the temple of Noḷambēśvara at Arasiyakere, for feeding ascetics and for education, while Vishṇuvarddhana-Mahārāja-Vijayādityadēva, ruling Kadambaḷi 1,000, Kōgaḷi 500 and Ballakunde 300 was encamped at this place on his way for the conquest of the south, under the orders of the king.
279	On a third slab in the same place..	Do.	Tribhuvanamalladēva	Ch. Vik. 37 Nandana, Pushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.	Do.	Records the gift of the tax called vaḍḍarāvuḷa and two gardens, made in the presence of Varēśvara-Paṇḍita, for festivals and offerings to the temple of Noḷambēśvara at Arisiyakere in Muttage 30 a subdivision of Kōgaḷi 500. States that the mahāsāmantādhipati Anantapāḷayya was in charge of the same tax over the 7½ lakhs (country), that his subordinate the mahāpradhāna Madirājarasa was in charge of Banavase 12,000, Halasiga 12,000 and Noḷambavāḍi 32,000 and the latter's subordinate the Daṇḍanāyaka Pāyamarasa was managing Noḷambavāḍi 32,000 and that Chāmuṇḍamayya-Nāyaka was, under the orders of the last, in charge of Kadambaḷike 1,000 and Kōgaḷi 500.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a pillar in the front maṇḍapa of the same temple.	Vijaya-nagara	Kṛishṇarāya-Mahārāya	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10.	Kanarese ..	Records that Timmarasa, son of Raṅgadāsa, ruling over Arasikere, repaired the sluice of the tank in the village, under the orders of Nāgarasa who was governing the Koṭṭūru-sime and was the agent of Rāyasta Nāraṇappa, son of Timmarasa of the king's gold treasury. The last was in charge of Noṇaban-Arasikere in Koṭṭūru-sime.
281	On a slab lying in a field to the south of **Anijigere.**	Hoysaḷa	Vīra-Narasiṁhadēva, 'who established the Chōḷakingdom.'	Śaka 1145, Chitra-bhānu, Pushya, ba. ashṭami, Monday, Uttarāyaṇa-Saṅkramaṇa, Vyatīpāta.	Do. ..	Gift of land for offerings and lamps to the temple of Kalidēva at Kuchegoḷa in Uchchaṅgi 30, by Pallava-sāvanta of Asagōdu, a subordinate of the mahāpradhāna Ammaṇṇa-Daṇṇāyaka.
282	On a slab set up near the Īśvara temple at **Srinivasapura** hamlet of the same village.	Western Chāḷukya	Pratāpachakravartin Jagadēkamalladēva	[Pramadi], Kārtika, Amavāse, Monday, Solar eclipse.	Do. ..	Much damaged. Records gift of land, for offerings and worship, to the temple of Ārtēśvara at Kuchegoḷa by Jagadēkamalla-Vīra-Pāṇḍyadēva.
283	On a slab set up near the Āñjanēya-svāmin temple at **Rajabavana-halli.**	Vijaya-nagara.	Vīrapratāpa Dēvarāya-Mahārāya, 'ruling at Vijayanagara.'	Śaka 1341, Vikāri, Kārtika śu. di. [1], Sunday ..	Do. ..	Records that, under the orders of the king, Hariyaṇṇa, son of Lakkappa gave rent-free lands to Siṅgaṇṇa, son of Viṭharsu and others for having constructed a tank and founded a village called Hariyasamu[dra] to the east of Noṇabana-Arasiyakere by reclaiming the forest.
284	On a hero-stone lying in a field to the north of **Uchchangi-durga.**	..	....	....	Do. ..	Mutilated. Refers to the attack made on the fort of Uchchaṅgi and the death of Mādava who is said to be of the Yadava family and the mahāsāmanta of Ballaha. Kāñchīpuri is mentioned.
285	On the pedestal of a *dhvajastambha* to the north of the same village.	..	....	Śaka 1630, Sarvadhāri, Śrāvaṇa, śu. di. ..	Do. ..	States that Surerāya Hiryaṇṇa of Tambarahaḷḷi set up this lamp-pillar to the goddess Uchchaṅgamma.
286	On a slab set up near the Tavakadēśvarasvāmin temple in the same village.	Western Chāḷukya.	Trailōkyamalladēva..	Śaka 986, Krōdhi, Chaitra, Paurṇima, Sunday.	Do. ..	Records a grant of land and tank in Uchchaṅgi fort made by Bijjaladēva in the presence of Kagēśvara-Paṇḍita to the temple of Gaḷagēśvara while Vishṇuvarddhana-Mahārāja-Vijayadityadēva was ruling Noḷambavāḍi 32,000. Accounts for the origins of the four names Mēghanātha, Kanakagiri, Uttuṅgaparvata and Uchchaṅgi by which the last mentioned place was called in the Kṛita, Tṛēta, Dvāpara and Kaliyugas respectively.
287	On a slab set up near the Kalleśvarasvāmin temple at **Ramaghatta.**	Do. ..	Tribhuvanamalladēva	Ch. Vik. 48, Śubhakṛit, Uttarāyaṇa-Saṅkrānti.	Do. ..	Much damaged. Registers grant of land to the temple at Rāvaghaṭṭa by the *Mahāmaṇḍalēśvara* Tribhuvanamalla-Rāya-Pāṇḍyadēva made at the request of the commander of the elephant forces in the presence of Harimarasa who had consecrated with his funds the temple of Rāmēśvara at Trikūṭa. Also registers grant of money for a lamp by the Mahāmaṇḍalēśvara Chaṭṭarasa and others.
288	On a slab set up near the Āñjanēyasvāmin temple at **Chatnahalli.**	Vijaya-nagara.	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka 1446, Svabhānu, Kārtika, śu. di. 12, Monday.	Do. ..	Registers the grant made on the banks of the Tuṅgabhadra for the merit of the king, of the village of Chaṭanahaḷḷi situated in the Uchaṅgi-vēṇṭe which was a *sīyaṅkara* of Visaṇa-rāvutta, son of Murāri-rāvutta to Nārāyaṇa-Bhaṭṭa, son of Dēvaru-Bhaṭṭa.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
289	On a slab set up near the Kalleśvaraswāmin temple in the same village.	Western Chalukya.	Pratāpachakravartin Jagadēkamalladēva.	9th year, Kshaya, Jēshṭha, śu. di. 13, Monday, Lunar eclipse, Vishu-Saṅkramaṇa.	Kanarese ..	Refers to the construction of an old agrahara, tank and the temple of Nōyyēśvara and registers a gift of land made in the presence of the Śiva-Brāhmin Uyyakoṇḍa-Bhaṭṭa of Pulpaḷḷūru for bath, offerings, *pavitra* festivals in the month of Chaitra, lamp, worship and repairs to the temple, by the *Daṇḍanāyaka* Gajaya-Rāya-Pāṇḍyadēva, who was ruling over the Uchchaṅgi-nāḍu for his own merit and that of Jagadēkamalla-Vīra-Pāṇḍyadēva ruling Noḷambavāḍi 32,000. *Records also a grant of land for feeding* Brāhmaṇas in a *maṭha* for the merit of Rāya-Pāṇḍyadēva and Sōvaladēvi.
290	On a slab set up near the Kalleśvaraswāmin temple at Punabagatta.	Do.	Trailōkyamalladēva	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers gift of land for offerings to the temple of Mahādēva at Hosagere by Noḷamba-Mahādēvi, wife of Trailōkyamallan-Iriva-Noḷamba-Pallava-Permmāṇaḍi-Narasiṅghadēva.
291	*On a slab set up near the Kalleśvaraswāmin temple at* Nandikamba, *hamlet of the same village.*	Do.	Do.	Śaka 974, Nandana, *Magha*, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti.	Do. ..	Records grant of the village of Puliḥeyaghaṭṭa made in the presence of Sōmēśvara-Paṇḍita, to the temple of Kadambēśvara, by Kaṭeya Nāgatyarasa, ruling the Kadambaḷige 1,000 and born in the family of Mayūravarmman.
292	On a slab set up in the tank-bed at Hire-Megalageri.	Do.	[Trailōkya]malladēva	Śaka 981, Vikari, Śrāvaṇa, Pannime, Lunar eclipse, Vishu-Saṅkrānti.	Do. ..	Damaged. Gift of land to the temple of Svayambu-Ka[liḍēva] at Mēgaṇagere by the Mahāmaṇḍaḷēśvara Siṅgaṇadēva, who was ruling over Uchchaṅgi 30.
293	On the same slab	Do	Trailō[kyamalladēva]	Śaka 9[8]3, Plava, Jēshṭha, Amāvāsya, Sunday, Solar eclipse.	Do. ..	Gift of land to the temple of Svayambhu-Kalidēvasvāmi at Mēgaṇaṅgere situated in Kadambaḷike 1,000, by Pergeḍe-Daṇḍanāyaka and Kēsimayya-Daṇḍanāyaka.
294	On another slab in the same place..	Do.	Jagadēkamalladēva	Śaka 943, Durmati	Do.	Damaged. Mentions the Mahāsāmantādhipati Daṇḍanāyaka Pōlamayya. Below this is a damaged record which mentions the king and the Śaka year 955, Śrīmukha, and which registers a grant of land for offerings and lamps.
295	On the same slab	....	....	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday.	Do. ..	Records a gift of land to the temple of Svayambhudēva at Mēgaṇagere by Jagadēkamalla-Noḷamba-Brahmādhi-[rāya].
296	On a slab set up near the Basavēśvaraswāmin temple in the same village.	....	....	Khara, Chaitra, śu. bidige, Thursday.	Do. ..	Damaged. Records that while the Mahāmaṇḍaḷēśvara Vijaya-Pāṇḍyadēva the younger brother of Vīra-Pāṇḍya and the son of Raya-Pāṇḍya by his queen Sōmadēvi was ruling over the Noḷambavāḍi 32,000 from his residence at Uchchaṅgi, his subordinate Gōvindadēva-Daṇḍanāyaka made a grant of land to the temple at Mēgaṇa [gēri]. Vijaya-Pāṇḍya's chief minister was Vānavanmūvēnda of Vēḷaiyambākkam.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
297	On a hero-stone set up near the Śaṅkaraliṅgasvāmin temple at Sirastahalli.	Rāshṭrakūṭa(?)	Vallabha(?)	Śaka 8	Kanarese ..	Damaged. Seems to state that Ayyapayya was ruling Māsavāḍi and Kōgaḷi.
298	On a slab set up in the same place	Western Chāḷuky	Trailōkyamalladēva	Śaka 970, Sarvadhāri, Māgha, śu. di. 5. Sunday, Uttarāyaṇa-Saṅkrānti.	Do. .	Records that while Nārasiṅghadēva was ruling the Kōgaḷi 500, Kadamtaḷige 1,000, Ḥalakunde 300 and Sindavāḍi 1,000, Nanniya Būtabbarasi, Kēkarasa and the 120 mahājanas of Siriveḷḷi granted in the presence of Vidyānidhi-Paṇḍita, disciple of Tējōnidhi-Paṇḍita, land to the temple of Saṅkharadēva in that village.
299	On another slab set up in the same place.	....	....	Subhānu	Do. ..	Incomplete. Records that Aimmaḍi-Noḷamba was ruling Kōgaḷi and Kadambaḷi countries.
300	On a slab set up near the Liṅgalaya well in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15.	Do. ..	Registers the construction of the Liṅgālayya well by Bayakāra Rāmappayya for the merit of his son Liṅgalayya.
301	On the same slab	..	....	Śaka 1461, Vikāri, Nabhas.	Sanskrit and Kanarese.	Gives the genealogy of Rāmayamantri who obtained the government of the Koṇḍaviḍu country from Achyutadēvarāya. His several acts of charity are enumerated such as the building of temples, construction of tanks, etc.
302	On a slab set up near the Gōpālakṛishṇasvāmin temple at Timmalapuram (Hospet taluk, Bellary district).	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Gōpīnātha by Bayakāra Rāmappayya for the merit of his parents Hiriya Timmarasayya and Hiriya Lakkaliśamma.
303	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
304	On a slab set up near the Mallikārjuna temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 1 [3].	Kanarese ..	Registers the construction of the temple of Mallikārjuna by Namaśśivāya, the officer of Bayakāra Rāmappayya, for his own merit.
305	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
306	On a slab set up near the Śiva temple in the same village.	....	....	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12.	Kanarese ..	Registers the construction of the temple of Bāchēśvara, Ammēśvara and Kṛishṇēśvara by Bayakāra Rāmappayya for the merit of his uncle Bācharasayya, his aunt Ammājamma and his brother Kṛishṇappa.
307	On the same slab	....	....	....	Sanskrit and Kanarese.	Copy of No. 301 above.
	TINNEVELLY DISTRICT, TENKASI TALUK.					
308	On west wall of the central shrine in the Kailāsanātha temple at Marandai.	Pāṇḍya ..	Jaṭāvar[man] alias Tribhuvanachō[ḷa]-vartin Kulaśē[kharadēva].	13 + 10th year ..	Tamil ..	Damaged and stones missing. Registers a gift of land for offerings, to the temple of Kailāsamuḍaiya Nāyaṉār at Māṟantāya[nallūr] alias Vikrama-Pāṇḍyapuram in Muḷḷināḍu.
309	On the same wall	Do. ..	Śrīvallabhadēva	14th ,, ...	Do. ..	Records that the temple of Śrīkayilāsamuḍaiyār at Māṟantāyanallūr alias Vikrama-Pāṇḍyapuram in Muḷḷināḍu, was built of stone by a certain Malai-Āmuḍuñcheyda-Māṇi-Paṉuvayaṉ of Kiḷiyūr.
310	On the north wall of the same shrine.	Do. ..	Jaṭa[va]rman alias Tribhuvanachakravartin Kulaśēkharadēva.	2nd ,, ...	Do. ..	Registers a gift of money (aṟu-achchu) for a lamp, by a merchant and a few other residents of the city of Māṟantāyanallūr.
311	On the same wall	Do. ..	Do. do.	[2]nd ,, ..	Do. ..	Gift of money for lamps and offerings to the same temple.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhu[vana]chakravartin . . . . ḍyadēva.	5 + 1st ,, ..	Tamil ..	Stones out of order. Provides for lamps to the shrine of Kunṟameṟinda-Piḷḷaiyār in the same temple.
313	On the same wall	Chōḷa ..	Parakēsarivarman	Lost	Vaṭṭeḻuttu ..	Registers a gift of land for offerings to the temple of Tirunāṟaṇa-Viṇṇagar-Perumaṇaḍigaḷ at Māṟaṇḍāyanallūr a brahmadēya in Kaḷakkuḍi-nāḍu.
314	On the west wall of the same maṇḍapa.	Pāṇḍya ..	Sundara-Pāṇḍyadēva	8th year	Tamil ..	Stones missing. Seems to register a gift of land for a flower-garden.
315	On the north wall of the same maṇḍapa.	Do. ..	Mā[ṟavar]man alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	* + 1 + 1st ,, ..	Do. ..	Begins with the introduction [illegible]. Gift of land for offerings to the shrine of Vināyaka-Piḷḷaiyār at Kuṟuchchi alias Vīrakēra[ḷa]nallūr situated to the west of Māṟaṇḍāyanallūr.
316	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take every country'.	2[1]st ,, ..	Do.	Seems to register the assignment of the incomes of arecanuts and betel-leaves by the mudalis and nagarattārs of Vikrama-Pāṇḍyapuram to the temple of Kailāsamuḍaiya-Nāyaṉār at that village.
317	Do.	Do. ..	Do.	22nd year	Do. ..	Gift of land for a lamp to the same temple.
318	On the same wall	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who took and presented the Chōḷa country.'	5 + 1st year ..	Do. ..	Stones out of order. Registers a gift of land for morning-offerings to the image of Kunṟameṟinda-Piḷḷaiyār which was set up in the temple of Kailāsamuḍaiya-Nāyaṉār at Māṟaṇḍāyanallur alias Vikrama-Pāṇḍyapuram, by Araśuśiṅgadēvaṉ.
319	Do.	Do. ..	Sundara-Pāṇḍya, 'who took and presented the Chōḷa country.'	....	Do. ..	Stones out of order. Seems to register a gift of money.
320	On a stone set up near the same village.	Do. ..	Ativi[ra*]rāmaṉ Śivalamaṟaṉ ..	....	Do. ..	Records gift of land in Māṟaṇḍainallūr as a dēvadāna to the temple of Tirukkuṟṟālamuḍaiyār and Śeṇbhagādēvi-Nāchchiyār, for worship and offerings.
321	On a slab set up near the dam at Nettur.	..	....	(Kollam?) 902, Plavaṅga, Vaigaśi, 29.	Do. ..	States that the dam was constructed by a certain Nāraṇappayyaṉ a resident of Śokkanādapuram which was a hamlet of Neṭṭūr.
322	On a stone set up in the Kammāḷar street in the same village.	..	....	Śaka 1[61]6 [Raudri] (wrong), Arpaśi, 16.	Do. ..	Records certain restrictions imposed on industrial classes inhabiting the street Ativi[ra*]rāmaṉ-perunderu at Neṭṭūr, in Kuṟumaṟai-nāḍu, by those who had lent money to them.
323	On a boulder in the tank near Kaduvetti.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	11th year	Do. ..	Gift of land under Parāntakapperēri to the temples of Arikēsari-Īśvara and Iyalkaṭṭiśvara at Kaḷakkuḍi in Kaḷakkuḍi-nāḍu.
324	Fragments in the ruined Śiva temple at Kilakkalangal.	Do. ..	Māṟavarman [alias Tribhuvana]chakravartin Sundara-Pāṇḍya[dēva].	2nd ,, ...	Do. ..	Mentions Kallaga-nāḍu. Another fragment in the same temple mentions Kāḍuveṭṭiṉallūr and a third the measuring rod called Sundarapāṇḍiyaṉ-kōl.
325	On a slab now worshipped as Maḍaśāmi at Kalunirkulam.	Do. ..	Jaṭilavarman alias Tribhuvanachakravartin Kōṉe[rmai]koṇḍāṉ Perumāḷ Aḻagaṉ-Perumāḷ Ativirarāmaṉ alias Śrīvallabhadēva.	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṟitu, Mēsha, 7 ba. di. daśami, Sunday, Vaṇijakaraṇa, Aviṭṭam.	Do. ..	Commences with the words Bhuvanaikavīra, etc., and registers a gift of land in Kaḷunaṟkuḷam alias Kuṟumbaḷanallūr situated in Kuṟumaṟai-nāḍu for a service called Śrīvallabhaṉ-śandi instituted in the temple of Tirukkuṟṟālamuḍaiya-Nayiṉār, by the king who is said to have been born in the asterism Punarvasu.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
326	On the south wall of the central shrine in the Vīra-Pāṇḍyēśvara temple at **Surundai**.	Pāṇḍya ..	Perumaḷ Kulaśēkharadēva	Śaka 148[1], [9]th year, Siddhārtthi, Tai 17.	Tamil ..	Damaged. Seems to make provision for repairs to the temple of Vīra-Pāṇḍiya-Īchchuramuḍaiya-Nayiṉār at Rājasūriyanallūr in Kuṟumaṟai-nāḍu.
327	On the same wall	..	....	Śaka 1480, Kālayukti, Kārttigai.	Do. ..	Records that a merchant constructed the ardha-maṇḍapa and the Kapōdakavari.
328	On a stone set up in front of the same temple.	Pāṇḍya ..	Aḷagaṉ Perumaḷ Ativīrarāmaṉ alias Śrīvallabhadēva.	Śaka 1[4]9[2], 8th year, Prāmōdūta, Tai 10.	Do. ..	Damaged. Seems to provide for repairs to the temple.
329	On the south wall (inside) of the first prākāra of the Kāḷamēgha-Perumaḷ temple at **Tirumohur**, (Madura taluk, Madura district).	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kōṉēṟiṉmaikoṇḍāṉ.	....	Do. ..	Unfinished. Registers the gift of the village of Śiṟukuṉṟattūr in Śeṅguḍi-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr in Teṉ-Paṟappu-nāḍu.
330	On the same wall	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	7 + 1st year, Vaigāśi, 21.	Do. ..	Damaged. Gift of land to the shrine of Tiruvāḷi-Āḻvaṉ set up in the same temple, by a certain Gaṅgēya. Part of the inscription is peeled off at the right side.
331	Do.	..	Tribhuvanachakravartin Kōṉēṟiṉmaikoṇḍāṉ.	8th year	Do. ..	Registers the gift of the village of Kumārapavitra-chaturvēdimaṅgalam which was a brahmadēya in Veṇbil-nāḍu, for repairs to the temple of the god (Paramasvāmin) at Tirumōgūr.
332	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8th year and 287th day.	Do. ..	Registers a gift, for the same purpose, of the village of Vīranārāyaṇa-chaturvēdimaṅgalam separated from Teṉūr-Tiruvēḍagam in Paganūr kūṟṟam.
333	Do.	Do. .	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	40th year and 131st day.	Do. ..	Gift of the village of Pannaṭṭaṅkōṭṭai for offerings to the shrine of Vēḷanātha, built by Sundarapāṇḍiyachōḷakōṉār in the name of the king.
334	On the north wall of the Palḷikoṇḍa-Perumaḷ shrine in the same temple.	..	....	..	Do. ..	Records that the Brahmans of Kundavai-chaturvēdimaṅgalam should provide for the offerings of the god when taken in procession for marriage in the month of Mārgaḷi and during the hunting festival, according to the scale fixed for daily offerings in the temple.
335	On a pillar in a maṇḍapa in front of an empty shrine in the same temple.	Pāṇḍya ..	Kulaśēkharadēva	13 + 5th year ..	Do. ..	Gift of money for service in connexion with the temple.
336	At the entrance into the maṇḍapa in front of the central shrine in the Subrahmaṇya temple at **Tirupparankunram**, same taluk and district.	Do. .	Tribhuvanachakravartin Sundara-Pāṇ[ḍyadēva], 'who took the Chōḷa country.'	..	Do. ..	Consists of four fragmentary inscriptions which appear to register a gift of land. Mentions the king's officer Maḷavarāyaṉ.
337	On the east wall of the first prakāra (inside) of the Gōvardhani-Ammaṉ shrine, in the same temple.	..	Tribhuvanachakravartin Kōṉē[rin]maikoṇḍāṉ.	42 + 1st year ..	Do. ..	Gift of land as a dēvadāna to the shrine of Tirukkāmakkōṭṭam, constructed in the temple of Tirupparaṅguṉramuḍaiya-Nāyaṉār, by Śēṇḍappiḷḷai.
338	On the same wall	..	....	Do. ..	Do. ..	Records a similar grant of one vēḷi of land to the same shrine, by the king (Ulagudaiya-Nāyiṉār).
339	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who took every country.'	42nd year, Karkaṭaka, śu. di. shashṭhi, Sunday Hasta.	Do. ..	Gift of land to the shrine of Tirukkāmakkōṭṭattu-Āḻuḍaiya-Nāchchiyār in the temple of Tiruppaṟaṅguṉramuḍaiya-Nāyaṉār, by the assembly of Śrīvallabha-chaturvēdimaṅgalam.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty	King.	Date.	Language and alphabet.	Remarks.
340	On the gōpura near the Pudumaṇḍapa at Madura, same district and taluk.	Nāyaka ..	Vīrappa-Nāyaka, son of Viśvanātha-Nāyaka.	Śaka 1503, Vikrama, Ādi, 2.	Tamil ..	Damaged. The income in the shape of taxes received in the treasuries of the Nāyaka and Śokkanātha, on account of the Rāmēśvaram temple, having been previously distributed between the temple of Rāmanāthadēva and the Ariyar-Pañchadēśiyar in the proportion of 2 to 3, it was now decided on the representation of Śandirasēgara-gurukkaḷ and his disciple to give 700 poṉ to the temple.
341	On the west wall of the shrine attached to the Ūñjal-maṇḍapa in the Raṅganātha temple at Srirangam (Trichinopoly taluk and district).	Chōḷa ..	[Rājar]ājadēva (I)	24th year	Do. ..	Fragment. Mentions Vēmbarrūr alias Avaninār[āya*]na-chaturvēdimaṅgalam and seems to register a gift of 14 *kaḻañju* of gold, by the assembly of Tiruvaraṅgam, for offerings to the temple.
342	On the same wall	Do. ..	Rājarājakē [sarivarman] [Rājarāja I] ..	....	Do. .	Fragment. Seems to register a gift of gold for offerings.
343	Do.	Do. ..	Rājarāja (I)	....	Do. ..	Do. Seems to register a gift of gold by one of the generals of the king.
344	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa..	....	Do. ..	Do. do.
345	On a stone built into the floor near the same shrine.	Do. ..	Parakēsarivarman, 'who took Madura and Ilam (Ceylon).'	[40]th year ..	Do. ..	Much damaged and worn out.
346	On the north wall of the central shrine in the Sundarēśvara temple at Palur (same district and taluk).	Do. ..	Rājakēsarivarman	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Registers a gift of land for offerings to the temple of Paramēśvara at Tiruppaḻuvūr in Viḻattūr-nāḍu, by the chief Mahimālaya-Irukkuvēḷ alias Parāntakaṉ Vīraśōḻaṉ.
347	On the same wall	Do. ..	Do.	8th year	Do. ..	Gift of land by a native of Ādavattūr in Uraiyūr-kūṟṟam for the bathing of the god in the same temple.
348	Do.	Do. ..	Do.	5th year, Kaṉṉi, Lunar eclipse.	Do. ..	Gift of land by the chief mentioned in No. 346, for offerings to the same temple.
349	Do.	Do. ..	Do.	6th year	Do. ..	Gift of land by a native of Karaikkuḍi in Viḻattūr-nāḍu for singing *tiruppadiyam* in the same temple.
350	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman [alias Tri]bhuvanachakravartin Ku[lōt]tuṅga-Chōḷadēva.	39th ,, . ..	Do. ..	Unfinished and stones missing. Seems to register the gift of the villages of Paḻuvūr alias Rājēndrasōḻanallūr in Viḻattūr-nāḍu and Ēnādimaṅgalam alias Kaṇavadinallūr, under the orders of Śēdirājar, as a *brahmadēya* to 108 Brahmans. Mentions Āyirattaḷi in Pāṇḍyakulāśani-vaḷanāḍu.
351	On the west wall of the same shrine.	....	Tribhuvanachakravartin Kōnērimel-koṇḍaṉ.	21st ,, ...	Do. ..	Damaged. Seems to register a gift of land as a *janmakkāṇi* to the headman of Paḻuvūr in Viḻā-nāḍu, a subdivision of Rājagambīra-vaḷanāḍu.
352	On the south wall of the same shrine.	Chōḷa ..	Parakēsarivarman	3rd ,, .. .	Do. ..	Gives a list of lands presented for offerings, to the temple of Nakkar-Paramēśvarar at Paḻuvūr in Viḻattūr-nāḍu.
353	Do. do.	Do. ..	Parakēsarivarman, 'who took Madura and Ceylon.'	40th ,, ...	Do. ..	Gift of gold for a lamp to the temple of Paramēśvarar at Paḻuvūr, by the queen Ādittaṉ Karraḷi-piraṭṭi. Mentions the gold weight called *Viḍēlviḍugu-kal*.
354	Do. do.	Do. ..	Rājakēsarivarman	....	Do. ..	Gift of land for worship to the same temple by Mādaṉ Aṟiñjigai, a native of Tiruveḷḷarai.
355	Do. do.	Do. .	Parakēsarivarman	3rd year	Do. ..	Gift of land for worship in the same temple.
356	Do. do.	Do. .	Rājakēsarivarman	10th ,, ...	Do. ..	Gift of land to the same temple.
357	Do. do.	Do. .	Do.	6th ,, ...	Do. ..	Do.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
358	On the south wall of the same shrine.	Chōḷa .	Parakēsarivarman	8rd year	Tamil ..	Registers a gift of land for offerings to the same temple, by a native of Kāraikkuḍi in Viḷattūr-nāḍu.
359	On the same wall	Do. ..	Rājakēsarivarman	6th ,, ...	Do. ..	Gift of land for making flower-garlands to the same temple.
	Tanjore district, Shiyali taluk.					
360	On the south wall of the central shrine in the Brahmapurīśvara temple at Shiyali.	Chōḷa ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th year	Tamil ..	Gift of land in Kiḍāraṅgoṇḍaśōḷanallūr, the southern hamlet of Śrīpādadūḷi-chaturvēdimaṅgalam, for offerings to the temple of Tiruttōṇipuramuḍaiyār and Periyanāchchiyār at Tirukkaḷumalam, a brahmadēya in Rājarāja-vaḷanāḍu, by Uḍaiyañcheydaṉ Tāḷi alias Chōḷēndraśiṅga-viḷupparaiyaṉ of Karuppūr.
361	On the same wall	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	6th year and 193rd day.	Do. ..	Registers a gift of land situated in Mattūr, a village of Mattūr-nāḍu which was a subdivision of Uyyakkoṇḍar-vaḷanāḍu, for worship to the image of Āḷuḍaiya-Piḷḷaiyār set up in the temple by Uyyavandāṉ Rājavichchādiri, one of the servants of the king. Mentions Tirukkaḷatti-Uḍaiyāṉ of Jayaṅgoṇḍachōḷa-maṇḍalam and states that Chōḷēndraśiṅga-Mūvēndavēḷāṉ was the Royal Secretary.
362	Do.	Chōḷa ..	Tribhuvanachakravartin [Rājarā]jadēva.	17th year and 458th day.	Do. ..	Gift of a gold vessel (vaṭṭil) for drinking, to the temple of Tiruttōṇipuram at Tirukkaḷumalam, in Tirukkaḷumala-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.
363	Do.	Do. ..	Tribhuva[nachakra]vartin Vīrarā[jēndra-dē]va.	6th year	Do. ..	Built in at the right side. Gift of land for two lamps by a native of Paḷaiyanūr in Jayaṅgoṇḍaśōḷa-maṇḍalam to the same temple.
364	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya.'	14th ,, .. .	Do. ..	Registers a gift of land by purchase for a flower-garden, to the temple of Tiruttōṇipuramuḍaiya-Nāyaṉār at Tiruk-kaḷumalam which was a brahmadēya in Tirukkaḷumala-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu by two ladies who were the daughter and grand-daughter of Kuṟṟaṅgiḷāṉ, a resident of Āṉaṅgūr in Naḍuvil-nāḍu alias Rājarāja-vaḷanāḍu, for their own merit and for the merit of their husbands and descendants. Mentions Paḷaiyaṉūr in Mēṉmalai-Paḷaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. Perumūr in Venni kūṟṟam, a subdivision of Śuṭṭamali-vaḷanāḍu and Oḷugarai alias Kulōttuṅgaśōḷanallūr in Mattūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
365	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who took Madura.'	9th year and 176th day.	Do. ..	Gift of land for lamps to the same temple. Refers to the revenue survey conducted in the 16th year of the reign of Kulōttuṅga-Chōḷadēva 'who abolished tolls.'
366	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	....	Do. ..	Gift of land in Rājēndraśōḷanallūr and Tirukkaḷumalam, for the service of Rājakkaṇāyan-śandi instituted in the name of the king by the chief of Poṉṉaṟṟi in Naḍuvil-kūṟṟu, a subdivision of Miḻalai-kūṟṟam, a district of Pāṇḍi-maṇḍalam. Provides also for offerings to the images of Rājakkaṇāyaṉār and Maṟatakavalliyār, set up by the chief. Refers to the 18th year of Sundara-Pāṇḍya, the elder brother of the king.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On a slab built into the floor of the inner circuit in the same temple.	Pallava ..	[Saka]labhuvanachakravartin Perunjiṅgadēva.	....	Tamil ..	Fragment. Gift of land for the recitation of the tiruppadiyam.
368	On another slab built into the same floor.	Chōḷa ..	Tribhuvanachakravartin Raja[rājadeva?]	2nd year	Do. ..	Refers to the 35th year of the reign of Kulōttuṅga-Chōḷadēva, the temple of Rajarajeśvaramudaiya-Nāyanār and Tirukkaḷumalam in Rājādhiraja-vaḷanāḍu.
369	On six other slabs in the same place.	....	....	....	Do. ..	One of them refers to Tiruvāli alias Mummaḍiśōḷa-[chaturvēdimaṅgalam]. Others refer to gifts of land.
370	On the north wall of the platform round the Brahmapurīśvara temple.	....	....	Śaka 1813, Prajāpati, Makara, śu. di. tritiya Friday, Śadaiyam.	Do. ..	Gift of land for the Tirujñānasambandan-maḍam in the same temple.
371	On the same wall	....	....	Śaka 1300 (mistake for 1306) Rudhirōdgāri, Kārttigai, 16.	Do. ..	Damaged and built in. Seems to register a gift of land.
372	On the west wall of the same platform.	....	....	Siddhārthi, Tula, ba. di. Thursday.	Do. ..	Built in, in the middle. Registers a gift of land as a dēvadāna.
373	On the same wall	Vijayanagara.	Viruppaṇa, son of Harihara	Śaka 1315, Śrīmukha, Mārgaśira, śu. di. pañchami, Kārttigai, 25, Friday.	Do. ..	Allotment of 240 mā of land belonging to Tillaividaṅgaṉallūr and situated between the Koḷḷiḍam and the Kāvēri, for various temple purposes.
374	On the north wall of the Jñānasambanda shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Māsi, śu. di. 9, Wednesday, Mrigaśirsha.	Do. ..	Records that the assembly of Talaichchaṅgāḍu, in Akkūrnāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-vaḷanāḍu having assembled in the Mummuḍiśōḷaṉ-pērambalam of this village, sold land for offerings to the temple of Āḷuḍaiya-Piḷḷaiyār.
375	On the same wall	Do. ..	Tribhuvanachakravartin Rajarājadēva ..	12th year, Mēsha, ba. di. Monday, Uttirāḍam.	Do. ..	Records a sale of land by the members of Vīraśōḷanallūrparigraha, for offerings to the shrine of Maṅgaiyarkkarasi-Nāchchiyār, in the shrine of Āḷuḍaiya-Piḷḷaiyār at Tirukkaḷumalam.
376	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	6th year, Mīna, ba. di. tritiyā, Thursday, Śittirai.	Do. ..	Relates to the exchange of land made by the devakanmis of Āḷudaiya-Piḷḷaiyār at Tirukkaḷumalam, a brahmadēya of Tirukkaḷumaḷa-nāḍu, a subdivision of Rājadhirāja-vaḷanāḍu, with a native of Vaḷūr in Tirunaṟaiyūr-nāḍu, a subdivision of Kulōttuṅgaśōḷa-vaḷanāḍu.
377	Do	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year	Do. ..	Records a similar exchange of land.
378	Do.	Do. ..	Do. do.	17th ,, ...	Do. ..	Gift of land by the assembly of Kulōttuṅgaśōḷa-chaturvēdimaṅgalam for offerings and a flower-garden, to the shrine of Āḷuḍaiya-Piḷḷaiyār.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
379	On the south wall of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva.	11th year	Tamil ..	Registers a gift of land for offerings to the shrine of Āḷuḍaiya-Piḷḷaiyār, by Āṭkoṇḍanāyagaṇ Naṭṭapperumaḷ the headman of Veṇmali.
380	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year, Simha, ba. di. Navami, Monday, Pūraḍam.	Do. ..	Records a sale of land by the assembly of Tirukkaḷumalam, for offerings to the same shrine.
381	Do.	Do. ..	Do.	4th year	Do. ..	Gift of land for setting up images (?) and restoring those that had been already set up and had suffered damage.
382	On the north wall of the maṇḍapa in front of the same shrine.	....	....	....	Do. ..	Gives a list of lands granted to the temple at Tirukkaḷumalam.
383	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'.	27th year	Do. ..	Gives a list of lands in Tirumullaivāyil, a hamlet of Tiruvāli alias Ediriliśōḷa-chaturvēdimaṅgalam, in Rājādhirāja-vaḷanāḍu, which were purchased at various times for the temple of Āḷuḍaiya-Piḷḷaiyār.
384	On the north wall of the same maṇḍapa.	....	....	....	Do. ..	Fragment. Seems to register a gift of land for offerings to the same shrine.
385	On three pillars in front of the same maṇḍapa.	....	....	....	Do. ..	Records the names of the donors of these pillars. They are Āraṇūr Iṇaichchayappaṇ and Ākāravallavaṇ.
386	Right of entrance into the east prakāra of the same shrine.	....	....	....	Do. ..	Registers a gift of land at Tiruvākkūr, for offerings, repairs and a flower-garden, to the same shrine.
387	On the east wall of the same prakāra.	....	....	3rd year, Kumbha, ba. di. saptami, Monday, Aniḷam.	Do. ..	Stones out of order. Seems to register a gift of land for the teachers who gave instruction in tiruviśai (music).
388	On the south wall of the same prakāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2nd year and 219th day.	Do ..	Fragments. Gift of money for repairs to the first prakāra of Āḷuḍaiya-Piḷḷaiyār, by a native of Gaṅgaikoṇḍaśōḷapuram.
389	On the north wall of the first prakāra of the Brahmapurīśvara temple.	Do. ..	Do.	24th year, [Kum]bha, śu. di. paṅchami, Monday, A[ṇiḷam].	Do. ..	Gift of land by purchase for a flower-garden by a native of Ānaṅgūr in Naḍuvil-nāḍu.
390	On the same wall	Do. ..	Do.	18th year, Makara, śu. di. daśami Wednesday, [Rōhiṇi].	Do. ..	Gift of land for a flower-garden by a native of Nālūr.
391	On the south wall of the same prakāra.	Pallava ..	Chakravartin Perumjiṅgadēva	. . . . śu. di. pratha[mai] Saturday.	Do. ..	Stones out of order and damaged. Seems to register a gift of land to the temple of [Tiruttōṇi]puramuḍaiyār.
392	On the east wall of the same prākara.	Chōḷa ..	Rājakēsarivarman alias [Rājarājadēva] ..	7 + 1st year ..	Do. ..	Much damaged and stones out of order. The introduction commences with the words [illegible], etc. Seems to record a sale in public auction of a land situated in Paṇaṅguḍi a hamlet of Tiruvāli alias Mummuḍiśōḷa-chaturvēdimaṅgalam, in Rājādhirāja-vaḷanāḍu, to the temple of Tiruttōṇipuramuḍaiyār and the shrine of Tiruvenkaḍuḍaiyār set up in it by a certain Kaliṅgarāyaṇ. Mentions the Royal Secretary (திருமந்திரஓலை) Neṛiyuḍaichchōḷa-Muvēndavēḷāṇ.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
393	On the same wall	Chōla ..	Tribhuvanachakravartin [Rāja]rājadēva	7 + 1st year and 317th day.	Tamil ..	Damaged. Records sales, in public auction to the temple, of lands belonging to certain persons who proved themselves to be traitors. Mentions the Royal Secretary Neriyudaichchōla-Mūvēndavēlān.
394	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva.	19th year, Makara, śu. di. Chaturdaśi, Wednesday.	Do. ..	Damaged. Built in at the end and stones missing. Seems to register a gift of land by purchase, by a native of Kūḍalūr in Jayaṅgoṇḍachōla-vaḷanāḍu. Mentions Olaiyāmaṅgalam in Veṇ[ṇaiyūr]-nāḍu.
395	Do.	Do. ..	Do. do.	19th year	Do. ..	Built in at the end and damaged. Refers to the transaction mentioned in No. 394 above.
396	Right of entrance into the inner eastern gōpura of the same temple.	....	....	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makhā.	Do. ..	Records that Kōnēridēva-Mahārāja made the villages belonging to the temple at Śigāḷi, as sarvamānya-grants in order that worship and offerings may be conducted.
397	Left of entrance into the same gōpura.	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahāraja ..	Śaka 1433, Prajāpati, Mēsha, śu. di. Tṛitīyā, Friday, Aśvati.	Do. ..	Damaged. Seems to record a sale (i.e., lease) of a certain land and houses, on an annual payment of 10 poṉ (by the tenants ?), to the temple.
398	On the right and left sides of the same entrance.	Do.	Veṅkaṭadēva-Mahāraya	Śaka 1520, Viḷambi, Simha, śu. di. Saptami, Monday, Anūrādhā.	Do. ..	Built in at the beginning and middle. Seems to register a gift of land to the temple on the occasion of the abhishēka of Āpaduddhāraṇa.
399	In the same place	....	....	Śittirai-Vishu ..	Do. ..	Records a grant made by Rāmappa-Nāyaka, son of Kōḍal Vaśavaṇa-Nāyaka.
400	On the south wall of the platform round the central shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1319, Īśvara, Paṅguni 11.	Do. ..	Built in at the beginning. Seems to register a gift of land to a private individual for building a maṇḍapa.
401	In the same place	....	....	....	Do. ..	Records the birudas of Viṭṭhaladēva-Mahārāja. Traces the genealogy of Viṭṭhala from certain mythical kings through the Western Chālukyas, etc., and mentions the conquests of some of his ancestors.
402	On the south wall of the central shrine in the Aṇḍanāthar temple at **Talarankoil**.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do. ..	Gift of money for a lamp and a lamp-stand, to the temple of Vibhīshaṇīśvaramuḍaiyār at Tirukkaḷumalam in Tirukkaḷumala-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu.
403	On the north wall of the central shrine in the Kēdārēśvara temple at **Pudutturai**.	....	....	15th „ ..	Do. ..	Registers a tax-free gift of land in Śivapādaśēkharanallūr for the requirements of the temple of Tirukkēdārēśvaramuḍaiyār constructed in Vikkiramaśōḻanallūr a hamlet of Ediriliśōḻa-chaturvēdimaṅgalam in Tiruvāli-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu, by a certain Gaṅgēyarāja of Aṇṇavāyil in Śērrūr-kūṟṟam a sub-division of Kulōttuṅgaśōḻa-vaḷanāḍu.
404	On the west wall of the same shrine.	....	....	15th year and 122nd day.	Do. ..	Relates to the transactions recorded in No. 403, above.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On the south wall of the same shrine and maṇḍapa in front of it.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Tamil	Records that the assembly of Tiruvāli alias Ediriliśōḷa-chaturvēdimaṅgalam acquired by purchase and made tax-free certain lands, required for various purposes connected with the temple of Tirukkēdāramuḍaiyār.
406	On the north wall of the central shrine in the Raṅganatha-Perumāḷ temple at Tirunagari.	Vijayanagara.	Kṛishṇadēvarāya-Mahārāya	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇami.	Do.	Refers to the king's conquests and the remission of taxes made by him in favour of a number of Vishṇu and Śiva temples in the Chōḷa country.
407	On the same wall	....	.. .	....	Do. ..	Gives a list of Brahmans who recited the Vēda in the temple of Ulaguyyavirrirundaruliya-Nāyaṉār Vaiyāḷāli-maṇavāḷa, and the shares of lands given them.
408	Do.	....	....	....	Do.	Gift of land, cows and vessels for offerings to, and a special service conducted in, the temple of Vayalāli-maṇavāḷa-Perumāḷ.
409	Do.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Harihararāya-Mahārāya,	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. prathamai, Sunday.	Do.	Registers a list of sarvamānya grants made to the temple of Vayalāli alias Maṇavāḷar at Tirunagar alias Vighnēśvaraṇallūr in Rājādhirāja-vaḷanāḍu which comprised the tract of land between the Kāvēri and the Koḷḷiḍam.
410	On the south wall of the central shrine in the Tiruttāḷamuḍaiyār temple at Tirukkolakkal.	Chōḷa ..	Tribhuvanachakravartin Tirubhuvana-viradēva, 'who having taken Madura and Īḻam (Ceylon), ... ' was pleased to perform the anointment of heroes and victors.	3[5]th year.. ..	Do.	Built in at the end. Seems to record that owing to the default made by a person who held the land belonging to the temple of Tirukkōlakkāvuḍaiya-Nāyanār in Tirukkaḷumala-nāḍu, the income was found to be insufficient to meet the expenses of the temple for the second half-year and that the land was re-sold in favour of a fresh tenant for an increased rate of rent.
411	On the east wall of the first prākāra in the Śivalōkanāthasvāmin temple at Tiruppungur.	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	2nd year, Makara, ba. di. Chaturdaśi, Thursday, Hasta.	Do.	Unfinished. Registers a gift of land by a native of Kuṟuchchi in Kiḷiyūr-nāḍu, a sub-division of Pāṇḍikulāśani-vaḷanāḍu, for offerings, bathing, garlands, etc., to the temple of Śivalōkamuḍaiya-Nāyanār at Tiruppuṉkūr in Tiruvāli-nāḍu, a sub-division of Rājādhiraja-vaḷanāḍu.
412	On the same wall	Chōḷa ..	[Tribhu]vanachakravartin [Rāja]rājadēva.	11th year	Do.	Stones out of order. Registers a gift of land to the shrine of Vikkiramaśōḻi[śavara]muḍaiya-Nāyaṉār, built on the northern side of the second prakara of the same temple, by a certain Vikkiramaśōḻan alias Vayanaṭṭaraiyaṉ of Marudūr.
413	Do.	....	....	....	Do.	Built in at the end and stones out of order. Gift of land by purchase for lamps to the same temple.
414	Do.	....	Tribhuvanacha[kravartin]..... ..	Vṛiśchika, ba. di. Aṣhṭami, Wednesday.	Do.	Built in at the end and stones out of order. Gift of land to the same temple.
415	Do.	Chōḷa ..	Tribhuvanachak[ravartin] Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura'.	Aṣhṭami, Wednesday.	Do.	Fragment. Seems to register a gift of land.

B.—Stone inscriptions copied in 1918 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
416	On a slab in the Aiyanār-kulam at **Perumangalam**.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505 Subhānu, Māsi 8.	Tamil	Registers a gift of land and taxes accruing from the village of Perumaṅgalam for the bathing of the god Chidambaraēśvara, by Aḷagapperumaḷ-Piḷḷai for the merit of the king.
417	On a slab built into the north wall of the Marudappar temple at **Maruvattur**.	....	....	....	Do.	Mentions the extent of wet, dry and garden lands belonging to the temple of Marudīśuramuḍaiyār.
418	On two pillars in the same temple..	....	....	....	Do.	One of them states that the reconstruction and consecration (kumbhabhishēka) of the god was made by a certain Sōmasundra-Tambirāṉ belonging to the temple of Vēḷūr, on Monday Āvani 12, Aṅgirasa. The other mentions Sachchidānandadēśigar, the 16th disciple of the Dharmapuram (mutt).
419	On the steps in front of the Subrahmaṇya shrine in the Vaidyanāthasvāmin temple at **Vaidīsvarankoyil**.	....	....	....	Do.	Records that shutter of the sluice at Śaṭṭainādapuram measured 35 inches in length and 8 inches in breadth.
420	Right of entrance into the Tirukkulam, in the same temple.	....	....	Śaka 1692, Kali 4871, Vikṛita, Vaigāsi.	Do. .. .	Records that the tank, Nachchiyār shrine and its maṇḍapa, were completely renovated when Kaḍērāyar was governing the Śigaḷi-śīrmai, and during the management of the Vaidyanāthasvāmin temple by Muttukkumārasvāmitambirāṉ, a desciple of Śivajñānadēśika-Śambandar of the Dharmapuram mutt.
421	In the same place, left side ..	....	....	....	Do.	States that the wall of the second prākāra, the tirumaḷigaippaṭṭi, the court-yard of the Amman shrine and the taṭṭiśuṟṟi-maṇḍapa were repaired and completed in the month Āvaṇi of the year. Śaka 1689, corresponding to Kali 4868 and Sarvasidhi.
422	On a slab built into the floor near the accountant's seat in the same temple.	....	....	Piṅgaḷa, Vaigāsi, 4, Monday, Chaturdaśi, Svāti, Simha-lagna.	Do.	Registers a deed granted to Śaṅkarabāragiri Reṅgōpaṇḍitar by Ambalavāṇa-tambirāṉ, the agent of the temple of Vaidyanāthasvāmin.
423	On the east gōpura (inside) of the same temple.	Nāyaka ..	Achchyutappa-Nāyaka	Śaka 1505, Subhānu, Māsi 3.	Do.	Similar to No. 416, above. Registers the gift of taxes accruing from [Ma]ṇṇippaḷḷam in Tiruvaḷipparṟu.
424	On the north wall of the central shrine in the Veḷviḍainātha temple at **Tirukkurugāvur**.	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	15th year ..	Do.	Gift of land for offerings to the image of Chandraśēkharadēva set up in the temple of Tirukkurugāvūr-Mahādēva in Tiruvāli-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, by a certain Śāttaṉ Maṇḍai one of the paṭṭiṇavar of Maṇṇaikoṇḍaśōḷa-paṭṭiṇam.
425	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	38th ,, ..	Do	Records the gift of a lamp to the temple of Tiruveḷḷaḍai-Mahādēva at Tirukkurugāvūr in Tiruvāli-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu.
426	Do.	Do. ..	Vikrama-Chōḷadēva	10th ,, ..	Do.	Gift of a lamp to the same temple by a native of Kiṟaṉūr.
427	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	33rd ,, ..	Do	Gift of sheep for lamps to the same temple.
428	On the north and west walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	24th ,, ..	Do.	Do. Do.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On the same walls	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājadhirājadēva, 'who was pleased to take Madura and Īḻam (Ceylon).'	14th year ..	Tamil ..	Registers an order of the assembly of Tiruvali alias Ediriliśōḷa-chaturvēdimaṅgalam, reducing the rent, both in kind and in money, to be paid by persons holding temple lands.
430	On the west wall of the same shrine.	Do. ..	Rājakēsarivarman	4th ,, ..	Do. ..	Records remission by the assembly of Poygaikuḍi, of the taxes due on the lands granted to the same temple.
431	On the same wall	Do. ..	. . . sarivarman	10th ,, ..	Do. ..	Damaged. Seems to register a gift of land.
432	On the south wall of the same shrine.	Do. ..	Parakēsarivarman	1[0]th ,, ..	Do. ..	Registers gift of lamps to the temple of Tiruveḷḷaḍai-Āṇḍar at Tirukkurugāvūr.
433	On the same wall	Do. ..	Do.	15th ,, ..	Do. ..	Registers gift of lands at Kaḍalvāyil to the same temple, by Śembaṉ Aruḷaṉ Uttamanīdi *alias* Uttamaśōḷa-Mūvēndavēḷar.
434	Do.	Do. ..	Do.	13th ,, ..	Do. ..	Registers a gift of land by the donor of No. 433 above, to nine persons for beating drums in the temple of Tiruveḷḷaḍai-Mahādēva at Tirukkurugāvūr in Tiruvāli-nāḍu. Mentions Kaḷanivāyil in Tiruvaḷundūr-nāḍu.
435	Do.	Do. ..	Parakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	44th ,, ..	Do. ..	Gift of paddy by a native of Ilavanterri *alias* Śivacharaṇa-śēkharamaṅgalam in Veṇṇaiyūr-nāḍu, for offerings to the same temple.
436	Do.	Do. ..	Uḍaiyār Rājēndra-Chōḷadēva	10th ,, ..	Do. ..	Registers gift of lamps to the same temple.
437	On the north wall of the maṇḍapa in front of the same shrine.	Do. ..	Kulōttuṅga-Chōḷadēva	13th ,, ..	Do. ..	Gift of land for offerings and lamps, to (the images of) the three mudalis set up in the prakāra of the same temple.
438	On the same wall	Do. ..	Parakēsarivarman alias Chakravartin Vikrama-Chōḷadēva.	5th year Karkāṭaka, śu. di. Wednesday, Trayōdaśi, Uttiraṭṭādi.	Do. ..	Incomplete. Registers a gift of land for feeding Śrīmahēśvaras (who are apūrvins) in the Tiruchchirrambalamuḍaiyāṉ-Maṭha, by Tiruchchirrambalamuḍaiyāṉ alias Viḷuppādirājaṉ, a resident of Perumbōr in Vēḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-valanāḍu. The Assembly met together in the hall called Rājēndraśōḷaṉ-Pērambalam in Mummuḍiśōḷa-chaturvēdimaṅgalam, a village in Rājadhirāja-valanāḍu.
439	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva.	19th year ..	Do. ..	Fragments. Mention the temple at Tirukkurugāvūr in Tiruvāli-nāḍu, a sub-division of Rājādhirāja-valanāḍu.
440	Below an image on the same wall..	....	....	..	Do. ..	Records the name Tapasi Vēṇāyiluḍaiyāṉ Iḷataṅgiḷai Āṟuṟaṉ
441	On a slab in the house of Mr. Vijayaraghavalu Naidu at **Edamanal.**	....	....	Kīlaka, Vaigāśi, 28.	Do. ..	Gift of land for the midday festival in the temple of Veḷviḍaiyappar at Tirukkurugāvūr.
442	On the north wall of the central shrine in the Śvētāraṇyēśvara temple at **Tiruvenkadu.**	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	[2]5th year ..	Do. ..	Built in at the beginning and middle. Gift of 30 kāśu for a lamp by queen Vānavan-Mahādēviyār alias Tribhuvana-Mahādēviyār.
443	On the same wall	Do. ..	Rājarāja-Rājakēsarivarman	15th ,, ..	Do. ..	Built in at the beginning. Registers a gift of gold to the temple of Śrī-Tiruveṇkāḍudēva at Nāṅgūr in Vaḍakarai-Nāṅgūr-nāḍu.
444	Do.	Do. ..	Rājakēsarivarman	6th ,, ..	Do. ..	Mentions the images made and jewels and vessels presented by Parāntakaṉ Mādēviyar alias Śembiyaṉ-Mādēviyār, the daughter of Maḻavarāiyar, the mother of Uttama-Chōḷa and queen of Gaṇḍarāditya, in the fourth and sixth years of Uttama-Chōḷa, in the fourth year of the reign of Rājakēsarivarman, in the third and tenth years of Parakēsarivarman and in the second year of Gaṇḍarādityadēva alias Mummuḍichōḷadēva.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the same wall	Chōḷa ..	Raja[rāja]dēva	[3]rd year ..	Tamil ..	Damaged and built in in the middle. Seems to record a gift of money by a native of Kuṉṟam in [Veṇṇi]-kūṟṟam, for the requirements of the temple.
446	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	[3] 4th ,, ..	Do. ..	Gift of sheep for two lamps to the temple of Tiruvenkāḍuḍaiyār by Araiyaṉ Nambanaṅgai, the mother of queen Trailōkyamaṇḍaiyār.
447	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	28th ,, ..	Do. ..	Built in at the beginning. Gift of gold for a lamp to the same temple by Nakkaṉ Lōkachintāmaṇiyār, the mother of queen Villavaṉ-Mahādēviyār. Naṅgūr-[nāḍu] is stated to be a sub-division of Vaḍagarai-Rājēndrasiṁha vaḷanāḍu.
448	Do.	Do. ..	[Rājēndra-Chōḷa I]	4th ,, ..	Do. ..	Gift of sheep for lamps to the same temple by Rājarāja's queen Vānavaṉmādēviyār alias Tribhuvanamādēviyār, the mother of Rājēndra-Chōḷa.
449	Do	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	28th ,, ..	Do. ..	Gift of gold for offerings to the image of Āḍavallār in the temple of Tiruvenkāḍuḍaiyār, at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu, by Kūttaṉ Vīraṇiyār, a queen of the king.
450	On the north, west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	30th ,, ..	Do. ..	Built in at the end. Records that Amalaṉ Śeyyavāyār set up the image of Pichchadēvar, gave lands for its requirements, presented gold and silver ornaments, opened a charity house, and provided for its maintenance. The same person is said to have obtained lands for the temple from the king's father, 'who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram.'
451	Do.	Do. ..	Do. do. ..	2[7]th ,, ..	Do. ..	Gift of gold and silver ornaments to the image of Pichchadēvar by the donor mentioned in No. 450, above.
452	On the west and south walls of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Vīrarājēndradēva.	2+1st ,, ..	Do. ..	Gift of taxes on certain villages for monthly festivals and offerings, to the temple of Tiruvenkāḍuḍaiyār at Naṅgūr in Naṅgūr-nāḍu, a sub-division of Rājadhirāja-vaḷanāḍu, to be conducted on the birthday asterism Āślēsha of the king. The regnal year "2+1" is repeated as "second year and the 234th day" in the body of the inscription.
453	On the same walls	Do. ..	Do. do. ..	3rd ,, ..	Do. ..	Gift of gold to the same temple for worship, offerings, festivals and feeding.
454	On the south wall of the same shrine.	Do. ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	[24]th ,, ..	Do. ..	Registers a gift of gold for śeṅgaḻunīr-tiruvāśigai (an areola of red-lilies) and gold-flowers to the temple of Tiruvenkāḍuḍēva, by the servants (mūlaparivāra and mūlaparivāraviṭṭēṟu) of the king.
455	On the same wall	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	1[3]th ,, ..	Do. ..	Gift of money by the officers of the king for festivals in the month of Mārgaḻi.
456	Do.	Do. ..	[Rājakēsarivarman alias Rājarājadēva] ..	26th ,, ..	Do. ..	Gift of money for offerings and jewels to the image of Vṛishbhavāhanadēva set up in the same temple by Kōlakkavaṉ.
457	Do.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	27th ,, ..	Do. ..	Records the setting up of a copper-image of the goddess to Ṛishabhavāhanadēva, by certain persons belonging to the Rājarāja-jananātha-teriñja-parivāra.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
458	On the same wall	Chōḷa ..	[Rājadhirāja I]	29th year ..	Tamil ..	Gift of sheep for a lamp to the temple of Tiruveṇkāḍuḍaiyār.
459	Do.	Do.	[Parakēsarivarman alias] Rājēndra-Chōḷadēva.	[3]rd ,, ..	Do. ..	Gift of money for offerings, bathing, feeding etc., to the temple of Tiruveṇkāḍadēva, by a cavalier of the king's troop who was a native of Aṭṭuppaḷḷi-Niyamam.
460	Do.	Do.	[Parakēsari]varman alias Rājēndra-Chōḷadēva.	....	Do. ..	Built in. Seems to register a gift of gold by Uḍaiyapirāṭṭiyār Tribhuvana-Mahādēviyār, the mother of the king.
461	Do.	Do.	Parakēsarivarman alias [Rā]jēndra-Chōḷadē[va].	....	Do. ..	Gift of sheep for a lamp.
462	Do.	Do.	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[3]rd year ..	Do. ..	Do.
463	Do.	Do.	Do. ..	4th ,, ..	Do. ..	Gift of sheep for a lamp to the temple of Tiruveṇkāḍudēva, by a servant of the queen.
464	Do.	Do.	Do. ..	....	Do. ..	Damaged. Gift of money for incense etc., by queen Nakkaṉ Karukkamandāḷ alias Pañchavaṉ-Mādēviyār.
465	On a pillar near the north wall of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman	8 + 37th year ..	Do. ..	Gift of land for offerings to the temple of Tiruveṇkāṭṭu-Perumāḷ, by a native of Koḍuṅgōḷūr in Malai-nāḍu. Mentions the gōśālai.
466	On the same pillar	Do.	Rājakēsarivarman	2nd ,, ..	Do. ..	Gift of sheep for a lamp.
467	On the north wall of the maṇḍapa in front of the same shrine.	....	Tribhuvanachakravartin Koṉēriṉmaikoṇḍāṉ.	5th ,, ..	Do. ..	Gift of land for offerings in connection with a service instituted by a certain Vāṇādarāyar in the temple of Tiruveṇkāḍuḍaiyār.
468	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th ,, ..	Do. ..	Records a sale of land by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam, in Adiyamaṅgai-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu, to the same temple. The assembly met in the hall called Rājādhirāja-chatuśśālai in the same village.
469	Do.	....	Rājakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva].	....	Do. ..	Fragmentary. Contains only a portion of the historical introduction of the king and the names of the signatories.
470	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year ..	Do. ..	Gift of land for offerings, flower-gardens etc., to the image of Dēvarganāyakadēva in the temple at Tiruveṇkāḍu by the assembly of Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu.
471	On the same wall	Do.	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ..	Do. ..	Fragment. Fixes the amount of taxes that must be realised from certain temple lands.
472	Do.	....	....	33rd ,, ..	Grantha and Sanskṛit.	Fragment.
473	On the east wall of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Tamil ..	Gift of land by purchase in Perundōṭṭam alias Kaliyugakaṇṇa-chaturvēdimaṅgalam in Adiyamaṅgai-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu, for a maṭha established in the street called Vikramaśōḷaṉ-tiruvīdi. The king was seated on the steps in the south side of the pavilion called Vikramaśōḷan-tirumaṇḍapa in the temple of Tiruveṇkāḍuḍaiyār in Nāṅgūr-nāḍu, a sub-division of Rājādhirāja-vaḷanāḍu. Refers to the 44th year of the king's father Kulōttuṅga-Chōḷadēva.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
474	On the west wall of the Dakshiṇa-mūrti shrine in the same temple.	..	....	Aṅgirasa, Vaigāsi 24.	Tamil ..	Registers a sarvamānya grant for expenses connected with the service called Nāgarasaṉ-śandi instituted by a certain Manunidikaṇḍaṉ Akaḷaṅkaṉ Nāgarasar.
475	On the same wall	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷa	32nd year	Grantha ..	Mutilated. Registers the gift of a perpetual lamp to Śvētaraṇyēśvara by a Brahman named Vyāsa.
476	On the north wall of the Chandraśēkhara shrine in the same temple.	Vijayanagara.	Vīra-Viruppaṇa-Uḍaiyar, son of Harihararāya.	Śaka 1315, Śrīmukha. Mithuna, śu. di. dvitīyā, Thursday, Pushya.	Tamil	Records that the village of Tiruvambalanallūr once granted to the temple of Tiruveṇkāḍuḍaiya-Nāyaṉār was in ruins and that Mallarasa, son of Annamarasa rehabilitated it under the name Virupparāyaṉ-paṭṭiṇam and set apart the monthly income from it, to the temple.
477	On the north wall of the Gaṇēśa shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	3rd year	Do.	Gift of money for a lamp to the shrine of Periyapiḷḷaiyar by a native of Ilaṅśū[r] in Vēḷa-nāḍu a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
478	On the west wall of the same shrine	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, .? ..	Do.	Gift of land by purchase for offerings to the same shrine, by a native of Ulaguyyakkoṇḍaśōḷa-chaturvēdimaṅgalam.
479	On the east inner gōpura of the same temple, right of entrance.	Do. ..	Rājarāja-Rajakesarivarman	11th ,, ...	Do.	Registers a gift of gold by a native of Nāṅgūr.
480	In the same place	Do. ..	Tribhuvanachakravartin Kōṉerinmaikoṇḍaṉ.	2nd ,, ...	Do.	Damaged. Seems to register the gift of the village of Vīraśōḷanallūr in Rājadhirāja-vaḷanāḍu for the service of Aḍaiyavaḷaindaṉ-śandi instituted in the temple at Tiruveṇkāḍu. Mentions Vijaya-Gaṇḍagōpāla, the younger brother of Maḷavarāyar.
481	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Ellārkku-Nāyiṉār Sundara-Pāṇḍyadēva.	7 + 25th ,, ..	Do.	Gift of land in Tiruveṇkāḍu, for service, festivals, etc., instituted in the name of the king in the same temple.
482	Do.	Chōḷa ..	Parakēsarivarman	10th ,, ...	Do.	Registers a gift of 25 kaḷañju of gold for a lamp to the temple of Tiruveṇkāḍudēva, by Śadirayaṉ Uttamaśīliyār, wife of Vaṇṇāḍuḍaiyār.
483	Do.	Do. ..	Do.	Do.	Do.	Registers a similar gift of 25 kaḷañju of gold for a lamp.
484	Do.	Do. ..	Do.	[10]th year ..	Do.	Much damaged. Seems to register gift of a lamp.
485	Do.	Do. ..	Do.	....	Do.	Much damaged. Gift of 90 sheep for a lamp to the same temple by a lady called Ārūraṉ Ambalattāḍigaḷ.
486	Do.	Do. ..	Do.	8th year	Do.	Registers a gift of land for a lamp to the same temple by a queen of Uttama-Chōḷa.
487	On the same gōpura left side ..	Pāṇḍya ..	[Tribhuvaṇa]chakravartin Kōṉerinmaikoṇḍaṉ Śrīvalla[bha°]dēva.	Damaged	Do.	Gift of land in Vīranārāyaṇanallūr and other places for the service of Māṇaṅgāttaṉ-śandi instituted in the temple of Tiruveṇkāḍuḍaiyār, by Pichchaṉ Maḷavarāyar.
488	In the same place	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Kulaśēkharadēva.	19th year and 267th day, śu di. dvitīya, Wednesday, Aśvati.	Do.	Registers a gift of two vēli of land and certain taxes, for conducting the service of Vaḷattuvaḷvittaṉ-śandi instituted in the same temple by Toṇḍaimāṉār, after his own name.
489	Do.	Chōḷa ..	Rājarāja-Rājakēsarivarman	14th year, Āni, Monday, Tiruvōṇam.	Do. ..	Gift of land for drummers.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	In the same place	Chōḷa ..	Parakēsarivarman..	10th year, Vaigāsi	Tamil ..	Gift of 80 kalañju of gold for offerings to the temple of Tiruvenkāḍudēva, by a merchant of Adirāyamaṅgalyapura in Mērkā-nāḍu.
491	Do.	Do. ..	Rājakēsarivarman	2nd year	Do. ..	Gift of land by purchase for offerings, to the temple of Tiruvenkāḍudēva, by a member of the community of Pārthivaśēgaratteriñja-Kaikkōḷar.
492	On the outer east gōpura of the same temple, right of entrance.	Pāṇḍya ..	Vikrama-Pāṇḍya	....	Do.	States that the entrance was called Vikkirama-Pāṇḍiyan-tiruvaśal.
493	In the same place	Vijayanagara.	Vīrapratāpa-Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī Monday, Rēvatī.	Sanskrit in Grantha and Tamil.	Records the assignment of certain revenues to the temple of Śvētāraṇyanātha, by the king.
494	On the west inner gōpura in the same temple, right of entrance.	Pāṇḍya ..	. . . . . [Kō]nē[rinmaikṇḍaṉ] Śrīvalla[bhadēva].	28th + 2nd year ..	Tamil	Much damaged. Seems to register a gift of land.
495	On the same gōpura, left side ..	Chōḷa ..	Parakēsarivarman	4th ,, ...	Do. ..	Seems to register gift of gold ornaments by a Kaikkōḷaṉ. Below this is engraved the latter portion of an inscription which relates to the reclaiming of a certain temple land and the fresh assignment of it on a higher rate of rent.
496	In the same place	..	....	....	Sanskrit in Grantha.	Gift of sheep for four lamps to the temple at Śvētavana.
497	Do.	Chōḷa ..	Parakēsarivarman, 'who took the head of the Pāṇḍya (king).'	4th year	Tamil	Seems to provide for the maintenance of a flower-garden to the temple of Tiruvenkāḍudēva.
498	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	7th ,, ...	Do. ..	Gift of land for conducting a service instituted in the temple by Kulaśēkhara Toṇḍaimāṉār.
499	Do.	Chōḷa ..	Rājarājakē[sarivarman] (i.e., Rājarāja I)	....	Do. ..	Fragment. Seems to register a gift of sheep for a lamp.
500	On the outer west gōpura in the same temple; right side.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year	Do. ..	Fragment. Gift of land for a lamp.
501	On the same gōpura; left side ..	..	....	....	Sanskrit in Grantha.	Records that Sētu, Vādavūr, Chidambaram, Gōkarṇam, Pampāpuri, Śvētāraṇyam, Vaṭaṭavī, Śōṇādri, Kāñchi, Śrīgiri, Kālahasti, Nagari, Kēdāri, Vāraṇāsi and Kailāsa are Mukti-sthalas
502	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva	8th year	Tamil	Registers gifts of money by several individuals for bringing under cultivation certain temple lands which had been lying waste, the donees agreeing to meet certain items of expenses such as burning lamps, reciting Vēdas during the processions of the god Dēvagaṇāyaṉ and feeding Apūrvins in the temple of Tiruvenkāḍuḍaiyār in Nāṅgūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu and also to pay the taxes on the lands.
503	On the same wall	Do. ..	Do. do. ..	Do.	Do. ..	Gift of land by purchase, in Tirunāḷalvāyil for lamps to the same temple by a native of Vāgūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam which was a taṉiyūr in Vaḍagarai-Vēśāḷippāḍi, a subdivision of Naḍuvil-nāḍu alias Rāja-rāja-vaḷanāḍu.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Vṛischika, śu. di. daśami, Monday, Rēvati.	Tamil.. ..	The introduction commences with the words [illegible] etc. Registers a gift of land by purchase at Tiruppanaṅgāḍu for lamps to the same temple for the merit of Tiruvenkāṭṭunāchchiyār, daughter of Araiyan Udaiyañcheydān alias Śōḷakōnār, the headman of Māttūr and wife of Tāyiḷunallaperumāḷ alias Iḷaṅgōvēḷār of Śēndamaṅgalam in Rājēndraśōḷa-vaḷanāḍu.
505	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya'	26th year, Karkaṭaka, śu. di. Trayōdaśi, Wednesday, Uttiraḍam.	Do.	The introduction commences with the words [illegible]. Registers a gift of land by purchase, for lamps to the same temple by a native of Kuṉṟattūr in Kuṉṟaṭṭūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
506	On the west wall of the same prākāra.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	18th year and 207th day.	Do.	Records the assignment to the same temple, of income in kind and money from certain lands which were previously owned by three persons who had proved traitors and were therefore dispossessed of their holdings. Mentions the Royal Secretary Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ.
507	On the same wall	..	Do. do.	36th year, Āvaṇi 24, Mūla.	Do.	Gift of land in Rājarājanallūr, a hamlet of Talaichchaṅgāḍu which was a brahmadēya in the Eastern division of Jayaṅgoṇḍaśōḷa-vaḷanāḍu, for offerings, festivals, processions etc., to the same temple.
508	Do.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	4th year .. .	Do.	The introduction commences with the words [illegible]. Records remission of taxes by the assembly of Iruṅkaiyur, a brahmadēya in Naṅ[gūr-nāḍu], a sub-division of Rājādhirāja-vaḷanāḍu, on certain lands which were given for a flower-garden to the temple of Tiruchchiṟṟambalamuḍaiyār at Perumbaṟṟappuliyūr. The inscription was ordered to be engraved in the temple of Tiruvenkāḍuḍaiyār.
509	Do.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5th year, Simha, ba. di. Navami, Friday, Rōhiṇi.	Do.	The inscription stops with the details of date.
510	Do.	Do. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	5th year and 334th day.	Do.	Gift of land and house sites to certain Brahmans for reciting the Vēdas, for making a flower-garden and for providing offerings to the temple of Vīrapāṇḍīśvaramuḍaiya-Nāyanār built in the name of the king by a certain Vaidyachakravarti. The goddess is called Vēyanatōḷi-Nāchchiyār.
511	Do.	Do. ..	Do. do.	6th year and 200th day.	Do.	Gift of land for offerings, etc., in connexion with the service of Kaliyugarāmaṉ-śandi instituted in the temple, in the name of the king and for the bathing of the god and the Nāyanmārs at the mouth of the river (Kāvēri).

B.--Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
512	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanavīradēva 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	37th year, Mēsha, ba. di. Tṛitīyā, Sunday, Mūla.	Tamil ..	The introduction commences with the words ஸ்வஸ்திஸ்ரீ வாழ்கவாழ்க. Registers a gift of land by purchase, by a native of Kulōttuṅgaśōḻa-chaturvēdimaṅgalam in Puṟaṅgarambai-nāḍu, a sub-division of Rājēndraśōḻa-vaḷanāḍu, for lamps to the temple of Tiruvenkāḍuḍaiyār.
513	On the south wall of the same prākāra.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	2nd year	Do. ..	Damaged. Seems to register the gift of the village of Abhimuktiśuramaṅgalam, made at the instance of the king's officer Pallavarāyar, to the same temple. Mentions the Royal Secretary Neṟiyuḍaichchōḻa-Mūvēndavēḷaṉ.
514	On the same wall	Pāṇḍya ..	Perumāḷ Śrīvallabhadēva	33rd ,, ...	Do. ..	Unfinished. Records that up to the 32nd year of the king (i.e., Śrīvallabha) commencing from the time when Kōpperuñjiṅgadēva was fighting against the Kannaḍiyas who were building fortresses on the north bank of the river Kavēri, the festivals of the temple were not conducted and that they were now ordered to be resumed. A certain Toṇḍaimānār is stated to be an officer of this king and of Sundara-Pāṇḍyadēva.
515	On the east wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon) Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Ṛishabha, Monday, Mūla.	Do. ..	Gift of land under the name Kulōttuṅgaśōḻaṉ-Pāśāli, in Tiruvāli-nāḍu, for lamps to the same temple by a native of Pāśāli in Pāśāli-nāḍu, a sub-division of Maṇavil-kōṭṭam which was a district of Jajaṅgoṇḍaśōḻa-maṇḍalam.
516	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year	Do. ..	Damaged. The introduction commences with the words ஸ்வஸ்திஸ்ரீ வாழ்கவாழ்க. Seems to register a gift of land for lamps, to the same temple.
517	Do.	Do ..	Vikrama-Chōḷadēva	6th ,, ...	Do. ..	Gift of land for a lamp to the same temple by a Brāhmaṇa lady of Vijayarājēndra-chaturvēdimaṅgalam.
518	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year, Makara, śu. di. Trayōdaśī, Friday, Mṛigaśīrsha.	Do ..	Gift of land by purchase, for a lamp to the temple of Tiruvenkāḍuḍaiyār in Rājādhirāja-vaḷanāḍu, by a native of Poruvaṉūr in Paṭṭiṇa-kūṟṟam a sub-division of Gēya-maṇikka-vaḷanāḍu. Refers to a breach in the Kāvēri at Tiruppattūr and the consequent silting up of the surrounding fields.
519	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	27th year, Simha ba. di. Trayōdaśī Tuesday, Āyilyam.	Do. ..	Gift of land by purchase to the same temple for lamps, by a native of Kuṉṟattūr in Kuṉṟattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam alias Kulōttuṅgaśōḻa-vaḷanāḍu which was a district of Jayaṅgoṇḍaśōḻa-maṇḍalam. As the land was lying fallow for many years, the donor paid money for bringing it under cultivation.
520	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Kulō]ttuṅga-Chōḷadēva, '[who was pleased to take] Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	26th year, Mēsha, śu. di. Pañchamī, Wednesday, Punarvasu.	Do. ..	The introduction commences with the words ஸ்வஸ்திஸ்ரீ வாழ்கவாழ்க. Gift of land by purchase in Nelvayil, by a native of Ālamppākkam in Puliyūr-kōṭṭam alias Kulōttuṅgaśōḻa-vaḷanāḍu which was a district of Jayaṅgoṇḍachōḻa-maṇḍalam for lamps to the temple of Tiruvenkāḍuḍaiyār. The donor also gave money for reclaiming the land.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the west wall of the first prākāra of the shrine of the goddess Brahmavidhe.	Mahrāṭha (of Tanjore).	Tukkōji-Mahārāja	Śaka 1652, Saumya, Vaigāśi 17, Friday.	Tamil ..	Records that the walls of the shrine of the goddess Periyanāyaki-Amman were constructed by Daṇḍāyuda-Paṇḍāram.
522	On the north and west walls of the central shrine in the Śivalōkatyagar temple at Achchapuram.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	10th year and 184th day.	Do. ..	Records the assignment of a fixed quantity of salt from the salt-pans at Mahīpālakulakāla-pēraḷam for the requirements of salt, sandal-paste, incense etc., to the temple of Tirupperumaṇamuḍaiya-Mahādēva at Nallūr in Vennaiyūrnāḍu, a sub-division of Rājādhirāja-vaḷanāḍu. Mentions the Royal Secretary Malaiyappirāyar.
523	On the west and south walls of the same shrine.	Chōḷa ..	Ra[jakēsarivarman]	....	Do.	Damaged. The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ. Seems to register a gift of land for the expenses of the same temple.
524	On the south wall of the same shrine.	..	....	2nd year and 85th day.	Do.	Much damaged. Seems to register a gift of land formed into the new village called Ēdirilisōḷanallūr, to the same temple for the maintenance of a maṭha.
525	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	[Mā]ṟavarman [Tribhuvanachakravartin] Parākrama-Pāṇḍya.	8th year, śu. di. pañchami, Wednesday, Pushya.	Do.	Built in at the beginning. Refers to the 10th year of Kulōttuṅga-Chōḷadēva and to a land gift.
526	On the north wall of the first prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	16+1st year, Rishabha, śu. di. Chaturthi, Saturday, Punarvasu.	Do.	Registers an order of the Mahājanas, exempting the temple lands from the payment of sabhāviniyōga.
527	On the same wall	Do. ..	Do. do. ..	2nd year and 45th day.	Do.	Registers a gift of land by the assembly of Pañchavanmādēvi alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Veṇṇaiyūrnāḍu a sub-division of Rājādhirāja-vaḷanāḍu, for offerings to Āḷudaiyāpiḷḷai and Śokkiyār and for feeding Apūrvins during the service of Āyirattenṇūṟṟuvaṉ-śandi instituted in the temple of Śrī-Kayilāsamuḍaiyār of the same place. Refers to the 12th year of Karikāla-Chōḷa and the 30th year of the reign of Tribhuvanavīradēva.
528	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th year, Makara, śu. di. Navami, Monday, Viśākha.	Do.	Registers an order of the king making the lands belonging to the temple of Tirunallūr-Perumaṇamuḍaiyār, tax-free as previously held. The sabha met in the treasury-hall of Śrī-Kayilāsamuḍaiyār at Pañchavanmahādēvi alias Kulōttuṅgaśōḷa-chaturvēdimaṅgalam in Veṇṇaiyūr-nāḍu a sub-division of Vaḍagarai Rājādhirāja-vaḷanāḍu.
529	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do.	Gives a detailed list of lands comprising the villages of Tiruppeṟumaṇanallūr and Tribhuvanavīramaṅgalam, which were given to the temple of Tirupperumaṇamuḍaiya-Nāyanār. The former village was constituted out of lands separated from Śāttamaṅgalam alias Śivacharaṇaśēkharanallūr, a hamlet of Pañchavaṉmahādēvi and the latter was formed from the lands attached to the same village, in the 30th year of the reign of the king's father (periyadēvar) Tribhuvanavīradēva.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530	On the west wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd year and 327th day.	Tamil ..	Registers a gift of land to the shrine of Tirukkāmakkōṭṭa-muḍaiya-Nāchchiyār constructed in the temple of Tirup-perumaṇamuḍaiyār, by Chandraśēgaraṇ Pañchanedivāṇaṇ, the headman of Nerkuṇṟam in Puliyūr-kōṭṭam alias Kulōttuṅgaśōḻa-vaḷanāḍu, a sub-division of Jayaṅgoṇḍa-Chōḻa-maṇḍalam. Mentions the Royal Secretary (illegible) Neṟiyuḍaichchōḻa-Mūvēndavēḷāṉ.
531	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	13th year, Vṛiśchika, ba. di. 26, Wednesday, Pushya.	Do. ..	Registers a gift of land by purchase in Śāttamaṅgalam alias Śivacharaṇaśēkharanallūr, a hamlet of Pañchavanmādēvi, for a flower-garden, to the shrine of Āḷuḍaiya-Piḷḷaiyār in the same temple, by a resident of Abhaiyamāṇikka-chchēri in the same village.
532	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madura, [Īḻam] (Ceylon) . . . and the crowned head of the Pāṇḍya.'	24th year ..	Do. ..	Records an order of Pirudigaṅgaraiyaṉ of Puṟakkuḍi presenting lands (purchased) from the inhabitants of Nallūr alias Nagariśurappēraḷam to the shrine of Paṉ-paḍaikka-Āḍuvār in the temple of Tirupperumaṇa-muḍaiyār.
533	Do.	Do. ..	Tribhuvanachakravartin Tribhuvana-vīradēva, 'who having taken Madura Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	36th year, Makara, śu. di. Navami, Tuesday, Kārttigai.	Do. ..	Registers a gift of land by purchase for feeding the apūrvins who come to worship in the same temple.
534	Do.	Do. ..	Vikrama-Chōḻadēva	3rd year	Do. ..	Records a gift of land by purchase, by the assembly of Parākramaśōḻa-chaturvēdimaṅgalam in Veṇṇaiyūr-nāḍu, for feeding the māhēśvaras in the maṭha called Para-śamayakōḷari-maḍam.
535	Do.	..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva, 'who was pleasad to take Madura, Īḻam (Ceylon), Karuvūr and the crowned of the Pāṇḍya.'	24th ,, ...	Do. ..	Registers a copy of an order issued by Pirudigaṅgaraiyar presenting lands for offerings and worship, to the shrine of Paṉpaḍaikka-Āḍuvār in the same temple.
536	On the south wall of the same prākāra	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	9th year, Tulā, śu. di. Chaturthi Monday, Makha.	Do. ..	Records sale of land to a certain Kaṇḍaṉ Śōḻaṉ Śōḻiyadaraiyaṉ of Taṇḍalai in the eastern division of Miḻalai-kūṟṟam which was a district of Pāṇḍi-maṇḍalam, by two residents of Rājasūrya-chaturvēdimaṅgalam in Veṇṇaiyūr-nāḍu.
537	On the same wall	Do. ..	Do. do.	9th year, Tulā, ba. di. Chaturthi, Monday, Makha.	Do. ..	Relates to the same transaction as is contained in No. 536, above.
538	Do.	Chōḻa ..	Rājakēsarivarman alias Tribhuvana-chakravartin Rājādhirājadēva, 'who was pleased to take Madura and Īḻam (Ceylon).'	14th year	Do. ..	Commences with the words illegible. Records an order of the assembly of Pañchavanmahādēvi alias Kulōttuṅgaśōḻa-chaturvēdimaṅgalam reducing the rate of vāram and kaḍamai to be paid on lands by the cultivator and fixing the duties and privileges to be enjoyed by certain classes of persons.
539	On the east wall of the same prākāra	Do. ..	Rājakēsarivarman [Rājādhirāja II] ..	....	Do. ..	Unfinished and built in.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
540	On a slab near the dhvajastambha of the same temple.	Mahrāṭha (of Tanjore).	Ēkōji-Mahārāja	Śaka 1605, Kali 4784, Dundubhi, Śittirai 8, Thursday, śu. di. Saptami, Pushya.	Tamil ..	Gift of land to the temple of Śivalōkatyāgar by private individuals.
541	On a slab near the village of **Pulichchakkadu**.	..	....	Śaka 1659, Piṅgaḷa, Maśi 5.	Do. ..	Records that the Poligars and others decided that the village of Puliṟchchakkāḍu was not required to be held by the Mahājanas but must be enjoyed by the temple of Śaṭṭainādapuram.
542	On the north and south walls of the Aruṇajaṭēśvara temple at **Olaiyamputtur**.	..	....	Śaka 1506, Tāraṇa, Vaigāśi 15.	Do. ..	Stones out of order. Records that the repairs in the temple of Tiru-Aruṇiśuramuḍaiyār were executed by Nallaśēvagapperumāḷ, son of Kaliyugārāma Iḷattaraiyar Inakkunalla-Perumāḷ.
543	On a slab in the tank at the same village.	..	....	Sarvadhāri, Āvaṇi, 30.	Do. ..	Damaged. Records a parivartana given by Vaittiyanāda-Aṇṇāgaḷ, the agent of Vijayarāghava-Nāyakkaraiyaṇ to the Mahājanas of Olaiyāmaṅgalam.
544	At the entrance into the Sundarēśvara temple at **Tirumailadi**.	..	....	10th year.. ..	Do. ..	Fragment. Seems to register a gift of land for conducting the service called Vikkiramaśōḷaṉ-śandi instituted in the temple of [Trai] lōkkiya-Mahādēviśvaramuḍaiyār.
545	On nine fragmentary stones the east wall of the first prākāra of the Naṭarāja temple at **Chidambaram** (Chidambaram taluk, South Arcot district); left of entrance.	..	....	....	Do. ..	One of the fragments mentions the name of the king Tribhuvanachakravartin Kulōttu[ṅga-Chōḷadēva], two others contain part of the historical introduction of Kulottuṅga-Chōḷa I.; and the rest provide for offerings to the temple.
546	On the same wall	Pāṇḍya ..	Jaṭā[varman]	....	Do. ..	Stones missing in the middle. Registers a gift of land as jīvita to a number of persons who had to look after the garden called Sundarapāṇḍiyaṉ-tiruttōppu and the street called Sundarapāṇḍiyan-teṅgu-tiruvīdi. Mentions the king's officers Teṉṉavaṉ-Brahmarāyar, Vikramaśōḷa-Brahmarāyar, Vikrama-Pāṇḍya-Brahmarāyar, Jayatuṅga-pallavaraiyar, Villavarāyar and Kurukulattaraiyar.
547	Do.	Do.	Māṟavarman Tribhuvanachak[ravartin Kula]śēkaradēva.	28th year and 190th day.	Do. ..	Stones missing in the middle. Registers an order of Kāliṅgarāyaṉ granting lands for the maintenance of certain flower-gardens one of which was called Aiyyanaṅgakāraṉ-tirunandavanam.
548	Do., on the left and right sides ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year and 122nd day.	Do. ..	Gift of land for supplying pomegranates and offerings to the gods and goddesses in the temple.
549	Do., on the right side	Pāṇḍya ..	[Māṟavarman] Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].	8 + 1st year ..	Do. ..	Registers an order of Vaṅgattaraiyaṉ. Gift of land for supplying plantain fruits.
550	On six fragments built into the platform forming steps in front of the entrance.	..	....	....	Do. ..	One of the fragments bears the regnal year 48. The others refer to gift of lands.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
551	On two other fragments collected from the same place.	..	....	....	Tamil ..	One of the fragments refers to the 8th year of Parakēsari-varman Tribhuva[nachakravartin Vik]rama-Chōḷadēva (12th century) and mentions Nāṅgūr in Nāṅgūr-nāḍu and another contains a portion of the historical introduction of Rājaraja I, (A. D. 985–1013).
552	On a slab kept in the compound of the Union Club at Tanjore and presented by Mr. N. K. Ramaswami Ayyar.	..	...	....	Do. ..	In archaic characters. Mentions Kiḷḷikudi in Kiḷaṅgiḷi-nāḍu and seems to register a gift of gold.
553	On fragments in the Nāgarāja temple in the Kamalālayam-tank, at **Tiruvarur**, (Negapatam taluk, Tanjore district).	..	....	....	Do. ..	Some of the fragments seem to register a gift of land. One of them mentions the name Āgāravallaban who was probably the donor of the stone.

C.—Stone inscriptions copied in 1919.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Sundarēśvarasvāmin temple at **Sembedu** (Gingee taluk, South Arcot district).	Vijayanagara.	Sadāśivadēva-Mahārāya, son of Raṅgappa-Nāyaka-Uḍaiyar 'who had received tribute from Ceylon.'	Śaka 1469, Plavaṅga, Ṛishabha, śu. di. Punarvasu, Monday.	Tamil ..	Records gift of the village of Sirrāmūr for offerings, lamps and daily worship to the temple of Tiru-Āḷagiya-Tambirāṉār at Vīramīkāmanallūr, a hamlet of Pākkam in Pākkapparṟu on the north side of the Peṉṉai (river), in Palakuṉṟa-kōṭṭam, a subdivision of Jayaṅgoṇḍao hōla-maṇḍalam, by Sūrappa-Nāyaka and Vaiyappa-Nāyaka, the sons of Poddu Nāyaka.
2	On the same wall	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1403 (mistake for Śaka 1443), Vṛisha, Kumbha, śu, di. [Tṛi]tīya, Wednesday, Uttiraṭṭādi.	Do. ..	Records the lease of certain temple lands to Timmappa-Nāyaka, son of Ōbaṇa-Nāyaka who had repaired breaches in the tank at Śīdampaṭṭu and constructed shrines for Āḷagiya-Āvaṇappiḷḷiyār, Vairava and Chaṇḍēśvara.
3	On the south wall of the same temple.	Do.	Do. do. ..	Śaka 1401 (mistake for 1441), Mēsha, śu. di. pañchami, Monday, Mṛigaśīrsha.	Do. ..	Records a transaction similar to No. 2 above.
4	On the same wall	Saḷuva ..	Narasiṅgayadēva-Mahārāja	Vikṛiti, Māsi 21 ..	Do. ..	Registers gift of taxes by Avasaram Annamarasaiyar for worship and repairs to the same temple.
5	On the south and east walls of the same temple.	Vijayanagara.	Sadāśiva-Mahārāya	Śaka 1497, Yuva Ṛishabha, ba. di. Newmoon, Monday.	Do. ..	Registers a gift of taxes and land for lamps to the same temple by Kṛishṇama-Nāyaka.
6	On the west and south walls of the Agastyēśvara temple at **Avalur** (same district and taluk).	Do.	Achyutaiyadēva-Mahārāya	Vikṛiti, Tai 13 ..	Do. ..	Seems to register a gift of house-sites and money, for the merit of the king, by the agents of Tiruveṅgaḍa-Aṇṇayaṉ, to certain private individuals in order to form a maḍaviḷāgam and for doing service in the temple of Agastyēśvara at Aviri-ūr.
7	On a boulder near a tank at **Singavāram** (same taluk and district).	..	....	Virōdhi, Āḍi 30 ..	Do. ..	Seems to register a gift of land for a garden to the temple at Śiṅgapuram.
8	On the north and west walls of the central shrine in the Vishṇu temple at **Dadapuram** (Tindivanam taluk, same district).	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do. ..	Gives a list of vessels and ornaments made of gold, silver and pearls and presented to the temples of Kundavai-Viṇṇagar, Iṟaivikulamāṇikka-Īśvara and Kundavai-Jinālaya, built by the princess Parāntakaṉ Kundavai-piraṭṭiyār, daughter of Toṇmāḷigaittuñjinadēvar, in the city of Rājarājapuram in Naḷḷūr-nāḍu, a sub-division of Veṅkuṉṟa-kōṭṭam. Mentions the office Parākramaśōḷa-Mūvēndavēḷār.
9	On the west wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	11th year	Do. ..	Stops with the mention of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same shrine.	Chōḷa ..	Rājarājakēsarivarman alias Rājarājadēva	26th year	Tamil	Gift of sheep for lamps to the temple of Kundavi-Viṇṇagar-Āḻvār by princess Parāntakaṉ Kundavai-Pirāṭṭiyār. Mentions the sēnāpati Mummuḍiśōḷa Brahmamahārāyar, who was in charge of the management of the temple.
11	On the same wall	Do. ..	Do. do.	23rd ,, ...	Do.	Gift of 90 sheep for a lamp by a maid-servant of the king.
12	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Kundavai-Viṇṇagar-Āḻvār by princess Kundavai-Pirāṭṭiyār.
13	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	7th ,, ...	Do.	Built in. Registers a gift of 5 cows for a lamp.
14	On the south and east walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājarājadēva.	23rd ,, ...	Do. .. .	Records that the dancing girls attached to the temples of Iravikulamāṇikka-Īśvara and Kundavai-Viṇṇagar-Āḻvār should accompany the god in processions and sing and dance during the hunting festival.
15	On the east wall of the same maṇḍapa.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	5th ,, ...	Do.	The inscription commences with the introduction [illegible], etc., and is left unfinished.
16	On the north wall of the same maṇḍapa.	..	....	Do.	Do.	Gift of vessels by a dancing girl to the temple of Kundavai-Viṇṇagar-Āḻvār for the sacred bath of the god. Mentions Irāman Śivaśaraṇaṉ alias Śō[ḷa*] purandara Mūvēndavēḷaṉ, the headman of Miṟai.
17	On the north and west walls of the central shrine in the Māṇikyēśvarasvāmin temple in the same village.	Chōḷa ..	Rājakēsarivarman alias Rājarājadēva ..	21st year	Do.	Refers to the construction of the 3 temples at Rājarājapuram mentioned in No. 8 above, by princess Pirāntakaṉ Kundavi-Pirāṭṭiyār and records that on receipt of the royal writ the officer Ārūraṉ Aravaṇaiyāṉ alias Parākramaśōḷa-Mūvēndavēḷaṉ of Paṇaiyūr, in Iḷaiyūr-nāḍu a subdivision of Vēśālippāḍi, ordered the temple treasury to be examined and the presents made engraved on stone in the respective temples. The presents consisted of vessels and ornaments of various descriptions, made of gold, silver and pearl.
18	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Rājarājadēva ..	25th ,, ...	Do.	Gift of sheep for 10 lamps to the temple of Śrī-Iravikulamaṇikka-Īśvaramuḍaiyār by the same princess. Refers also to the construction of the temple by her.
19	On tha same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Refers to the gift mentioned in No. 18 above.
20	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Rāja[rāja]dēva ..	19th ,, ...	Do.	Built in in the middle. Gift of sheep for a lamp to the same temple, by Aiyyaṟaṉ Dēviyaṉār, one of the maid-servants of the princess.
21	At the top of the entrance into the central shrine of the deserted temple called Āñjanēyaṉkōyil in the same village.	..	....	....	Do.	Records that the temple of Śrī-Lakshmi-Nārāyaṇa-Perumaḷ was constructed by a certain Eḻumbōḍaḷagiyāṉ, the headman of Pūḍaṉūr.
22	On a rock behind the Gaṅgaiyammaṉ temple in the same village.	..	....	Tāraṇa, Āḍi ..	Do.	In modern characters. Records that the water of the tirukkuḷam should not be baled out in baskets.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the north wall of the central shrine in the Bhūmīśvarasvāmin temple at **Markanam** (same taluk and district).	Chōḷa ..	Rājakēsarivarman alias Rajarājadēva ..	19th year	Tamil	Registers the gift of salt-pan for providing a lamp to the temple of Śrī-Bhūmīśvarattāḻvār at Rājarājappēraḷam in Maṇakkāṇam (which was) a dēvadāna in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu.
24	On the same wall	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	4th ,, ...	Do.	Gift of the taxes on a salt-pan for 2 lamps to the temple of Tiruppūmīchchuvaramuḍaiyār at Maṇakkāṇam alias Rājarājappēraḷam. Refers to the gift mentioned in No. 23 above.
25	Do.	Sāḷuva ..	Tammayadēva-Mahārāya, son of Bhujabalarāya-Vīrapratāpa Sāḷuva Narasiṅgayadēva-Mahārāya.	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, dvadaśi.	Do.	Gift of a salt-pan to the temple at Marakkāṇam alias Kaṇḍarādittanallūr, in Paṭṭaṇanāḍu, a subdivision of Ōymā-nāḍu alias Viśaiyarāśēndiraśōḷa-vaḷanāḍu which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
26	On the west wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	4th year	Do.	Damaged. The introduction begins with the words ಶ್ರೀ ಶ್ರೀಮತ್ etc. Seems to register a gift of cows for a lamp to the temple of Tiru-Bhūmīśvaramuḍaiyār. Mentions Eyiṟpaṭṭiṇam alias Vikkiramaśōḷa-chaturvēdimaṅgalam.
27	On the same wall	..	....	Khara, Puraṭṭādi 16,	Do.	Much damaged. Seems to record a gift of land by purchase, for worship to the same temple, by a resident of Ālattūr.
28	On the west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman	17th year	Do.	Records that the officer Ārūran Udaiyadivākaran Arumoḷi-Mūvēndavēḷan of Araiśūr while stationed at Paṭṭaṇam in Paṭṭaṇa-nāḍu, a subdivision of Ōymā-nāḍu, received a complaint that the expenses of the temple of Bhumīśvaradēva were not conducted since the grant of the dēvadāna of Manakkāṇam and fixed a fresh scale of expenses after due enquiry. States that the birth-day asterism (ಜನ್ಮನಕ್ಷತ್ರ) of king Rājarājadēva was Śadaiyan.
29	On the south wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	8th ,, ...	Do.	Gift of 24 sheep for two twilight lamps and of money for offerings on Sunday, by a native of Pārūr on the north bank (?) in Vēśalippāḍi to the temple of Bhūmīśvaramuḍaiya-Mahādēva at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu.
30	On the same wall	Do. ..	Rājakēsarivarman Uḍaiyar śrī-Vijayarājēndradēva.	35th ,, ...	Do.	Records a sale of land for flower-garlands, offerings and lamps to the same temple by the assembly of Eyiṟpaṭṭiṇam which was a brahmadēya in Paṭṭiṇa-nāḍu as a subdivision of Tambituṇaichchōḷa-vaḷanāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
31	On the east wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Viruppaṇa-Uḍaiyar, son of Vīra-Ariyaṇa-Uḍaiyar.	Raktākshi, Mārgaḻi.	Do.	Obstructed by images. Seems to record a gift of land for worship and repairs to the temple at Marakkāṇam alias Kaṇḍarādittanallūr in Paṭṭiṇa-nāḍu, a subdivision of Ōymā-nāḍu alias Vijaiyarājēndraśōḷa-vaḷanāḍu. Mentions the pradhāni Vaṅgappa-Uḍaiyar and the officers Muttaraśar and Śauṇḍaraśar.
32	On the north wall of the same maṇḍapa.	Do.	Viruppaṇa-Uḍaiyar	.... śu. di. daśami, Friday, Pushya.	Do.	Fragmentary. Seems to record a provision for lamps and lotuses to the same temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
33	On the west and south walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.	16th year ..	Tamil ..	Records that a resident of Arampoṇḍai having accidentally shot a person, was required by the nāḍu and the Brahmans to give 12 sheep for burning a lamp in the temple of Tiruppūmiśvaramuḍaiya-Nāyaṇār.
34	On the south wall of the same maṇḍapa.	Vijayanagara.	Vira-Kampaṇṇa-Uḍaiyar, son of Vira-Bukkaṇa-Uḍaiyar.	Kīlaka, Aṟpaśi 12	Do. ..	Records an order of the pradhāni Sōmaiya-Daṇṇāyaka, remitting the taxes in money due by certain classes of people inhabiting the tirumaḍaiviḷāgam and a new street in Marakkāṇam, in favour of the temple of Tiruppūmiśvaramuḍaiyār, for worship, lamps and repairs.
35	On the same wall	....	....	Vijaya, Tai 1 ..	Do. ..	Registers a gift made by Ēṟama-Reḍḍi for the merit of Rāmabaṭṭar-Ayyaṉ, to the temple of Tiruppūmiśuramuḍaiya-Tambiṟāṉār, for worship and lamps.
36	Do.	....	....	Kīlaka, Āḍi 1[4] ..	Do. ..	Damaged and built in. Registers the gift of a lamp. Mentions a certain Meyhōga-Nāyakkar-Ayyaṉ.
37	On the east and north walls of the Śāṇār-maṇḍapa in the same temple.	....	....	Bahudhānya, Puraṭṭāḍi 20.	Do. ..	Built in in the middle. Gift of a portion of a salt-pan to a maṭha, by the Muḍalis of Marakkāṇam, for the merit of Tirumalai-Nāyaka.
38	At the entrance into the same temple; left side.	....	....	Tāraṇa, Aṟpaśi 20.	Do. ..	Stones missing. Registers a gift of land to the temple of Tiruppūmiyappar-Tambiṟāṉār by the Muḍalis of Marakkāṇam, for the merit of Kumāra-Kaḷaṭṭiśuraiyaṉ.
39	In the same place	Saḷuva ..	Narasiṅgadēva-	Chitrabhānu (expired) Svabhānu (current), Āṇi 15.	Do. ..	Gift of taxes for worship etc. to the temple by Echchappa-Nāyakkar, the agent of the king.
40	Do.	Vijayanagara.	Immaḍi-Achyutarāya	Vilambi, Tai 7, Ardhōdaya.	Do. ..	Damaged. Registers a sarvamānya gift of land made for the merit of Tirttārappar, to the same temple.
41	At the entrance; right side ..	Do.	Achyutaiyadēva-Mahārāya	Nandana, Āṇi 4.	Do. ..	Damaged. Gift of a salt-pan to the temple of Tiruvakkiśuramuḍaiya-Nāyaṉār at Vēlūr and another at Kāṇimāḍu, by a certain Pōtti-Reḍḍi and the Muḍalis of Marakkāṇam, for the merit of Rāmabaṭṭaraiyaṉ.
42	In the same place	Do.	Mallikārjunarāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makha.	Do. ..	Registers the gift of Vijaiyarāyanallūr as a dēvadāna to the temple of Tiruppūmīśvaramuḍaiya-Nāyaṉār in Muṉṉūṟṟuppaṟṟu, by the residents of Oḷugarai alias Kulōttuṅgaśōḷanallūr in Maṭṭūr-nāḍu.
43	Do.	Do.	Immaḍi-Achyutadēva-Mahā[rāya] ..	[Vi]lambi, Tai 5, Ardhōdaya.	Do. ..	Damaged and built in. Registers the gift of the village Puḍuppaṭṭu, to the same temple, for worship and repairs, by Tittaraiyaṉ for the merit of Rāmabaṭṭar-Ayyaṉ.
44	On the east wall of the ruined Śiva temple near **Kandadu** (same and district).	Do.	Kṛishṇadēva-Mahārāya	Śaka 1445, Tāraṇa, Tai 15, Monday, Pushya.	Do. ..	Gift of Kāvaṇippākkam, a hamlet of Kandāḍu as a dēvadāna to the temple of Ēkāmranātha by Kaḷaṭṭiśuraiyar, son of Tirumalai-Nāyakkar.
45	On the north wall of the same taluk temple.	....	....	Saumya	Do. ..	Registers an order of Kākkai Nāyaka of Kandāḍu to a Kaikkōḷa to set up an image of Piḷḷaiyār called Tirukkāra-[vēḷ]-Piḷḷaiyār and to receive certain privileges.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the south wall of the same temple.	..	....	[Vil]ambi, Mārgaḷi 20,	Tamil ..	Built in at the beginning. Seems to register the gift of a portion of a salt-pan by the residents [of Kandaḍu] to the temple of Tiruvakkiśura[muḍaiya]-Tambirāṉār at Vēḷūr.
47	On the same wall	..	Śakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	18th year, ću. di. prathamā, Śadaiyam.	Do. ..	Built in in the middle. Records a gift of land in Vāṇiyappaṭṭu alias Śembiyaṉ-Karuppūr in Muṉṉūrrupparru by the residents of Kandāḍu alias Tiruchchirrambalanallūr in Ōymā-nāḍu alias Vijaiyarājēndira-vaḷanāḍu, as a dēvadāna to the temple of Kākkanāg[i]śuramuḍaiyār.
48	On a granite slab laying in a field at **Nochchikulam**, hamlet of **Kunimedu** (same taluk and district).	..	....	....	Dutch ..	The grave of Maria De Wisser "wife of Gerrit Westrenen, book-keeper in the Company, who died in [A.D.] 1703;" (see Gazetteer of the South Arcot District, Volume I, page 862.) Above the inscription is engraved a circular seal-like figure.
49	On a slab set up in front of the inner gōpura in the Vēṭṭairāyap-perumāḷ temple at **Alattur** (same taluk and district).	Vijayanagara.	Sadāśivaiyadēva-Chōḷa-Mahārāya ..	Śaka, 1470, Kīlaka, Śittirai 10, Uttiram, ću. di. daśami Śiṁha-lagna, Friday.	Tamil ..	Damaged. Gift of the right of Kāval of Ālattūr and other villages to the temple of Vēṭṭaiyirāyaṉ, by a certain Uyyāḷanallaṉ Timmaiyaṉ.
50	On the east wall of the central shrine in the Āḍavallēśvara temple at **Munnur** (same taluk, and district).	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīra-dēva.	38th year and 251st day.	Do. ..	Records a gift of land at Vaṉṉiyanallūr by the king, at the request of a certain Vattarāyaṉ, for a festival in Āvaṇi named after the king and for repairs, to the temple of Āḍavalla-Nāyanār at Muṉṉūr alias Rājanārāyaṇa-chaturvēdimaṅgalam in Ōymā-nāḍu alias Vijaiyarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam. The Royal Secretary (tirumandiravōlai) was Rājanārāyaṇa-Mūvēndavēḷāṉ.
51	On the same wall	Gajapati ..	Dakshiṇa Kapilēśvarakumāra-Mahāpātra, son of Ambīra (Hamvīradēva).	Śaka 1386, Tāraṇa, Mithuna, śu. di. tritīyā, Thursday, Pushya.	Do. ..	Registers a gift of land for "Ahamvīrabhōga" festival (?) and repairs to the temples of Tirumūlattānamuḍaiya-Mahādēva and Perumāḷ Purushōttama in the same village.
52	On the east, north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year	Do. ..	Records a tax-free gift of land by purchase, at Viḷuvūr, by Ammaiyappaṉ Śiyaṉ Pallavāṇḍaṉ alias Rājanārāyaṇa Śambuvarāyaṉ to the temple of Āḍavalla-Nāyanār, for celebrating the hunting festival of the god in the month of Śittirai.
53	On the north and west walls of the same shrine.	Śāḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 1388, Vyaya, Mārgaḷi 9.	Do. ..	Gift of land for offerings, festivals and a flower-garden, to the temple of Mūlattānamuḍaiya-Nayiṉār at Muṉṉūru, by Tammarasar the agent of Annamarasar, who was the avataram of the king.
54	On the same walls	Paṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year	Do. ..	Gift of the village of Viḷuvūr surnamed Āḍavallakuṭṭa-nallūr with all its taxes, for a festival in the month of Māśi and for worship and repairs, to the temple of Āḍavalla-Nayanār at Muṉṉūr by the people of the nāḍu.

C. -Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Tamil ..	Gift of three lamps by a lady and her two daughters living in Śilachintāmaṇi-parigiraha in Naḍuvil-nāḍu, to the temple of Uḍaiyār Śrī-Mūlasthānamuḍaiyār.
56	On the same wall	Do. ..	Do. ..	....	Do. ..	Built in at the right end. Seems to record a gift of land by purchase, by an oilmonger of [Mu]ḍigoṇḍaśōḷapuram for forming a street.
57	Do.	Do. ..	Do. ..	13th year ..	Do. ..	Gift of certain taxes for a flower-garden and other requirements, to the temple of Mūlasthānamuḍaiyār by Śeṅgāṇi Ammaiyappaṉ Rājaraja-Śambuvarāyaṉ.
58	Do.	Do. ..	Do. ..	17th ,, ...	Do. ..	Built in at the bottom. Gift of land for a lamp to the same temple by a certain Tiruvaraṅgadēvaṉ, the headman of Kūṟṟūr.
59	Do.	Do. ..	Tribhuvana. . . . . rājadēva.	8th ,, ...	Do. ..	Built in. Gift of land by purchase for worship on Amāvāsyā days, to the same temple by a native of Tiṭṭaichchēri.
60	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	5th ,, ...	Do ..	Gift of Koḍukkanpaṭṭu and Nallaṉji, hamlets of Kiḷiṉaṭūr, with their names changed into Śittiramēḷinallūr, for worship and repairs to the temple of Āḍavalla-Nāyaṉār by the people of Nagaraikkaṭṭu-nāḍu.
61	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th ,, ...	Do. ..	Gift of four cows for a lamp to the temple of Mūlasthānamuḍaiyār, by a native of Pērūr in Puliyūr-kōṭṭam.
62	On the east wall of the same maṇḍapa.	Pallava ..	Sakalabhuvanachakravartin Peruñjiṅgadēva.	3rd ,, ...	Do. ..	Records the confirmation by Aḷagiya Pallavaṉ Vīrarāyaṉ alias Kachchiyarāyaṉ, of gifts made by Aiyadēvar for worship and repairs to the temple.
63	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and of victors'.	33rd ,, ...	Do. ..	A similar confirmation by Kūḍal-Āḻappiṟandāṉ Aḷagiya Pallavaṉ alias Kāḍavarāyaṉ, of gifts made by his grandfather.
64	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Karuvūr and [the crowned head of the] Pāṇḍya'.	....	Do. ..	Built in in the middle. Records that a native of Kiranūr constructed the walls of the maṇḍapa called Mādavarāyaṉ-maṇḍapa in the second prākāra of the temple and gave lands [for a flower-garden].
65	Do.	Do. ..	Rājakesarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Begins with the introduction ஸ்வஸ்தி etc. Gift of land by purchase, to the temple of Mūlasthānamuḍaiya-Mahādēva, by a certain Palakaṇṇaṉ Kāmaṉ Tiruvagattīśvara-muḍaiyāṉ, a native of Iraiyūr in Kuṉṟa-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, for offerings to the image of Uḍaiya-Piḷḷaiyār which he had set up in the temple.
66	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th ,, ...	Do ..	Records a gift by the individual mentioned in No. 65 to the assembly of Muṉṉūr alias Rājanārāyaṇa-chaturvēdi-maṅgalam for strengthening the bund of the big tank of the village wherever necessary.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarā[ja*]dēva.	7th year	Tamil ..	Gift of land in Ēmappērūr alias Madhurāntakanallūr in Kaḍaiyūr-nāḍu, for a lamp to the temple of Mūlasthānamuḍaiya-Mahādēva, by a certain Munaiyan Mikamappallavaraiyaṇ, a resident of Tirukkōvalūr in Kurukkai-kūrram, a subdivision of Miḷāḍu alias Jananātha-vaḷanāḍu, in expiation of the sin of an accidental death of a native of Mambākkam, in Viḷupparaiya-nāḍu through the donor's nephew.
68	Do.	.. ....	....	Naḷa, Arpasi 10 ..	Do ..	Modern. Gift of land by a certain Tirumalai-Nāyaka.
69	On the north wall of the same maṇḍapa.	Chōḷa ..	Kulōttuṅga-Chōḷadēva	11th year	Do. ..	Records a sale of land for 8 kāsu by Yajña-Bhaṭṭa of Paśiṇḍipuram, one of the members of the aḷuṅgaṇa of Muññūr, to certain Brahmans for maintaining half a lamp, which was presented by a shepherd to the temple of Mūlasthānamuḍaiya Mahādēva.
70	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	18th year	Do. ..	Gift of 16 cows for another half lamp by the grandson of the donor mentioned in No. 69. Refers to Kulōttuṅga-Chōḷa by the name 'Śokkapperumāḷ.'
71	On the north and west walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva.	11th ,, ...	Do. ..	Gift of taxes for repairing the "Ediraṇaṇayaṇ-tirumaḷigai" and other structures in the temple and for repairs by Śeṅgēṇi-Ammai-Appaṇ Śiyaṇ Pallavāṇḍaṇ alias Rājanārāyaṇa-Śambuvarāyaṇ mentioned in No. 52 above.
72	On the same walls	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rāja[rāja*]dēva.	15th year, Simha, ba. di. ēkādaśi, Monday, Tiruvādirai.	Do. ..	The introduction begins with the words ஸ்வஸ்திஸ்ரீ etc. Gift of 9 kāsu by Āriyaṇ Āṇḍaṇ Kamalākara-Bhaṭṭaṇ for a lamp to the shrine of Viśvēśvaradēva built by him in the western prakāra (tiruchchuṟṟu) of the temple of Āḷuḍaiyār Śrī-Mūlasthānamuḍaiyār.
73	Do.	.. ....	....	5th year	Do. ..	Gift of land made tax-free, in Śiṟupāḍi alias Kulōttuṅgaśōḷanallūr by Śiyaṇ Pallavāṇḍaṇ Ēdiriliśōḷa-Śambuvarāyaṇ, under the orders issued by the king at the instance of Gāṅgēyarāyaṇ and others, to the temple of Āḍavallār. Mentions the Royal Secretary Mināvaṇ-Mūvēndavēḷāṇ.
74	On the west wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th ,, ...	Do. ..	Gift of land by purchase for offerings and lamps to the image of Viśvēśvaradēva set up in the temple of Mūlasthānamuḍaiyār, by Āriyaṇ Kamalākara-Bhaṭṭa; See No. 72 above.
75	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	12th year and 130th day.	Do. ..	The introduction begins with the words ஸ்வஸ்திஸ்ரீ, etc. Records a royal gift of lands at Nagar alias Dinachintāmaṇinallūr constituting them into a new village under the name Kulōttuṅgaśōḷanallūr. Mentions the Royal Secretary Aśaṅchala Mūvēndavēḷāṇ.
76	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year ..	Do. ..	The introduction begins with the words ஸ்வஸ்திஸ்ரீ, etc. Gift of money for a lamp to the temple of Mūlasthānamuḍaiyār at Muññūr alias Rājanārāyaṇachaturvēdimaṅgalam in Ōyma-nāḍu alias Vijaiyarājēndravaḷanāḍu which was a subdivision of Jayaṅgoṇḍachōḷamaṇḍalam, by a native of Rājasiṁhapuram in Tirumuṇaippāḍi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
77	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva.	4th year ..	Tamil ..	Built in. Seems to record a gift of land for a lamp to the temple of Āḍavalla-Nāyanār, by a native of Puttūr in Paṭṭina-nāḍu.
78	At the top of the entrance into a vacant shrine in the west prākāra of the same temple.	..	....	..	Do. ..	Records that Āriyaṇ Āṇḍāṇ Kama'akarabaṭṭaṇ set up the image of Viśvēśvaradēva and repaired the temple.
79	On the west wall of the same prākāra (inside).	Vijayanagara.	Virūpakshadēva-Mahārāya, son of Vīrapratāpa Dēva-Mahāraya.	Śaka 13[90], Sarvadhāri, [Paṅguni] 20.	Do. ..	Much damaged. Records a gift of land to the temple of Āḍavalla-Nāyinār at Muññūr by Annamarasa-Āyyaṇ, the agent of Sāḷuva Narasiṅgarāya-Uḍaiyar, for worship and festivals. Refers to a maṇḍapa built by Tammaraya-Ayyaṇ in the same temple.
80	On the south wall of the same prākāra (inside).	Pallava ..	Sakalabhuvanachakravartin Perumjiṅgadēva.	12th year ..	Do. ..	Gift of land by purchase for 10 lamps to the temple of Āḍavalla-Nāyanār at Muññūr alias Rājanārāyaṇachaturvēdimaṅgalam, by a certain Mādēvaṇ Kuḷōttuṅgaśōḷa-Mūvēndavēḷaṇ of Ambar in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu in Śōḷa-maṇḍalam.
81	On the same wall	Chōḷa ..	Rājarājadēva	[2]nd ,, ..	Do. ..	Records that a certain Periyanāchchiyār of Kayiṟūr set up the image of Periya-Vināyakappiḷḷaiyār and gave land for offerings and lamps to it. States that she also built the sōpāna-maṇḍapa in front of the Dakshiṇāmūrti shrine.
82	On the same wall (outside) ..	Sāḷuva ..	Narasiṅgayyadēva-Mahāraya	Vyaya, Puraṭṭādi [2]4.	Do. ..	Built in at the bottom. Seems to record the appointment of a person by Tammarasa, the agent of Annamarasar, who was the avasaram of the king to look after the lamps in the same temple.
83	Do. ..	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-[Pāṇḍya]dēva.	5th year, Puraṭṭādi.	Do. ..	Built in at the beginning. Seems to register a gift of land for worship and offerings to the temple of Āḍavalla-Nāyanār.
84	Do. ..	Vijaynaga	Mallikārjunarāya	Śaka 1389, [Vyaya], Mithuna, śu di. Monday, daśami, Tiruvādirai.	Do. ..	Gift of land by purchase, for a flower-garden, to the same temple by a native of Śōḷadivākaranallūr alias Liṅgaḍupākkam in Ūṟṟukkaṭṭu-kōṭṭam, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
85	Do. ..	Pallava ..	Sakalabhuvanachakravartin Perumjiṅgadēva.	10th year ..	Do. ..	Damaged. Seems to record a gift to the temple of Āḍavallanāyanār at Muññūr alias Rājanārāyaṇachaturvēdimaṅgalam in Ōymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, by Kūḍal-Āḷappiṟandāṇ Dēvāramaḷagiyāṇ alias Vāṇarāya.
86	On the same wall	Chōḷa ..	. . . . . Tribhuvanavīradēva ..	3 * year and 357th day.	Do. ..	Built in and intercepted by pillars. Seems to provide for repairs to the temple.
87	Do.	..	....	Naḷa, Arpaśi ..	Do. ..	Do. Seems to record the construction of a car and a gift of land to the same temple by Kañjaṇa-Nāyaka for the merit of Tirumalai-Nāyaka.
88	On the east wall of the ruined Kāmakshi Amman shrine in the same temple.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradēva.	33rd year	Do. ..	Records a gift of money and land to the temple, by Āḷuḍaiyāṇ Aḷagiyadēva alias Kaḍuveṭṭi of Neṟkuppai, for the expenses of the car festival.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	Name of king.	Date.	Language and alphabet.	Remarks.
89	On the west wall of the same shrine.	..	Tribhuvanachakravartin Kōnērinmai-koṇḍāṉ.	23rd year	Tamil ..	Gift of land, made tax-free, for the expenses to the shrine of Tirukkāmakkōṭṭamuḍaiya Periya-Nāchchiyār in the temple of Āḍavallār.
90	On the same wall	..	....	Piṅgaḷa, Tai 10 ..	Do. ..	Gift of land, house and house-site to a private individual, by the temple authorities. Mentions Kañjaṇa-Nāyaka.
91	At the entrance into same temple; right side.	..	....	....	Do. ..	Records that the entrance was (called after) Tirumaliruñjōlai-niṉṟāṉ Maḷavarāyaṉ of Nāḷkuṟuchchi in Pāṇḍimaṇḍalam.
92	On the east and north walls of the deserted Vishṇu temple in the same village.	Gajapati ..	Dakshiṇa-Kapilēśvara Kumāra Mahāpātra son of Ambirādēva.	Śaka 1386, Tāraṇa, Mithuna, śu. di. tṛitīya, Thursday, Pushya.	Do. ..	A copy of No. 51, above.
93	On the north wall of the same temple.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	10th year, Dhanus, śu. di. prathama, Monday, Punarvasu.	Do. ..	Records a tax-free gift of Śiṅgavanēndal, a hamlet of Muṇṇūṟṟu with its name changed into Purushōttamanallūr, by the people of Ōymā-nāḍu, for worship and repairs to the temple of Purushōttamam alias Śittiramēḷi-Viṇṇagar-Emberumāḷ.
94	On the same wall	Do. ..	Do.	13th year, Mārgaḷi 21.	Do. ..	Records a tax-free gift of land for worship and repairs to the same temple by Tiruvanantīśa-Bhaṭṭa-Sōmayāji of Kuṇḍūr.
95	Do.	..	....	....	Do. ..	Records that some construction or repairs (திருவேலை) were executed by Perumāppiḷḷai, the son of Viḷandaippiḷḷai of Vaḷḷuvappākkam.
96	On the north and west walls of the same temple.	Śāḷuva ..	Narasiṅgadēva-Mahārāya	Vyaya, Kārttika 30.	Do. ..	Records the appointment of a certain shepherd as a kōyilkuḍi to the temple of Perumāḷ Śittiramēḷi-Viṇṇagar-Emberumāḷ, by Tammaraśar, the agent of Annamaraśar.
97	On the west wall of the same temple.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Śundara-Pāṇḍyadēva.	13 + 1st year ..	Do. ..	Worn out and incomplete. Mentions Vikrama-Pāṇḍya Māvulivāṇarāyar.
98	At the entrance into the same temple; left side.	..	....	....	Do. ..	Records that the doorway (tirunilaikkāl) was the gift of Aruḷāḷapperumāḷ of Vaṅgippuṟam.
99	On the west wall of a deserted structure called Śambandapperumāḷkōyil, in the same village.	..	.....	Naḷa, Tai 5 ..	Do ..	Records that the work (i.e., the construction of the building) was done by Kañjaṇa-Nāyaka, son of Timmu-Nayaka, one of the Kannaḍiya-Nāyakas of Maruda-raśar-paḍaivīḍu.
100	On the south wall of the central shrine in the Tirumukhīśvara temple at Velur (same taluk and district).	Vijayanagara.	Kṛishṇadēva-Mahārāya	.... Tai 10.	Do. ..	Records the gift of a village as a dēvadāna to the temple of Tiruvakkīśuramuḍaiya-Nayināṟ, by a certain Kāmu-Nāyaka in the name of the king. Villavarāyar figures as a signatory.
101	On the east and north walls of the same shrine.	..	....	..	Do. ..	Stones missing. Gift of a land by Karaṇikkam Tittār-Piḷḷai, for the merit of Vīravasanta-Nāyaka, for festivals in the temple of Tiruvakkīśuramuḍaiyār. Signed by Villavarāyar.
102	On the north wall of the same shrine.	Vijayanagara.	Kṛishṇadēva-Maḥārāya	Vyaya, Tai 5 ..	Do. ..	Gift of land for a lamp to the shrine of Iḷaya-Nayināṟ, by Viruppaṇa-Nāyaka, son of Ellappa-Nāyaka, in the name of the king.
103	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin .... Madura and	..	Do. ..	Fragment. Seems to record a gift by Śeṅgēṇi Ammaiyappaṉ, for repairs to the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
104	On the same wall	Vijayanagara.	Achyutarāya	Virōdhi, Āvaṇi 20.	Tamil ..	Gift of a hamlet Mulliyappanagaram as a dēvadāna to the temple by the king. Signed by Kunrapperumāḷ and Villavarāyar.
105	On the north wall of the same maṇḍapa.	Do.	Achyutadēva-Mahārāya	Khara, Āḍi 1	Do. ..	Stones missing at the end. Gift of the village Kuppam as a dēvadāna to the temple by the king for the merit of Sāḷuvakkaṇakkar. Signed by Tittār-Pillai and Villava rāyar.
106	On the north and west walls of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year	Do. ..	Gift of cows made at the instance of the residents of several districts, for a lamp, to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Vēlūr alias Virudarājabhayaṅkaranallūr in Ōymā-nāḍu, by a native of Kaḍuvaṉpākkam for having shot his uncle with an arrow mistaking him for an animal.
107	On the west wall of the same maṇḍapa	Do. ..	. . . nachakravartin Rājarājadēva ..	10th ,, ...	Do. ..	Fragmentary. Seems to register a gift of lamp to the same temple by a certain Siriyāṉ for a similar accidental death of an individual, while hunting.
108	On the same wall	..	....	Hēviḷambi, Āḍi 14, Shashṭhi, Friday, Hasta.	Do. ..	Records that a certain Tittār, a native of Savundiriya-śōḷapuram in Āśūr-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam built the nṛitta-maṇḍapa and Nāyakar-tiruviruppu, in the temple of Tiruvakkīśuramuḍaiya-Nayinār at Vēlūr, in order to please Kāḷahastīśvara, his tutelary deity.
109	On the west wall of the Subrahmaṇya shrine in the same temple.	Vijayanagara.	Sadāśivadēva-Mahārāya	Śōbhakṛit, Aṟpaśi 5.	Do. ..	Registers a tax-free gift of the village of Paraṅgēṇi in Vēlūr-śīrmai, for worship and repairs to the temple of Tiruvakkīśuramuḍaiya-Tambirāṉār, by a certain Nāgu-Reḍḍiyār. Records that Viṭṭhaladēva-Mahārāja was governing the country.
110	On the north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do. ..	Stones out of order. Records a gift of 48 sheep made at the instance of the Bhaṭṭas, for a lamp to the temple of Tiru-Agnīśvaramuḍaiya-Mahādēva at Vēlūr alias Virudarajabhayaṅkaranallūr in Ōymā-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam by two residents of the village, for having killed a buffalo which had spoiled their crop.
111	On three pillars built into the walls of the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	[20]th ,, ..	Do. ..	The inscription is exposed only on one side of each pillar, the other sides being covered by the walls. Seems to register a gift of land for worship and offerings, to the temple of Tiru-Agnīśvara at Vēlūr in Ma[ṇi]-nāḍu, a subdivision of Ōymā-nāḍu in Jayaṅgoṇḍachōḷa-maṇḍalam.
112	On a wall on the south side of the same temple.	....	....	....	Do. ..	Records that this maṇḍapa was built by Periya-Nāgu-Reḍḍi, son of Periya-Erama-Reḍḍi.
113	On the west and south walls of the central shrine in the Tiruvirunda-Perumāḷ temple in the same village.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Vīrapratāpa Dēvarāya-Mahārāya.	Śaka 1383 ..	Do. ..	The inscription has been mostly erased by a chisel. Seems to register a gift of taxes. Mentions Muṉṉūṟṟu-paṟṟu in Ōymā-nāḍu alias Virudarājabhayaṅkara-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the west, south and east walls of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga Chōḷadēva.	3rd year	Tamil	Records a royal order made at the instance of Villavarāyar granting the three villages Mambākkaṉ, Kurugūr and Nāvaṟpākkam clubbed together and re-named Kulōttuṅgaśōḷanallūr as a tax-free dēvadāna, for meeting the expenses in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēlūr alias Virudarājabhayaṅkaranallūr, in Ōyma-nāḍu alias Vijayarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷamaṇḍalam. At the time of making the grant the king was seated on his throne which was set up underneath a pearl canopy in the coronation hall of his palace at Vikramaśōḷapuram.
115	On the same walls	....	Tribhuvanachakravartin Kōnērinmai-Koṇḍāṉ.	Do.	Do.	Relates to the same grant as the above. Mentions the officers Kulōttuṅgaśōḷa-Gāṅgēyarāyaṉ and Villavarāyaṉ.
116	On the east wall of the same maṇḍapa.	....	....	Śōbhakṛit, Āvaṇi 15.	Do.	Damaged. Mentions Periya-Nāgu-Reḍḍi, son of Erama-Reḍḍi of Tiruchchuravi-Ōmandūr and the temple of Tiruvirunda-Peruma[l].
117	On the east and north walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Vīra-Bokkaṇṇa-Uḍaiyar, son of Harihararāya.	Śaka 13[2]5, Svabhānu, Tulā, ba. di. dvādaśi, Friday, Uttiram.	Do.	Records that the dēvadāna villages of Nāvaṟpākkam, etc., formerly granted to the temple, had been ordered to be brought back under cultivation and worship and festivals conducted regularly in the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār at Vēlūr alias Virudarājabhayaṅkaranallūr.
118	On the north wall of the same maṇḍapa.	Saḷuva ..	Narasiṅgarāya-Uḍaiyar	Śaka 1393, Khara, Makara.	Do.	Appointment of a certain Irākkadakkōṉ of Kommaḍippaṭṭu as a tiruviḷakku-kuḍi to the temple of Tiruvirunda-Perumaḷ, by avasaram Annamarasayyar, to secure conquests (?) (tīrtha-vijaya) to the king.
119	At the entrance into the same temple; right side.	....	....	....	Do.	Records that the door-way (tirunilaikkal) and steps were made by Tiruvāchchaḷaṉ of Karumavūr.
120	On the four faces of a slab set up near the same temple.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	11th year	Do.	Records a sale of land by the assembly (ūr) of Vēlūr alias Virudarājabhayaṅkaranallūr, to Āchchaniḷaiyaṉ, the headman of Pāgal, for being granted to the temple of Rājanārāyaṇa-Viṇṇagar-Āḻvār.
121	On the same slab	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	9th „	Do. ..	Incomplete. Seems to record a sale of land by the assembly of Vēlūr to a native of Kēraḷāntaka-chaturvēdimaṅgalam in Tirunaṟaiyūr-nāḍu, a subdivision of Sōḷa-maṇḍalam, for being presented to the temple of Kulōttuṅgaśōḷa-Viṇṇagar-Āḻvār.
122	On a stone set up in the Jaina temple street, in the same village.	Vijayanagara	[Achyuta]dēva-Mahārāya	Śaka 1453, Virōdhikṛit, Kumbha, śu. di. trayōdaśi, Monday, Pushya.	Do.	Much damaged. Seems to register a gift of money for worship, to the temple of Tiruvakki-aṇḍa-Tambiraṉār at Vēlūr.
123	On another stone in the same street.	Do.	Achyutayadēva	Vikṛiti. Āni 10.	Do.	Much damaged. Seems to register a gift of land by the king to the same temple for the merit of Vīra-Vasanta-Nāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
124	At the entrance into the central shrine of the Jaina temple in the same village; left side.	....	....	....	Tamil	In modern characters. Records the renovation of the temple by Jayasēna.
125	On the west wall of the central shrine in the ruined Śiva temple at **Olagapuram** (same taluk and district).	.. .	....	....	Do.	Beginning lost. Gift of sheep for lamps to the temple of Arikula[kēsari-Īśvara] at Ōlōkamādēvipuram which was a city in [I]rāyur-nāḍu.
126	On the south wall of the same shrine.	Chōḷa ..	Ra[jakēsarivarman], 'who [destroyed] the ships at Śālai.'	Lost	Do.	Stones missing. Seems to register a gift of land by purchase by Nakkaṉ Vayiramēgaṉ for offerings and lamps to the shrine of Terkkil-vāśal, Śāttaṉ.
127	On the same wall	Do. ..	Rājakēsarivarman	7th year	Do.	Built in in the middle. Seems to record a sale of land by the nagarattār of Ulakamādēvipuram in Ōymā-nāḍu to Gaṅgaṉ-Ambalavaṉ Gaṇḍaradi[tta]śōḷa-Viḷupparaiyaṉ of Kuvaḷālam in Gaṅgarasāyira, for being presented to the temple for laying out a flower-garden. Mentions Kalikaṇṭaka-peruvarambu.
128	Do.	Do ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ...	Do.	Gift of cows for a lamp to the temple of Śrīkayilāsam-Arikulakēsari-Ichchuvaramuḍaiya-Mahādēva at Ulōgamādēvipuram, by a merchant.
129	Do.	Do. ..	Rājakēsarivarman	3rd ,, ...	Do.	Gift of sheep for a lamp to the temple of Śrīkailāyattu-Paramasvāmigaḷ at Ulōgamādēvipuram a taniyūr in Ōymā-nāḍu, by Āmbalavaṉ Gaṇḍarādittanār, a perundaram of the king, who built the temple.
130	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	Do.	Do. ..	The introduction commences with the words [illegible]. Records a sale of land by the nagarattār of Ulōgamādēvipuram in Pērāyūr-nāḍu, a subdivision of Ōymā-nāḍu for being presented to the temple of Arikulakēsari-Īśvaramuḍaiyār in order to meet the expenses connected with the shrine of Rājēndraśōḷa-Viṭaṅkar built in it.
131	At the top of the entrance into the same shrine.	....	....	....	Do. ..	Records that Puttuḷaṉ Niṟaiyaṉ Kulattaṉ of Māvandaputtūr in Tirumunaippāḍi, presented the sacred door.
132	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Śundara-Pāṇḍyadēva.	18th year, Kārttigai 11.	Do. ..	Records the gift of the revenues from the looms maintained in the Tirumāḍaiviḷāgam, for worship, to the temple of Arikulakēsari-Īśvaramuḍaiya-Nāyanār at Ulagamādēvipuram in Ōymā-nāḍu alias Vijaiyarājēndraśōḷa-valanāḍu.
133	On the south and east walls of the same maṇḍapa.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1348, Parābhava, Mēsha, ba. di. chaturdāśi, Saturday, Rēvati.	Do. ..	Gift of land for worship, offerings and lamps to the temple of Viṭṭaṇiśuramuḍaiya-Nāyinār at Ku[ma]rapuram alias Ulagamādēvipuram in Muṉṉūṟṟu-paṟṟu a subdivision of Oṉṉā-nāḍu alias Vijayarājēndra-valanāḍu, by Liṅgama-Nāyaka the younger brother of Viṭṭaiya-Nāyaka.
134	On the east and north walls of the same maṇḍapa.	Chōḷa ..	Parakēsarivarman Rājēndra-Chōḷadēva	[2]4th year ..	Do. ..	Much damaged. Seems to record a gift of land by the nagarattār of Ulagamādēvipuram in Pērāyūr-nāḍu, a subdivision of Ōymā-nāḍu for feeding 25 Brahmans in a śālai attached to the temple.
135	On the base of the bali-piṭha in front of the same temple.	....	....	....	Do. ..	Records that Śōḷamaṉ alias Vē[m]baṉ Āḍavaṉ alias Vidiviḍaṅgaṉ, set up the Śri-piṭha.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On a stone set up near the same temple.	....	....	....	Tamil ..	Damaged. Mentions Villavarāyar of Kūḍalūr in Iruṅgōlappāḍi, the agent of Īśura-Nāyaka and the temple of Arikulakēsarīśuramuḍaiya-Nāyanār at Ulagamādēvipuram.
137	On a side of the platform near a pond called Āykkuḷam in the same village.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th year	Do. ..	Gift of 4 cows for a lamp to the temple of Kōmaṇi-uṇḍār, by Ārvalaṅgiḷaṉ Vidividaṅgaṉ Śirunambaḍigaḷ a merchant of Ulōgamādēvipuram in Ōymā-nāḍu.
138	On another side of the same platform.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd ,, ...	Do. ..	Registers a gift of land as a dēvadāna to the temple of Gōkaraṇīśuramuḍaiya-Mahādēva, by the nagarattār of Ulōgamādēvipuram.
139	On the north wall of the central shrine in the ruined Vishṇu temple in the same village.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	12th ,, ...	Do. ..	Unfinished. Mentions Vaikōdaṉ Nārāyaṇaṉ Kuluṅgaṉilai alias Aḷagiyamaṇavāḷa and the temple of Ariñjiya-Viṇṇagar-Āḻvār at Ulōgamādēvipuram, a city in Ōymā-nāḍu alias Vijayarājēndra-valanāḍu.
140	On the north, west and south walls of the same shrine.	Do. ..	Parakēsarīvarman alias Rājēndra-Chōḷadēva.	5th ,, ...	Do. ..	Unfinished. Records grants of lands for offerings and śribali to the temple of Ariñjiya-Viṇṇagar-Āḻvār in Lōkamahādēvipuram in Pārayūr-nāḍu, which had been made in previous years but had not been so registered hitherto. Mentions the tanks called Kalikaṇṭakappērēri and Gaṇḍarādittappērēri.
141	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājamahēndradēva.	3rd ,, ...	Do. ..	The introduction commences with the words [illegible], etc. Records a sale of land by the nagarattār of Ulōgamādēvipuram, to a certain Śāttaṉ for being presented to the temple of Ariñjigai-Viṇṇagar-Vīrrirundāḻvār, in order to meet its expenses. The sale-deed was drawn up by Samantabāhu-Āchārya, a worshipper of Sundaraśōḻapperumpaḷḷi of this town.
142	On the same wall	Do. ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	24th ,, ...	Do. ..	Built in at the end Mentions a palace-woman belonging to Rājēndraśōḻadēvar-Mummuḍiśōḻatterinda-tirumañjanattār-vēḷam.
143	On a slab set up near a well called Śandikkiṇaru in the same village.	....	....	....	Do. ..	Gift of land made by the villagers as a dēvadāna to the shrine of Aḷagiya-Piḷḷaiyār set up near the well called Kaḍalvaṇṇanārkēṇi.
144	On a slab set up in front of the Aivaṇār temple in the same village.	Chōḷa .	Rājakēsarivarman, 'who destroyed the ships at Śālai.'	11th year	Do. ..	Gift of land for offerings to the shrine of Terkkil-vāsal-Mahāsāttaṉār, by the Nagarattār of Ulōgamādēvipuram.
145	On three sides of a pillar lying in a field called Śāttuppaṭṭu-kollai, in the same village.	Vijayanagara.	Sadāśivadēva-Mahārāya	Kārttigai 26 ..	Do. ..	Gift of Śāttakuppam, a hamlet of Ulagamādēvipuram, in Muṇṇūrrupparru, for worship and repairs to the temple of Tiruvakki-Īśuvaramuḍaiya-Tambiraṉār at Vēḷūr, by Nāgu-Reḍḍi under the orders of Koṇḍamarasaiyyaṉ Timmarasaiyaṉ for the merit of Ēraṉ-Timmarasar, the agent of the king.
146	On the south wall of the central shrine in the Agastyēśvara-svāmin temple at Kiliyanur (same taluk and district).	Chōḷa ..	. . . . . kēsarivarman	.. ..	Do. ..	Built in. Seems to register a sale of land by the assembly, to a certain Gaṅgaṉ Ambalavaṉ Gaṇḍarādittaṉ of Kuvaḷaḷam in Gaṅgaṟusāyira, for being presented to the temple of Tiruvagnīśvaradēva for śribali, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On the south, east and north walls of the same shrine.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndra-Chōḷadēva.	13th year	Tamil	Built in at the end and incomplete. Mentions Kiḷinalūr alias Kēraḷāntaka-chaturvēdimaṅgalam a brahmadēya in Ōymā-nāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.
148	On the east wall of the same shrine	Do. ..	Parakēsarivarman	10th ,, .. .	Do.	Provides for offerings on Amāvāsya and Saṅkrānti days to the temple of Tiruvagnīśvaramuḍaiyār at Kiḷinaḷlūr, a brahmadēya in Ōymā-nāḍu, by Paraśaraṉ Tīyaṉ Śāttaṉ, a member of the Āḷuṅgaṇa of the village.
149	On the same wall	Do. ..	Parakēsarivarman [alias] Rāje[ndra-Chō-ḷadē]va.	3rd ,, ...	Do.	Damaged. Gift of 90 sheep for a lamp to the same temple by a Brāhmaṇa lady.
150	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ..	Do.	Unfinished. The introduction commences with the words ಶ್ರೀಮತ್ಸಮ್ಸ್ತ, etc. Registers a gift of land by the assembly of Kiḷinalūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Ōymā-nāḍu alias Vijaiyarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, for offerings to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva of the village.
151	On the north and west walls of the maṇḍapa in front of the same shrine.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājadhirājadēva.	28th ,, .. .	Do.	The introduction commences with the words ಶ್ರೀಮತ್ಸಮ್ಸ್ತ, etc. Sale of land by the assembly of Kēraḷāntaka-chaturvēdimaṅgalam to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva, for the maintenance of a feeding house called Maṟavaḍigaḷ.
152	On the same walls	Do. ..	Uḍaiyar śrī-Rājadhirājadēva	29th ,, ...	Do.	Records another sale of land by the assembly, for the same purpose.
153	On the east wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	34th ,, ...	Do.	Records that the assembly of Kiḷinallūr alias Ulaguyyavandaśōḷa-chaturvēdimaṅgalam in Ōymā-nāḍu alias Vijaya-rājēndra-vaḷanāḍu, made certain lands tax-free in return for the interest on money lent to them from the treasury of Pichchadēva in the temple of Tiruvakkiśvaram in the same village.
154	On a slab lying in the kitchen of the same temple.	Vijayanagara.	Mallikārjunarāya	Śaka 1372, Pramōdūta, Śittirai 15.	Do.	Damaged. Records that a certain chief Vijaiya . . . . , rāya-Gāṅgēya, son of Virupparāya-Gāṅgēya built a sluice and repaired three tanks of [Ki]ḷivaḷanallūr which had breached in a severe storm.
155	On the south wall of the central shrine in the Vaikuṇṭhavāsa-Perumāḷ temple in the same village.	....	Rājakēsarivarman	18th year ..	Do.	Records that the assembly of Kiḷiñalūr in Ōymā-nāḍu received 75 kaḷañju of gold from a native of Vaḷudavūr in Vaḷudavūr-nāḍu and agreed to feed daily 5 Brahmans.
156	On the same wall	Chola ..	Rajaraja-Rajakēsarivarman	16th ,, ...	Do.	Records the gift of a kaḷam by a native of Perumbalamarudūr in Śōḷa-nāḍu for convening the assembly of Kiḷinallūr a brahmadēya in Ōymā-nāḍu.
157	Do.	....	Pārthivēndrādhipativarman	13th ,, ...	Do.	Gift of sheep for a lamp to the temple of Tigaittiṟal-Vishṇugriha at Kiḷinalūr, by a certain Daṇḍanāyaka.
158	Do.	Pallava ..	Vijaiya-Nandivikramavarman	3rd ,, ...	Do.	Records a gift of 300 sheep for lamps and of land for offerings, to the temple of Tigaittiṟal-Vishṇugriha at Kiḷiñalūr in Ōymā-nāḍu, by Tigaittiṟalār who had built it.

C—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
159	On the north wall of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	48th year	Tamil ..	The introduction commences with the words ஸ்வஸ்தி ஸ்ரீ, etc., and stops after mentioning the date of the king.
160	On the same wall	Do. .	Parakēsarivarman	16th ,, ...	Do. .	Damaged. Seems to register a gift of land by purchase, by Śāttaṉ Malladigaḷ of Vēṣāḷippāḍi, for the annual repairs of a tank.
161	On the same wall	Vijaya-nagara.	Achyutayadēva-Mahārāya, son of Vīra-pratāpa Vīra-Bhujabala Vīra-Narasiṅgayadēva-Mahārāya.	Śaka 1454, Nandana, Āḍi 5.	Do. .	Registers a gift of land and of house-sites to certain Vaishṇavas, for conducting annual repairs to the temple of Vīrrirunḍa-Perumāḷ.
162	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	[Rājarāja I]	....	Do. ..	Unfinished. The conquests of the king that are noted extend up to Kaliṅgam.
163	On the north wall of the same maṇḍapa.	..	Tribhuvanachakravartin Kōṉerinmaikoṇḍaṉ.	3rd year, Āḍi ..	Do. ..	Gift of the village of Amaṇṇpakkam, for worship and repairs, to the temple of Vīrrirunḍa-Perumāḷ at Kiḷinallūr alias Ulaguyyavaṇḍaśōḷa-chaturvēdimaṅgalam.
164	On the west wall of the same maṇḍapa.	..	. ..	....	Do. ..	Records that this is the charity of Āḍittadēvaṉ alias Kaliṅgarāyar.
165	On the west side of the platform in front of the same maṇḍapa.	..	Rājanārayaṇaṉ Śambuvarāyaṉ	14th year	Do. ..	Records the gift of a vessel by a certain Vēdanārāyaṇaṉ.
166	On the same side	..	....	....	Do. ..	Records that the steps (sōpāna) were made by Dēvakula-Perumāḷ alias Vaṉṉaḍuḍaiyāṉ of Vijaiyaṇkuḍi.
167	On the west wall of the prākāra of the same temple; inside.	Vijaya-nagara.	Achyutarāya	Śaka 1453, Khara, Māsi 9.	Do. ..	Gift of land for offerings to the temple, for the merit of the king and Timmappa-Nāyaka.
168	At the entrance into the same temple; left side.	..	....	Śaka 1452, Vikṛiti, Āḍi 2.	Do. ..	Gift of land for worship to the temple of Vīrrirunḍa-Perumāḷ at Kiḷiyanūr, by Vīrappa-Nāyaka, the agent of Namaśśivāya-Nāyaka, for the merit of the latter. Below this is an inscription which states that Tērruvārgaṇḍaṉ of Uḷaṇḍai gave the tiruchchiṉ[ṉa]pichchai.
169	On the margin of the platform in the Aiyaṉār temple in the same village.	Vijaya-nagara.	[Mahā]maṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1467, Viśvavasu . . . Śrāvaṇa, Friday.	Do. ..	Fragments.
170	On the west wall of the central shrine in the Agastyēśvara temple at Chunampet-Villivakkam (Madurantakam taluk, Chingleput district).	Pāṇḍya ..	Jaṭāvarmaṉ Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	12th year, [Kaṉṉi], ba.di.pra[thama], Monday, Makha.	Do. ..	Gift of money for a lamp to the temple of Tiruvagattīśvara-muḍaiya-Nāyaṉār at Villipakkam alias Gaṅgaikoṇḍaśōḷa-nallūr in Ōyma-nāḍu alias Vijaiyarājēndra-vaḷanāḍu, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam, by a native of Kūvam alias Tyāgasamudranallūr in Maṇavir-kōṭṭam.
171	On the south wall of the same shrine.	Vijaya-nagara.	Vīra-Kampaṇa-Uḍaiyar, son of Bokkaṇa-Uḍaiyar.	Mithuna, śu. di. prathamai, Wednesday.	Do. ..	Much damaged. Mentions Villi[pā]kkam alias Gaṅgai-koṇḍaśōḷanallūr.
172	On the same wall	Do.	Mahāmaṇḍalēśvara Kampaṇa-Uḍaiyar ..	Pramādi	Do. ..	Much damaged. Seems to provide for a festival to the temple at Villipakkam. The record is signed by Viṭṭappaṉ.
173	On a pillar lying in front of the Zamindar's house, at Chunampet (same taluk and district).	Do.	Dharmarāya, son of Vīrapratāpa Narasiṅgayadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1424, Durmati, Simha, śu. di. daśami, Monday, Śravaṇa.	Do. ..	The inscription reads from bottom upwards. Seems to record a gift of land by purchase for a maṭha (?) by Kevuraṇa-Nāyaka, son of Narasappa-Nāyaka a Kannaḍiya resident of Maṅkaḍupaḍaiviḍu in Murugamaṅgalapparru which was situated in Jayaṅgoṇḍa-Toṇḍamaṇḍalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
174	On the east wall of the Varadarāja-Perumāḷ temple at Tribhuvani (Pondicherry French settlements).	Chōḷa	Parakēsarivarman alias Rājēndra-Chōḷadēva (1).	5th year	Tamil	"This temple of Naḍuvil-Viṟanārāyaṇa-Vinnagar at Tribhuvanamahādēvi-chaturvēdimaṅgalam, a brahmadēya in Jayaṅgoṇḍachōḷa-maṇḍalam, shall be under the protection of the regiments Śrī [Vāḍavūr]-Tillaiyāḷipperumbaḍai and . . . . . Pallāyiravar of our lord Rājarājadēvar." Begins with the historical introduction [illegible], etc.
175	On the east, north and west walls of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th ,, ..	Do.	Damaged and incomplete. Registers a gift of land for the temple site, a hall, temple premises and flower-garden, to the god Aruḷakara-Īśvaramuḍaiyār set up in the 5th year of Vikrama-Chōḷadēva, by Arumbākkiḷaṉ Maduraṉtakaṉ Ponnambalakkūttaṉ alias Porkōyil Toṇḍaimāṉār residing in Maṇavil in Maṇavil-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam, for the prosperity of the king (Perumāḷ) and the village. The gift was made at the command of the great assembly who were attending to the duties of the village of Tribhuvanamadēvi-chaturvēdimaṅgalam, a brahmadēya, from the month of Karkaṭaka. The flower garden of (the image of) Parāntakadēva set up in the temple of Rājarājīśvaramuḍaiyār is referred to incidentally. Begins with the historical introduction [illegible], etc.
176	On the same walls	Do. ..	Rājakēsarivarman alias Rājādhirājadēva	30th year, Mina. Wednesday, Uttiram.	Do.	Registers a gift of land for providing a sumptuous offering called after Rājēndra-Chōḷa, to the god Naḍuvil Śrī-Viṟanārāyaṇa-Vinnagar-Āḻvār, by Rājēndraśōḷa-Māvali-Vāṇarājar under the auspices of the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam which met in the maṇḍapa built by Sembiyaṉ Umbaḷanāṭṭu-Mūvēndavēḷār for the merit of Rājēndra-Chōḷadēva. Tribhuvanamādēvi-chaturvēdimaṅgalam is herein stated to have been an independent village (taṉiyūr) in Viḻupparaiya-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu. Begins with the introduction [illegible], etc.
177	On the north wall of the same temple.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	[6]th year, Simha, ba. di. Ekādaśi, Punarvasu, [Tuesday].	Do.	Much worn out. Begins with the introduction [illegible], etc Registers a gift of land by purchase for worship and offerings to the god Kōḷavarāha-Āḻvāṉ who is pleased to reside in the Śrīkōyil. The gold was deposited in the treasury of the temple.
178	On the same wall	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva I.	9th year, Ṛishabha, [śu]. di. Saptami, Āślēsha, Thursday.	Do	Begins with the historical introduction [illegible], etc. Registers a gift of land by purchase to the god Tiruvayindrapurattu-Āḻvāṉ. Herein Viḻupparaiya-nāḍu in which Tribhuvanamādēvi-chaturvēdimaṅgalam was situated, is stated to have been a subdivision of Rājēndra-vaḷanāḍu.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the north and west walls of the same temple.	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Mithuna, ba. di. chaturthi Thursday, Avittam.	Tamil ..	Begins with the introduction ಶ್ರೀಮತ್ ಅಗಡು, etc. Seems to record a gift of land to the temple of Tiruvayindrapurat-[taiyan].
180	On the west wall of the same temple.	Do. ..	Do. do.	6th year Vṛischika, ba. di. trayōdaśi, Tuesday, Svāti.	Do.	Begins with the introduction ಶ್ರೀಮತ್ ಅಗಡು, etc. Registers the order of Pallavan 'Pallavaraiyar the Secretary (tirumandira-ōlai), made at the request of Vāṇādhirājar the commander of the forces (sēnāpati) that nobody except the residentiary Veḷḷāḷas of Vākkūr should levy or pay any kind of dues within the village and that those who do so will be considered to have transgressed the law. This order was engraved while Perumpuliyūr-Nambi was inspecting the temple business.
181	On the same wall	Do. ..	Do. do.	6th year, Mēsha, śu. di. trayōdaśi, Hasta, Thursday.	Do.	Registers an order of the assembly altering the classification of the land at Puttūr alias Jananāthanallūr which had been already granted for the merit of Uḍaiyapirāṭṭiyār. Pirāntakan Ulōgamādēviyār. Refers to the kaḍai-ōlu of Villavarāyar, . . . Mūvēndaveḷār, the adhikārin who is called "uncle" (ammān) and sēnāpati Rājēndra-Vayirāgaracholar. Commences with the historical introduction ಶ್ರೀಮತ್ ಅಗಡು etc.
182	On the south wall of the same temple.	Pallava ..	Sakalabhuvanachakravartin Kāḍavan Avani-āḷappirandān Kō-Perunjiṅgan.	....	Tamil and Grantha.	States that Avani-āḷappirandān constructed a temple for Hēramba-[Gaṇapati] on the banks of the tank at Tribhuvanamādēvi. He repaired the embankment, the sluices and the irrigation channels of the tank.
183	On the same wall	Chōḷa ..	Parakēsarivarman alias Uḍaiyār śrī-Rājēndradēva.	7th year, Kanya, Sunday, Pūrvāshāḍha.	Tamil ..	Begins with the introduction ಶ್ರೀಮತ್ ಅಗಡು etc. Gift of land for offerings, worship etc., to the temple of Vīrasōḷa-Vinnagar-Āḻvār by the great assembly of Tribhuvanamādēvi-chaturvēdimangalam which assembled in the temple of Vīranārāyaṇa-Vinnagar-Āḻvār.
184	Do.	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Karkaṭaka, bā. di. navami Rōhiṇi, Thursday.	Do.	Stones out of order. Commences with the introduction ಸ್ವಸ್ತಿಶ್ರೀ ಗಿರಿ etc. Gift of land free of taxes and two house-sites, for feeding twenty Brahmans with sumptuous meals. The land was called Tribhuvanamādēvi after this village. The great assembly met in the maṇḍapa called Uttama-Chōḷa-Viḷupparaiyan-tirumaṇḍapam in front of the temple of Śrīkōyil Vinnagar-Āḻvār.
185	Do.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī-Rājēndra Chōḷadēva (Kulōttuṅga I).	3rd year ..	Do.	Damaged and incomplete. Commences with the introduction ಶ್ರೀಮತ್ತ್ರಿ ಭುವನ etc. Mentions the adhikārin Uttama-Chōḷa Vāṇavarājar and Kuṉjaramalla-chaturvēdi maṅgalam.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
186	On the same wall	Chōḷa ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	9th year, Mithuna, ba. di. tritīyā, Thursday, Pūraṭṭādi.	Tamil ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Registers an order of the great assembly altering the classification of the land which was given to the image of Vīrrirundāḷvār in the temple of Śrīkōyil alias Vīranārāyaṇa-Viṇṇagar-Āḻvār for feeding twenty Brahmans.
187	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	29th year, Mithuna, Sunday, Viśakha.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Seems to record a gift of land for feeding the Śrī-Vaishṇavas of the eighteen districts in the Rājēndraśōḷaṉ-maḍam.
188	On the south and east walls of the same temple.	Do. ..	Rājakēsarivarman alias Vijaiyarājēndradēva,	35th year and 93rd day.	Do. ..	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. Gift of land to the Āḻvār at Tiruvayindrapuram, by Perumbuliyūr Nīlakaṇṭhaṉ Nārāyaṇaṉ of Śūraśūḷāmaṇichchēri altering the classification. Mentions the adhikārin Āhavamalla-Kulāntaka-Mūvēndavēḷāṉ.
189	On the north side of the base of the same temple.	Do. .	Parakēsarivarman alias Uḍaiyār śrī Rājēndra-Chōḷadēva.	16th year, Mithuna, Friday, Uttiraṭṭādi.	Do. .	Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc. States that the village Varakkūr which was a dēvadāna of the temple of Naḍuvil-Śrī-kōyil Śrī-Vīranārāyaṇa-Viṇṇagar-Āḻvār, was apportioned to 48 tenants after dividing the lands into six divisions generally. It was also stipulated that the tenants are not liable to pay any taxes except those due to the god of Naḍuvil-Śrīkōyil and to the tank Kōkkiḷaṉaḍippērēri.
190	On the same wall	Do. ..	Rājakēsarivarman alias Triubhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th year	Do. ..	Commences with the introduction ஸ்வஸ்திஸ்ரீ, etc. Records that the land already given for worship to the temple of Teṉ-Tiruvēṅgaḍattemberumāṉ at Tribhuvanamādēvi-chaturvēdimaṅgalam, a brahmadēya in Vīrāvatāravaḷanāḍu, a sub-division of Gaṅgaikoṇḍaśōḷa-vaḷanāḍu, was inadequate and that additional lands were given.
191	On the north, west and south sides of the same base.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rajadhiraja.	33rd year and 191st day.	Do. ..	Stones displaced. Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc.
192	On the same sides	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷadēva.	6th year	Do. ..	Do. Begins with the introduction ஸ்வஸ்திஸ்ரீ, etc.
193	On the west side of same base ..	Do. ..	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	48th ,, ..	Do. ..	Gift of sheep for a lamp.
194	On the same side	Vijayanagara.	Viruppaṇa-Uḍaiyar	Śaka 1314, Yuva ..	Do. ..	Stones displaced. Seems to record a gift of land to the temple of Vīrrirunda-Perumaḷ.
195	On the south side of the same base	Chōḷa ..	Rājēndra-Chōḷadēva	20th year	Do. ..	Do. Commences with the introduction ஸ்வஸ்திஸ்ரீ, etc.
196	On a slab built into the floor of the maṇḍapa in front of the same temple.	Do. ..	Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	10th ,, ...	Do. ..	Damaged. Seems to register a gift of land by purchase, for supplying water and burning a lamp. The tank Kōkkiḷaṉaḍippērēri figures among the boundaries of the land.
197	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th ,, ...	Do. ..	Commences with the introduction ஸ்வஸ்திஸ்ரீ, etc. Gift of land, free of taxes, for conducting a festival to the temple of Tirunāgīśvaramuḍaiya-Paramasvāmin.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
198	On the same wall	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	27th year, Karkaṭaka, śu. di. dvitiyai, Pushya, Wednesday.	Tamil ..	Commences with the same introduction as in No. 197 above. Gift of land to [Pipaḷ]rai Tirunārāyaṇa-bhaṭṭaṉ alias Kavikumudachandra-paṇḍitaṉ of Mānakulāśaṇichchēri, by the great assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam an independent village and a brahmadēya in Viravatāra-vaḷanāḍu, a sub-division of Gaṅgaikoṇḍa-chōḷa-vaḷanāḍu as a recompense for having composed Kulōttuṅga-Chōḷa-charitai, a kāvya glorifying the king (perumāḷ). The assembly was required to listen to the kāvya as well.
199	On the south, east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	43rd year	Do. ..	Stones missing and displaced.
200	On the east wall of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	4[3]rd ,, .. .	Do. ..	Do. do. Commences with the introduction ಸ್ವಸ್ತಿ ಶ್ರೀ, etc. Seems to record a gift of land for feeding tapasvins and Māhēśvaras.
201	On the same wall	Do. ..	[Rājakēsarivarman alias] Kulōttuṅga-Chōḷadēva.	[28]th year, Mēsha, ba. di. trayōdaśi, Uttiraṭṭādi, Friday.	Do. ..	Much worn out. Begins with the introduction ಸ್ವಸ್ತಿ ಶ್ರೀ, etc. Prescribes certain rules regarding the cultivation of lands growing areca-palm.
202	On the east and north walls of the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin [Kulōttuṅga-Chōḷadēva.]	Lost.. . ..	Do. ..	Stones missing. Commences with the introduction ಸ್ವಸ್ತಿ ಶ್ರೀ, etc. Gift of land by the assembly of Tribhuvanamādēvi-chaturvēdimaṅgalam for feeding sampradāyins, during the festival of the temple of Tirumĕṟkōyil-Āḻvār, on New-moon days and Vishus and while offerings are made to the Āḻvār of Mĕṟkōyil in the Vēdāntavēdyamaḍam.
203	On the same walls	Do. ..	Rājakēsarivarman alias [Kulōttuṅga]-Chōḷadēva.	48th year	Do. ..	Stones missing. Begins with the same introduction. Seems to register a gift of land for feeding the itinerant Śivayōgins and Māhēśvaras in the Tirunāvukkaraśumaḍam.
204	On the north wall of the same maṇḍapa.	Do. ..	[Rājakēsari]varman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[4]3rd ,, ...	Do. ..	Fragments. Begins with the same introduction. Refers to the temple of Teṉ-Tiruvĕṅgaḍattāḻvār at Tribhuvanamādēvi-chaturvēdimaṅgalam.
205	On the same wall	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	43rd ,, ...	Tamil and Grantha.	Damaged. States that persons who are qualified to do the services of bhaṭṭavṛitti, kidai, aḍaippu, kūṭṭam, accountancy (kaṇakku), carpentry (tachchu) and others should take up such services in the village only. Those who engage themselves in these services beyond this village will be considered to have tranegressed the law, to have committed a fault against the great assembly and to have ruined the village.
206	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	23rd ,, ...	Tamil ..	Commences with the introduction ಸ್ವಸ್ತಿ ಶ್ರೀ, etc.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	42nd year ..	Tamil ..	Commences with the same introduction. Records that the lands belonging to the temple of Ēmalattu-Durgaiyār Ōṅkārasundariyār, situated in the eastern hamlet of this village with the temple flower-garden and tank, were registered as a village gift to the said goddess under class 12. This land was renamed Bhupālasundara-viḷagam after demarcating the lands and fixing the boundaries.
208	On the side of the west veranda in the prakāra of the same temple.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	9th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Records a gift of land to the weavers for supplying certain cloths to the temple. It is said of these weavers that they were the offspring of a Brahman with a Vaiśya (woman) and that as authorised by the Āgamas and Smritis, they had the privilege of weaving and supplying cloths to temples and kings.
209	On the same side	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	19th ,, ..	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. The tax-free lands already granted to the temple of Udavi Tiramaṇikuḷi-Mahādēva in Mērka-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu were found insufficient to meet the daily expenses, incense, etc.; and the great assembly made an additional grant of tax-free land in the village of Tribhuvanamādēvi-chaturvēdimaṅgalam.
210	On the west side of the ruined maṇḍapa opposite the same temple.	Do. ..	Rājakēsarivarman alias Uḍaiyār śrī Rājādhirājadēva.	Makara, śu. di. Wednesday, Ārdra.	Do. ..	Commences with the introduction ஸ்வஸ்தி ஸ்ரீ, etc. Gift of land as goldsmith's service-inam, to a goldsmith named Araṅgaṉ Kōmaraṉ alias Rājādhirāja-perundaṭṭaṉ who was required to do the work of a goldsmith for himself and for others within the village and its hamlets.
211	On a stone lying by the side of the same maṇḍapa.	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	12th year	Do. ..	Much damaged.
212	On the sides of a pillar lying near the same maṇḍapa.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	13th year, Simha, ba. di. Monday, ēkadaśi, Punarvasu.	Do. ..	The big men of the assembly decided that the tax antarāyam should be levied on those who cultivated the lands.
213	On fragments lying round the same temple.	..	.....alias Tribhuvanachakravartin Kulōttuṅga....	..	Do. ..	....
214	On the north base of the Ubhaya-Nāchchiyār shrine in the Gaṅgāvarāhēśvarasvāmin temple at Tirukkanji (French Settlements).	Pāṇḍya ..	Tribhuvanachakravartin Parakrama-Pāṇḍyadēva.	[4]th year, Mithuna, ba. di. Wednesday.	Do. ..	Fragmentary. Seems to record a gift of land to the temple of Gaṅgaivara-niṉṟār.
215	On a slab lying in the same temple	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa I ..	40th year	Do. ..	Records that the bank of the tank at Tribhuvanamādēvi-chaturvēdimaṅgalam had breached and that Bhūtamaṅgalamuḍaiyaṉ Oṟṟiyūraṉ Bhūpālasundaraṉ alias Śōḷakōṉār had it repaired. The stone revetment was constructed by Śēṅgaḷūruḍaiyaṉ Araiyaṉ Tirumaḷapāḍi-Uḍaiyaṉ alias Malaiyappiyarāja on behalf of the former. The revetment was called Kulōttuṅgaśōḷaṉ.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
216	On the same slab	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa (I)	44th year	Tamil ..	Refers to the same transaction and registers a gift of land by Śōḷakōṉār for repairing the bank and constructing the stone revetment. The paddy accruing for the repair of the tank was being mixed up with the general dues from the village and the above noted repairs were not being attended to. In lieu of this paddy was now given land in Neṭṭaippakkam alias Bhūpālasundaranallūr, a hamlet of Tribhuvanamādēvi-chaturvēdimaṅgalam.
217	On the north wall of the central shrine in the Raṅganāthasvamin temple at Tirumalpadi (Wandiwash taluk, North Arcot district).	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	19th ,, ...	Do. ..	Gift of certain taxes for burning lamps to the temple of Paḷḷikoṇḍa-Perumāḷ at Tiruvāypāḍi in Poṉṉūr-parru.
218	On the north and west walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	5th year, Āḍi ..	Do. ..	Lost in the middle. Gift of land for worship, repairs and festivals to the same temple.
219	On the east, north, west and south walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4[0]th year ..	Do. ..	Gift of land by purchase as dēvadāna, to the temple of Vikrama-Chōḷa-Viṇṇagar-Āḻvār, by the residents of Teṉṉārrūr in Teṉṉārrūr-nāḍu, a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam.
220	On the west and south walls of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	16th ,, ...	Do. ..	Records that the various festivals in the temple of Paḷḷikoṇḍa-Perumāḷ were to be conducted by collecting the dues from the persons who had undertaken to conduct these festivals.
221	On the same walls	..	Do. do.	17th year, Āḍi ..	Do. ..	Gift of taxes to the same temple for offerings.
222	Do.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ Śambuvarāya.	4th year	Do. ..	Gift of land to the same temple.
223	On the north and west walls of the Tāyar shrine in the same temple.	Vijayanagara	Achyutadēva-Mahārāya, son of Vīra-Narasiṅgadēva-Mahārāya, 'who instituted the elephant-hunt.'	Śaka 1458, Durmukhi, Mithuna, śu. di. . . . Kārttigai.	Do. ..	Gift of the village of Kiḻaṅguṟṟam in Vedaḷśirmai, for the merit of Achyutadēva-Mahārāya by a resident of Kāñchipuram and by one of Tiruvā[r]pāḍi.
224	On the west wall of the same shrine	..	....	Parābhava, Māśi ..	Do. ..	Gift of lands to the same temple with remission of taxes.
225	On the south wall of the same shrine.	..	....	Virōdhi, Vaigāśi ..	Do. ..	Of the eight shares of land in Kuṉṟakkampūṇḍi given to eight Śrī-Vaishṇava Brāhmaṇas as adhyayanāṅga, four shares were misappropriated by Veḷḷaichchiyaṉ and others. These latter were punished for their misconduct and the four shares were equally distributed for conducting worship, etc., in the shrines of Nammāḻvār and Bhāshyakārar.
226	On the rock near the maṇḍapa to the south of the same temple.	..	....	Manmatha Bhādrapada, śu. di. 11.	Telugu ..	Mentions the god Āḍi-Raṅganātha of Tiruppāpāḍi and a certain Vīraṇa-Rāntu, a disciple of Lōgāchārya.
227	On the side of a brindāvana in the maṇḍapa of the Tirupaḷḷiśvāmi-kōyil in the same village.	..	....	....	Do. ..	Gift of the terrace (koṟaḍu) by some private individuals.
228	On the north wall of the central shrine in the Taṭākapurīśvara temple at Madam (same taluk and district).	Vijayanagara	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Śōbhakṛit, Tulā śu. di. trayōdaśi, Friday, Rēvati.	Tamil ..	Gift of land to Bhuvanēkabahudēva, a Māhēśvara of the temple of Kuḷandai-Aṇḍār at Maḍam by Gaṇḍaragōḷi Mādha-Nāyakar, [son of] pradhāni Sōmaya-daṇṇāyaka.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
229	On the same wall	Vijaya-nagara.	Vīrapra'tāpa Dēvarāya-Mahārāya ..	Śaka 1385, Pramādīcha, Kumbha, śu. di. daśami, Monday, Tiruvōṇam (Śravaṇa).	Tamil	Records the gift of Tirumugakkāni to Amarakōṇār Kuḷandai-Āṇḍār, one of the Kaikkōḷars of the temple of Tiruvagnīśvaramuḍaiya-Mahādēva. Aramvaḷatta-Nachchiyār and his elder sister paid a visit to Dēvarāya-Mahārāya and procured this gift.
230	Do.	Pāṇḍya ..	Maravarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year	Do.	Gift of the two villages Maḷa-ūru and Kōḍaṇḍapuram for the festival in the month of Āni, worship and other expenses in the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Kuḷattūr in Tennārūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam a district of Jayaṅgoṇḍachōḷa-maṇḍalam, by the residents, Agambaḍiyārs, Agambaḍi-Muḍaliars and Paṉṉaṭṭavar of Aṉṉamaṅgalapparru of this district.
231	On the west and south walls of the same shrine.	.	....	Śaka 1406	Grantha ..	Records that Champa who was called Rājēndra-Chōḷa gave a Brahman-village, free of taxes, to 24 Brāhmaṇas for reciting the Vēdas in the presence of Agnīśa.
232	On the same walls	Vijayanagara	Dēvarāya-Mahārāya	....	Grantha and Tamil.	Built in. Gives the genealogy of the king from Saṅgama. Records a gift of land to the temple by the king at the request of Āramaḷatta-Nachchiyār.
233	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rajanārāyaṇaṉ Śambuvarāya.	7th year, Mēsha śu. di. trayōdaśi Wednesday, Uttiram.	Tamil ..	Registers the appointment of Meykāval in the temple referred to in No. 230 above.
234	On the east wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year ..	Do. ..	Gift of land for daily offerings to the temple of Agnīśvara at Kuḷattūr, by Śeṅgēṇi Nālayiravaṉ Ammaiyappaṉ alias Rājēndra-Chōḷa Śambuvarāyaṉ.
235	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva	44th ,, ..	Do. ..	Middle portion lost and surface worn out. Seems to record a sale of land to the temple by the residents of Kuḷattūr. Mentions Ammaiyappaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
236	Do.	Vijaya-nagara.	Vīra-Bukkaṇa-Uḍaiyar, son of Vīra Hariyaṇa-Uḍaiyar.	Śaka 1329, Pramādi.	Do. ..	Gift of the village of Maḷavūr to the temple of Agnīśvaramuḍaiya-Mahādēva.
237	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	6th year	Do. .	Commences with the introduction ಸ್ವಸ್ತಿ ಶ್ರೀ, etc. Sale of land to a resident of Śāḷukki by the residents of Kuḷattūr on behalf of the same temple.
238	On the north wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	4th ,, ..	Do. ..	Incomplete. Gift of additional land for sandal-paste, to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Kuḷattūr in Tennārūr-nāḍu a sub-division of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam by Seṅgēṇi Ammaiyappaṉ Aṭṭimallaṉ alias Rājēndraśōḷachchambuvarāyaṉ.
239	On the same wall	Do. ..	Tribhuvanachakravartin Rājādhirājadēva	3rd ,, ...	Do. .	Sale of land for a lamp to the temple of Kuḷandai-Āṇḍār at Kuḷattūr in Tennārūr-nāḍu, by a native of Naḍuvil-nāḍu.
240	On the north and west walls of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th ,, ...	Do. ..	Gift of the village of Āḷiyūr for daily worship and festivals in the temple of Agnīśvaramuḍaiya-Mahādēva at Kuḷattūr.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same walls	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5th year	Tamil ..	Damaged. Gift of paddy for the midnight service in the same temple.
242	Do.	Do. ..	Vikrama-Chōḷadēva	3rd ,, ...	Do. ..	Built in. Gift of land for feeding the devotees in the temple of Agniśvaramuḍaiya-Mahādēva, by a Brahman residing in Vikramaśōḷa-chaturvēdimaṅgalam, an independent village in Paḍuvūr-kōṭṭam.
243	On the west wall of the same maṇḍapa.	Vijaya-nagara.	Kampaṇa-Uḍaiyar son of Vīra-Bokkaṇa-Uḍaiyar.	Parābhava, Dhanus, ba. di. ēkadaśi, Sunday, Śōdi (Svāti).	Do. ..	Registers the assignment of the service of the accountant of the temple of Kuḷandai-Āṇḍār, on one of the Mahēśvaras of the temple.
244	On the south wall of the same maṇḍapa	..	Sakalalōkachakravartin Rājanārāyaṇa ..	6th year, Āḍi ..	Do. ..	Assignment of the appointment of accountant of the interior section of the same temple.
245	On the same wall	..	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	6th year Simha, śu. di. prathama, Sunday, Makha.	Do. ..	Records a similar transaction in the temple of Agniśvaramuḍaiya-Mahādēva.
246	Do.	Pāṇḍya ..	Tribhuvanachakravartin Kōnērinmaikoṇḍa Sundara-Pāṇḍyadēva.	13 + 2nd year ..	Do. ..	Gift of land for worship and daily expenses in the same temple.
247	Do.	..	Māravarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	....	Grantha ..	This inscription is engraved below No. 246 above and records that it was engraved at the instance of Hastimalla.
248	On a slab lying inside the same maṇḍapa	Pāṇḍya ..	....	Doubtful	Tamil ..	Damaged.
249	On the south wall of the Svayaṁbhuliṅgam shrine in the first prākāra of the same temple.	..	....	....	Do. ..	This is the gift of pradhāni Viṭṭappar, son of Apparaśar.
250	On the north wall of the same prākāra.	Pāṇḍya	[Māravarman] Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year	Do. ..	Damaged. Gift of paddy and money for offerings and lamps to the image of Puvananāyakēśuramuḍaiya-Nāyanār set up by one of the Kaikkōḷars of the village.
251	On the south wall of the same prākāra.	Vijaya-nagara.	Hariyaṇa-Uḍaiyar	Śaka 1305, Rudhirōdgāri, Mīna, śu. di. pūrṇai, (paurṇami), Monday, Uttiram.	Do. ..	Unfinished. Gift of land for worship by Uttama-Nambi Karuñjiruttanāyaṉ of Śiru-Puḷūr in Vīranārāyaṇa alias Sundara-Pāṇḍya-chaturvēdimaṅgalam in Śōḷa-maṇḍalam, to the shrine of Saptamātṛis set up by him in the temple of Kuḷandai-Āṇḍār.
252	On the east wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva.	11th year, Māśi ..	Do.	Built in in the middle. Registers a political compact entered into between Śeṅgēṇi-Miṇḍaṉ Śiyaṉ Pallavāṇḍaṉ alias Śambuvarāyaṉ on one side and Śeṅgēṇi Attiṉallaṉ alias Rājēndraśōḷa-Śambuvarāya and Ōḍuvāṉ alias Rājagambīrachchambuvarāya on the other, by which it was agreed that they would not break the terms of the compact.
253	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva (III).	3rd ,, ...	Do. ..	Gift of 32 cows for a lamp to the temple of Tiruvagniśvaramuḍaiya-Mahādēva at Kuḷattūr, by a native of Veṇkaṟpākkam in Mōndūr-nāḍu a sub-division of Āmūr-kōṭṭam a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
254	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th ,, ...	Do. ..	Registers a compact similar to that of No. 252 above between Kūḍal-Araśanārāyaṇaṉ Āḷappiraṇḍaṉ alias Kāḍavarayaṉ and Śeṅgēṇi Vīraśōḷaṉ Āttimallaṉ alias Kulōttuṅgaśōḷa Śambuvarāyar.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2 [6]th year ..	Tamil ..	Gift of land in Kōdaṇḍapuram in Iñjipēḍu-nāḍu a sub-division of Palakuṉṟa-kōṭṭam for lamp to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva.
256	Do.	Do. ..	Rājarājadēva	10th ,, ...	Do. ..	Gift of cows for a lamp to the temple of Kuḷandai-Āṇḍar at Kulattūr by Śendāmaraikkaṇṇaṉ Śōḷakōṉ, a veḷḷāḷa of Uṟṟukkāḍu.
257	Do.	Vijaya-nagara.	Vīra-Bokkaṇṇa-Uḍaiyar, son of Vīra-Hariyaṇṇa-Uḍaiyar.	Śaka 1325, Svabhānu, Mēsha, ba. di. trayōdaśi, Monday, Śadaiyam.	Do. ..	Gift of two houses to a certain individual who was assigned as a servant in the temple of Kuḷaṇḍai-Āṇḍar.
258	Do.	..	....	Parthiva, Āṉi ..	Do ..	Records the sale of a house-site to Bhuvanēkabāhudēva, manager of a maṭha.
259	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	46th year ..	Do. ..	Built in below and at the end. Seems to record a gift of land to the temple of Agnīśvaramuḍaiyār for opening a flower-garden and digging a fresh-water tank.
260	Do.	Vijaya-nagara.	Vīra-Bukkaṇa-Uḍaiyar, son of Vīra-Hariyaṇa-Uḍaiyar.	Śaka 1325, Svabhānu, Mēsha, śu. di. daśami, Monday, Śadaiyam.	Do. ..	Gift of the village of Maḷavūr free of taxes, by Vīra-Puliyarāya-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar, to the temple of Agnīśvaramuḍaiya-Mahādēva, for an offering, two perpetual lamps, twilight lamp, for festivals, worship, repairs and flower-garden.
261	On the east wall of the mahā-maṇḍapa in the same temple.	..	. . . dēva-Mahārāja	Āṅgira, Kārttigai	Do. ..	Built in at the end. Seems to record a gift of land.
262	On the east wall of the Brihannāyaki-Ammaṉ shrine in the second prākāra of the same temple.	Do.	Vīra-Bokkaṇṇa-Uḍaiyar, [son of] Vīra Hariyaṇṇa-[Uḍaiyar].	Śaka 132*, Pārthiva, Makara-Saṅkrānti.	Do. ..	Gift of land for a lamp to be burnt at the service called Gaṅgēyaṉ-śandi after the donor Rājarājaṉ Gaṅgēyaṉ.
263	On the same wall	..	....	....	Tamil verse ..	....
264	On the west wall of the kalyāṇa-maṇḍapa in the same prākāra.	..	....	Śukla, Kārttigai 21.	Tamil ..	Assignment of Śidāri-kāṇiyāṭchi (service) on a certain individual with the gift of land and distribution daily of the cooked rice attached to that office.
265	On the south wall of the same maṇḍapa.	..	Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	12th year ..	Do. ..	Records that the maṇḍapa was constructed by a dancing girl of the temple of Kuḷandai-Āṇḍar.
266	On the wall of the ruined shrine on the south side of the same prākāra.	Vijaya-nagara.	Kampaṇa-Uḍaiyar	Viśvāvasu, Karkaṭaka, ba. di. Tritīya, Sunday, Aviṭṭam (Dhanishṭa.)	Do. ..	Registers the services of tirukkaiyōṭṭi and singing before the god in the name of certain devotees in (the temple of) Tirumuḍuguṉṟam.
267	On the left side of the outer gōpura of the same prākāra.	Do.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Śaka 1285, Virōdhikṛit.	Do. ..	Records that the gōpura called Gaṇḍaragūḷimārāyaṇāyakkaṉ-tirugōpuram in the second prākāra in the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Kuḷattūr was the gift of Gaṇḍaragūḷimāraya-Nāyakkaṉ, son of Sōmaya-Daṇṇāyakkar on the occasion of the capture by him of Veṉṟumaṉkoṇḍa-Śambuvarāyar and Rājagambīraṉ-malai.
268	On the right side of the same gōpura.	Do.	Kampaṇṇa	....	Tamil verse ..	Verse in praise of Bukkaṇa, Kampaṇa and Sōmaya-daṇṇāyaka. Seems to record the construction of the gōpura by Gaṇḍaragūḷi.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
269	On the same side.	..	....	....	Tamil ..	This gōpura and the doorway are the gifts of Tūṇaṇḍār Āṟṟuḷār.
270	On a slab set up by the side of the same gōpura.	Vijaya-nagara.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, Vikṛiti, Ṛishabha śu. di. daśami, Monday, Tiruvōṇam (Śravaṇa).	Do. ..	Gift of certain taxes to the temple of Tiruvagniśvaram-uḍaiya-Mahādēva for conducting the mahāpūja.
271	On the south wall of the same prākāra.	Do.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Krōdhi, Aippaśi ..	Do. ..	Records that the walls of the second prākāra of the Kulandai-Āṇḍār temple was built by Tirunallikiḷaṉ Nallakambaṉ Teṉṉavarāyaṉ of Iḷaṅgāḍu.
272	Over an image of Durgā cut on the boulder called Rājākkal to the south of the same temple.	..	....	2*th year	Do. ..	This is the Bhagavati cut by Naḍuṅgāvilai.
273	On the same boulder	Chōḷa ..	Kulōttuṅga-Chōḷadēva	43rd ,, ...	Do. ..	Gift of 48 sheep for ¼ lamp to the temple of Tiruvagniśvaram-Uḍaiyar, by Bhuvanaśōraṉ of Nariyanpākkam in Paṇaiyūr-nāḍu for having killed by mistake with an arrow while aiming at a deer Ponnaṉ Achchiruvaṉ of Śaṅgarambākkam in Ōymā-nāḍu.
274	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	40th ,, ..	Do. ..	Incomplete and damaged. Seems to refer to an accident similar to that of No. 273 above and records a gift of ¼ lamp.
275	Do.	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	41st ,, ..	Do. ..	Damaged.
276	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	49th ,, ..	Do. ..	Incomplete. Mentions the temple of Tiruvagniśvaram-Uḍaiyar.
277	Do.	Do. ..	Do.	43rd ,, ..	Do. ..	Gift of 12 sheep for ¼ lamp to the same temple.
278	Do.	Do. ..	Do.	3[8]th,, ..	Do. ..	Refers to an accident in a deer hunt as in No. 273 above and records a gift of ¼ lamp to be burnt in the Agniśvaram-Uḍaiyār temple.
279	Do.	Do. ..	Do.	38th ,, ..	Do. ..	Refers to a similar accident as in No. 273 above and records a gift of ¼ lamp.
280	Do.	Do. ..	(Kulōttuṅga I)	....	Do. ..	Begins with the introduction ஏழ்பரு ஆக. Seems to record a gift of lamp to the same temple.
281	Do.	Do. ..	Rājakēsarivarman alias Rājēndra-Chōḷadēva.	2nd year ..	Do. ..	Begins with the introduction ஸ்வஸ்திஶ்ரீ, etc. Seems to record a gift of lamp.
282	On the side of the veranda of the ruined maṇḍapa in a field to the south of the same temple.	..	....	[Śaka] 1422, Raudri	Tamil verse ..	Registers that Chennaya Kṛishṇaya built a shrine for Śambandar at Kulandai.
283	On the side of a boulder called Saṅkkamparai about a furlong to the south of the same village.	Pallava ..	Vijaya-Kampavikramavarman	26th year ..	Tamil ..	Gift of land by purchase for the maintenance of the tank (śrīpaṭṭi).
284	On a rock near a pond called Veṅgaḷamma-kuṭṭai in the same village.	Vijaya-nagara.	Kumāra-Kampaṇa	Ānanda, Ādi ..	Do. ..	States that this pond was dug by a certain Tiruppaṇi Nachchiyār, a dancing girl of the temple.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On a rock near another pond called Aṇṇāmalaiyāṉ-kuṭṭai in the same village.	..	....	Śaka 14[9]4, Durmati.	Tamil ..	Records a gift of land by Śennaya -Kṛishṇaya for burning four lamps and for fetching a potful of water for the sacred bath.
286	On the north wall of the central shrine in the ruined Śiva temple at Avur (Tiruvannamalai taluk, same district).	..	....	22nd year, Āvaṇi 31	Do. ..	Damaged. Seems to record a gift of land.
287	On the same wall	..	Tribhuvanachakravartin Kōnērimēl-koṇḍāṉ.	....	Do. ..	Incomplete. Seems to record a gift of land. Mentions Hoysaḷa-nāḍu and Aḍappattu-Iḷakkappar.
288	On the west wall of the same shrine.	..	....	Śaka 1193, Dhanus, śu. di. prathama, Friday, Mūla.	Do. ..	Incomplete. Seems to record a gift of land to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār at Āvūr in Śeṅguṉṟa-nāḍu of Vāṇagappāḍi on the northern bank of Peṇṇār a subdivision of Rājarāja-vaḷanāḍu.
289	On the south wall of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉerin-maikoṇḍāṉ Vikrama-Pāṇḍyadēva.	5th year, Paṅguṉi.	Do. ..	Records an order of Mallaya-Daṇḍanāyakkar. Gift of land for conducting a festival on the day of Punarvasu to the temple of Tiruvagattīśvaram-Uḍaiyār at Āvūr in Śingamalaiparṟu.
290	Do.	Pallava ..	Sakalabhuvanachakravartin [Peruñjiṅgadē]va.	32nd year, Mēsha, śu. di. prathama, [Monday], Tiruvādirai (Ārdrā).	Do. ..	Damaged and incomplete. Mentions Manābharaṇa Śēdiyarāyar and Tiruvagattīśuramuḍaiya-Nāyaṇār.
291	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Sakalabhuvanachakravartin Kōpperuñ-jiṅgadēva.	3[5]th year, Tulā, śu. di. pañchami, [Thursday], Mūla.	Do. ..	Unfinished. Seems to record a gift of the image of Astradēva by the oil merchants (vāṇigar), who are introduced with numerous titles, to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṇār of Āvūr in Śēdi-maṇḍalam on the northern bank of Peṇṇār.
292	On the same wall	Hoysaḷa ..	Vīra-Ballāḷadēva	....	Grantha ..	Incomplete.
293	Do.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Kō-nērimēlko[ṇḍāṉ].....	....	Tamil ..	Damaged and stone taken off in the middle. Seems to register a gift of land.
294	On the north wall of the same maṇḍapa.	Vijayana-gara.	Vīra-Kampaṇa-Uḍaiyar	.. .. Rākshasa, Mithuna, śu. di. chaturthi, Sunday, Pushya.	Do. ..	Damaged. Gift of land.
295	On the same wall	..	....	Vikrama, Vṛischika, śu. di. chaturdaśi, Friday Aśvati.	Do. ..	Much damaged. Seems to record a gift of land to a certain number of Chaturvēdibhaṭṭas and to the temple of [Vikrama]-Perumāḷ.
296	Do.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	[20]th year, Tulā, ba. di. tṛitīyā, Monday, Rōhiṇi.	Do. ..	Records a gift of land.
297	On the west wall of the same maṇḍapa.	Vijayana-gara.	Kampaṇa-Uḍaiyar, son of Vīra-Bukkaṇa-Uḍaiyar.	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūrṇai] (Paurṇami), Monday, [Rēvati].	Do. ..	Seems to record a gift of a Brahman village called Sōmanā-thapura-chaturvēdimaṅgalam in Śiṅgamalaiparṟu in Śēdi-maṇḍalam in Śeṅguṉṟa-nāḍu in Vāṇagōppāḍi on the northern bank of Peṇṇai by Sōmappa, the pradhāni of the king.

C.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
298	On the same wall	Vijayanagara.	Kampaṇa-Uḍaiyar	Śaka 128[8], Parābbava, Makara, śu. di. Wednesday, Mṛigaśirsha.	Tamil ..	Registers a gift of land to a Brahman residing in Kūḍalūr alias Poyyai Śrīdhara-chaturvēdimaṅgalam for adhyayana on special days and during the festival in the temple of Tiruvagattīśvaramuḍaiya-Nāyaṉār at Āvūr of Śēdimaṇḍalam alias Śiṅgamalaipparṟu.
299	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year, Makara, śu. di. pañchami, Monday, Rēvati.	Do. ..	Records the rate of taxes fixed on the various crops grown on the lands.
300	On the same wall	Pallava ..	Sakalabhuvanachakravartin Perumjiṅgadēva.	32nd year, Mēsha, śu. di.prathama, Sunday, Mūla.	Do. ..	Gift of land for supplying sandal-paste and scented powder for bath to the same temple.
301	Do.	..	....	....	Do. ..	Records a gift of white chauri by Sundara-Pāṇḍyakōvalarāyaṉ.
302	Do.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin [Sundara]-Pāṇḍyadēva.	12th year	Do. ..	Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.
303	On a pillar by the side of the same maṇḍapa.	Do. ..	Vīra-Pāṇḍyadēva	11th ,, ...	Do. ..	This is the sacred maṇḍapa of Kuḍināyaṉār Narasiṅgadēvar.
304	On the north wall of the Gaṇapati shrine in the same temple.	Vijayanagara.	Kampaṇa-Uḍaiyar, son of Vīra-Bokkaṇa-Uḍaiyar.	Vilambi, Kumbha, ba.. di. Friday, Mūla.	Do. ..	Records the gift of the village of Kūvākkōḷi as a hamlet of the village of Sōmanāthapura-chaturvēdimaṅgalam.
305	On the west wall of the same shrine.	Do.	Do. do.	Vilambi, Kumbha, ba. di. navami, Friday, Mūla.	Do. ..	Registers that Viśvēśvaradēva of Periyamadam at Tiruvaṇṇāmalai made a gift of the village of Erpakkam to the mahājanas of Vaiyppūr alias Sōmanāthapura-chaturvēdimaṅgalam, an agrahāra in Śiṅgamalaipparṟu, in exchange for Kūvākkōḷi which belonged to him as the mahājanas secured an order of the king assigning the latter as a hamlet of Sōmanāthapura.
306	On the south wall of the same shrine.	..	Sakalalōkachakravartin Rājanārāyaṇaṉ ..	23rd year, Ādi ..	Do. ..	Gift of land free of taxes to a certain Brahman for conducting the worship in the temples of Vaippūr-Kūvākkōḷi, the hamlet of Sōmanāthapura-chaturvēdimaṅgalam. Refers to Timappaṇar brother-in-law (of the king).
307	On the north, west and south walls of the same shrine.	Chōḷa ..	Rājarāja-Rājakēsarivarman alias Rājarājadēva.	24th year	Do. ..	Gift of land for offerings to the temple of Tirumaḍappaṟai-Uḍaiyār at Āvūr in Vāṇagappāḍi on the northern bank of the Pennār at the request of Nallūḷaṉ Viṇṇi Attimallaṉ alias Araiyarābharaṇavāṇavēḷāṉ, while Rājarāja Vāṇakōvaraiyar was residing at Perumbaṟṟappuliyūr (i.e., Chidambaram). The letters appear to belong to a later date.
308	On the south wall of the Ammaṉ shrine in the same temple.	Vijayanagara.	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1371, Pramōdūta, Makara, śu. di. dvādaśi, Monday, Svāti.	Do. ..	Gift of land free of taxes to Vāṇādarāyar by the temple of Tiruvagattīśvaramuḍaiya-Nāyaṉār at Āvūr.
309	On the west wall of the same shrine.	Do.	Dēvarāya-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka 1405, Śōbhakṛit. . . . śu. di. saptami, Pushya.	Do. ..	Middle stone completely peeled off. Seems to record gift of taxes to Vāṇādarāyar as arasukāval-vari.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
310	On the east wall of the same shrine.	Saḷuva ..	Narasiṅgadēva-Mahārāya	Śaka 1393, Vikṛiti, Aippaśi 13, trayōdaśi, Monday, Aśvati.	Tamil ..	Built in. Mentions Annamarasar agent of the king and the temples of Tiruvagattīśvaramuḍaiya-Nāyaṉār and Añjaleṉṟa-Perumāḷ at Āvūr and refers to Oḍḍiyaṉ disturbance.
311	On a boulder in the central shrine in the ruined Vishṇu temple in the same village.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	Doubtful	Do. ..	Seems to record a gift of dry land to the temple of Karumāṇikkattāḷvār at Āvūr.
312	On a rock in a field at **Pujaripatti**, hamlet of **Ilavampatti** (Omalur taluk, Salem district).	Vijayanagara.	Vīrapratāpa Śrīraṅgadēva-Mahārāya ..	Kaliyuga 4756, Śaka 1577, Manmatha, Āṉi, 10, Paurṇami, Friday, Mūla.	Do. ..	Gift of the village of Ilavampaṭṭi which was renamed Kailāsanāthapuram for conducting festivals in the temple of Śrīkailāsanātha and Ammai Śivakāmi ar Tāramaṅgalam, by Immuḍikaṭṭi Mudaliyār, a member of the community of Vaṇaṅgāmuḍi-Mudaliyārs of the place.
313	On a slab near a Māriyamman temple in the same hamlet.	..	....	....	Do. ..	Gift of thirty kaḻañju of gold to (the temple of) Puḷaḷūrdēva by a private individual.
314	On the reverse of the same slab ..	..	....	....	Do. ..	Gift of five kaḻañju of gold to the same god by a private individual.
315	On the north wall of the central shrine in the Kailāsanātha temple at **Taramangalam** (same taluk and district).	..	....	....	Do. ..	First section of the inscription is very much damaged. Records that certain portions of the temple were reconstructed and that certain images were set up and consecrated by Immuḍikaṭṭi-Muḍaliyār of the Vaṇaṅgāmuḍi-Mudaliyār community.
316	On the north wall of the prākāra of the same temple.	Mysore ..	Chikkadēvarāya	Kaliyuga 4780, Siddharthi, Śittirai 10, Monday, saptami, Punarvasu.	Do. ..	Records that Kempayya, the son of Sāmayya of Mysore, and the agent of the king set up and consecrated the images of Subrahmaṇya and the Aruvattumūvar in the temple.
317	On a slab on the road-side, 10½ miles from **Dharmapuri** on the Dharmapuri-Krishnagiri road (same district).	Vijayanagara.	Vīra-Bukkarāya	Parābhava	Do. ..	Records that the hamlet of Ponnēri was given by Rāmaṉāyaṉ, a local chief of Tagaḍūr-nāḍu in Ediriliśōḻa-maṇḍalam for (the temple of) Ponnakkūttar.
318	On the top of a hillock called Kūchakal near **Pulahalli**, a hamlet of **Bettamugalalam** (Hosur taluk and same district).	Hoysaḷa ..	Vīra-Rāmanāthadēva	....	Do. ..	Fragment.
319	On a hero-stone in **Bairamangalam** (same taluk and district).	Do. ..	Tribhuvanachakravartin Vīra-Rāmanāthadēva.	31st year, Kārttigai	Do. ..	Mentions that Annan.alai, son of . . . . toruvaḷaṉ, was killed by a tiger in a hunt.
320	On a boulder in a field near a heap of rocks called Nallagutta in the same village.	..	Vīra . . . . . Uḍaiyar	Śaka 1303, Dunmati, Tai 12, trayōdaśi, Friday.	Do. ..	Much damaged.
321	On a pillar in the maṇḍapa at the northern entrance into the Malḷēśvara temple at **Bezwada** (Bezwada taluk, Kistna district).	..	....	Śaka 1151, Māghabahuḷa, chaturdaśi, Wednesday.	Telugu ..	Gift of 25 cows for a perpetual lamp to the god Mallīśvara-Mahādēva (of) Bejavāḍa by Malli-Dēsaṭi, son of Prōli-Dēsaṭi, of the fourth caste a descendant of Ghaḍikōṭa Guṇḍa, lord of Tumbūru-nāḍu and a devotee of the god Jōti-Siddhavaṭēśvara. The bōyi that was to supply the daily ghee was granted 1 puṭṭi of land.

C.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On the same pillar	..	....	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Telugu ..	Damaged. Records that a certain seṭṭi of the Parvatāla family made provision for a perpetual lamp in the temple of the same god.
323	Do.	..	....	Śaka 1075	Do. (verse).	Gift of 55 sheep for a perpetual lamp to the same god by Kaṇṭamma who was the paternal aunt of Nāgārjuna, the treasurer (dhanādhyaksha) of Boddana-Nārāyaṇa and who set up an image of the goddess Gauri for the god.
324	Do.	..	....	Śaka 1163, Śivarātri.	Sanskrit (verse) and Telugu.	Registers the gift of 25 cows for a perpetual lamp to the same deity by the Vaiśya Paruva Anni-seṭṭi of Goṇṭūru who was 'a lord of Penugoṇḍa' and belonged to the Peṇḍlikula-gōtra.
325	On a pillar near the same entrance.	Vijayanagara.	Kṛishṇadēva-Mahārāya	Yuva, Phālguna śu. 5, Thursday.	Telugu ..	Damaged. Refers to an edict set up under the orders of the king by Rāyasam Koṇḍamarusu with reference to the Koṇḍapalli and Koṇḍaviḍu provinces (rājya).
326	On a mutilated pedestal stone in the same temple.	.	....	....	Sanskrit (verse)	Fragment. Mentions a chief named Bāḍa.
327	On the east face of the Nandi-pillar set up in front of the Mūlasthānēśvara temple at **Nadendla** (Narasaraopet taluk, Guntur district).	[Koṇḍapaḍumaṭi.]	Malla, son of Maṇḍa and Kundāmbā ..	Śaka 1069	Do.	Records the king's provision for a perpetual lamp in the temple of god Śiva at Nāḍiṇḍla. The king was the lord of 'Giripraṭṭchi (i.e., Koṇḍapaḍumara) which comprised 73 villages'.
328	In the same place	..	....	Śaka 1072, Uttarāyaṇa-saṁkrānti.	Telugu ..	Gift of sheep by Kunda [mā], the wife of Mahāmaṇḍaleśvara Maṇḍērāja to the same temple. See the above number.
329	On the left door-jamb of the northern entrance into the mukhamaṇḍapa of the same temple.	..	....	Śaka 1055, Uttarāyaṇa-saṁkrānti.	Do. (verse and prose).	Gift of 12 biruda-gadyas for a perpetual lamp in the same temple by Sūrama, wife of Buddanabōyi. The five pūjāris of the temple received the money and provided the necessary ghee for the lamp.
330	On the right door-jamb of the same maṇḍapa.	..	....	Śaka 1078, Uttarāyaṇa-saṁkrānti.	Telugu (verse and prose).	Registers the gift of 55 sheep made for a perpetual lamp in the same temple by Nārāyaṇa, the brother-in-law of [Ba]ḍeya Nāgarāja, who was the son of Velaṇṭūri-Daṇḍanāyaka Vēmi-Nāyaka, a Brahman of the Mūlaghaṭika family and the Bharadvāja-gōtra. In the damaged verse portion is mentioned Goṅka-Bhūpati.
331	On the south-east pillar in the Kalyāṇa-maṇḍapa of the Trikōṭīśvara temple at **Kotappakonda** (same taluk and district).	..	....	....	Telugu ..	Damaged. Seems to register the gift of a lamp to the god Trikōṭīśvara-Mahādēva of Kāvūru by Daṇḍanāyaka Mumma [ha]-Nāyaka of the Chaturtthakula.
332	On the north-west pillar in the same place.	..	....	Śaka 1[0]75, Vishu-saṁkrānti.	Do. ..	Gift of a perpetual lamp to the same deity by Datyana-Pregaḍa Sōmana the muḍiseli of Mahāmaṇḍalika Boddana-Nāraya.
333	On a slab set up near a well at **Nambur** (Guntur taluk, same district).	..	....	Śaka 1448, Vyaya, Chaitra, śu. 15, Thursday.	Do. ..	Registers the terms of the settlement of the land under the donative-tank (dharma-cheruvu) dug by Kommarāja at Nambūru.

C.—Stone inscriptions copied in 1919—*cont*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
334	To the left of the entrance into the maṇḍapa before the central shrine in the Śrīkakuḷēśvara temple at **Srikakulam** (Divi taluk, Kistna district).	....	....	....	Telugu ..	Damaged. Seems to register a gift of land made for a lamp to the god Śrīvallabha, Śrīkakolanu by a certain Malli-Nāyaka.
335	On a pillar in the maṇḍapa in front of the west gōpura of the Bhīmēśvara temple at **Draksharama** (Ramachandrapuram taluk, Godavari district).	Gajapati ..	Vīra-Mukunda-Gajapati Mahadēva ..	10th year, Makara, di. 5, kṛi, (i.e., Krishṇa) 7, Thursday, Akshaya, Pushya ba. 7, Thursday.	Dō. ..	States that the king, while ruling from his throne at Kaṭaka (i.e., Cuttack) having conquered the Gauḍa (country) giving promise of favour to the Gauḍa king, and having performed the pearl tulāpurusha and other donations at the Gaṅgā(?) (Ganges), remitted the duties on the marriages in the twenty-seven sthalas attached to Rājamahēndravaram.
336	On the upper tier in the east wall of the Bhīmēśvara temple at **Bhimavaram** (Cocanada taluk, same district).	Eastern Chalukya.	Sarvalōkāśraya śrī-Vishṇuvardhana-Mahārāja.	26th year, Vṛischika-saṅkrānti, Sunday.	Do. ..	Incomplete.
337	On the same tier	Do.	Do.	[6]5th year, Dhanus, lunar eclipse.	Do. ..	Incomplete. Records gift of a perpetual lamp to the god Chalukya-Bhīmīsvara. Mentions Uḍayar śrī-Rājēndra.
338	On a mutilated image lying near the Buddhist ruins in **Salihundam** (Chicacole taluk, Ganjam district).	....	....	....	Nagari ..	Fragment. Seems to refer to some ācharyōpādhyāya.
339 to 342	On the prabhas of four Buddhist images set up in the same village.	....	....	....	..	All these give the usual Buddhist formula beginning 'Yēdharmma hētuprabhava', etc.

D.—List of photographs taken during 1918–19.

Number (continued from the last report)	Locality.	Description.	Size of negative.
508	Hampi ..	Stone lion in the Pampāpati temple	Half plate.
509	Do. ..	Kṛishṇarāya and his two consorts (?) in the same temple.	Do.
510	Do. ..	Stone image of Sūryanārāyaṇa in the same temple ..	Do.
511	Do. ..	Do. Bhīma (?) at the entrance into one of the Palace-gates.	Do.
512	Tādpatri ..	Sculpture in relief of a pig and a dagger in the Rāmēśvara temple.	Do.
513	Avanigaḍḍa ..	Pillars of front gōpura within the Vishṇu temple ..	Do.
514	Gaṇapēśvaram.	Stone image of Bhairava in the Śiva temple	Do.
515	Bezwada ..	Sculptural ornament of a group of women playing at *kōlāṭṭam* in the Mallēśvara temple.	Do.
516	Drākshārāma..	View of the Śiva temple and the tank	Do.
517	Do. ..	Another view do.	Do.
518	Do. ..	Stone model of a temple placed within the same temple.	Do.
519	Do. ..	Jaina (?) stone image in the same temple	Do.
520	Do. ..	View of the west gōpura of the same temple	Do.
521	Do. ..	Details from the same gōpura	Do.
522	Do. ..	Stone image of Subrahmaṇya (?) (two serpents entwined) in the same temple.	Do.
523–524	Do. ..	Bronze image of an elephant in the same temple ..	Do.
525	Do. ..	Do. Naṭarāja in the same temple	Do.
526	Do. ..	Do. three other deities (?) in the same temple	Do.
527	Do. ..	Stone inscriptions „ „ ..	Full plate.
528	Do. ..	View of the central shrine „ ..	Do.
529	Do. ..	Do. verandah round the central shrine ..	Half plate.
530	Bhīmavaram ..	Stone image of a Yakshī (?) in the Śiva temple ..	Do.
531	Do. ..	Stone model of a temple in the same temple	Do.
532	Do. ..	View of Dhvajastambha outside the same temple ..	Do.
533–534	Do. ..	Stone pillar with an image and inscription placed within the temple.	Do.
535	Do. ..	Stone image of Lakshmī-Nārāyaṇa in the Vishṇu temple.	Do.
536	Do. ..	Stone image of Garuḍa-Nārāyaṇa in the same temple.	Do.
537	Do. ..	View of the base of the central shrine of the same temple.	Do.
538	Makhaliṅgam ..	Full view of the gōpura of the Sōmēśvara temple ..	Do.
539–541	Do. ..	Detail of sculptures from the same temple	Full plate.
542	Do. ..	Gateway of the second entrance of the Mukhaliṅgēśvara temple.	Do.
543	Do. ..	Stone image of Tāṇḍavamūrti in the same temple ..	Half plate.
544	Do. ..	Do. Ādisēśha do. ..	Do.
545	Do. ..	Do. Mātaṅgi do. ..	Do.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19, calculated by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.*, respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikae* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikae* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Magha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas.
		Rājakēsarivarman.
1918	346 and 348	5th year, Kanni, Lunar eclipse. Details not enough for verification.
		Rājakēsarivarman Rājarāja I.
,,	489	1[4]th year, Āṇi, Monday, Tiruvōṇam = Monday, 5th June A.D. 999, which fell within the 14th year of the reign of Rājakēsarivarman Rājarāja I, as determined by Kielhorn. Reign commenced between 25th June and 25th July A.D. 985. (Ep. Ind. Vol. IX, page 217.) On this day nakshatra Śravaṇa or Tiruvōṇam ended about 38 ghaṭikas after mean sunrise.
		Parakēsarivarman Rājēndra-Chōḷa.
1919	187	29th year, Mithuna, Sunday, Viśākhā. = Sunday, 22nd June A.D. 1040. On this day Viśākha nakshatra commenced at 7 ghaṭikas after sunrise, ending next day at 6 ghaṭikas after mean sunrise.
,,	189	16th year, Mithuna, Friday, Uttiraṭṭādi. In Mithuna, A.D. 1027, at the beginning of 16th year, Uttiraṭṭādi commenced on Tuesday 27th June and ended on Wednesday 28th June. In Mithuna, A.D. 1028, at the end of the 16th year, the same nakshatra began on Sunday 16th June and ended on Monday 17th June. The date seems irregular.
		Rājakēsarivarman Rājādhirājadēva I.
	176	30th year, Mīna, Wednesday, Uttiram. = Wednesday 2nd March A.D. 1048. In Mīna A.D. 1047–48, which was the 30th year of this reign, nakshatra Uttiram or Uttara-Phalguni began on Wednesday 2nd March A.D. 1048 at 13 ghaṭikas after mean sunrise and ended next day at 12 ghaṭikas after sunrise.
,,	210	Year lost, Makara, śu. di. Wednesday, Tiruvādirai (Ārdrā). Details cannot be verified for want of regnal year. Every three or seven years, Wednesday in any month would be a day of "Ārdrā."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Cholas—*cont.*
		Parakēsarivarman Rājēndradēva.
1919	179	7th year, Mithuna, ba. di. 4, Thursday, Avittam. The day intended was apparently Thursday, 3rd June A.D. 1059, on which day nakshatra "Avittam" or "Sravishtha" ended at 20⅓ ghatikas after mean sunrise. But the tithi was ba. 5 and not ba. 4 and it ended at 27⅓ ghatikas after mean sunrise. Note.—Ba. 4 probably an error for ba. 5.
,,	180	6th year, Vṛiśchika, ba. di. 13, Tuesday, Svāti. In 1057 A.D. which fell in the 6th year of the reign, Tuesday 25th November (= Vṛiśchika) was a day of "Svāti," which nakshatra began at 3¼ ghatikas after sunrise ending next day at 2 ghatikas after mean sunrise: but the tithi was the beginning of the 12th, not of the 13th in Bahula-paksha.
,,	181	6th year, Mēsha, śu. di. 13, Hasta, Thursday. =Thursday, 9th April A.D. 1058, on which day Śukla 13 ended at 36½ ghatikas after mean sunrise and nakshatra "Hasta" at 41½ ghatikas.
,,	183	7th year, Kanyā, Sunday, Pūradam (Pūrvāshāḍhā). = Sunday, 27th September A.D. 1058, on which day nakshatra "Pūrva-Āshāḍhā" ended at 29 ghatikas after mean sunrise.
		Tribhuvanachakravartin Vīrarājēndradēva.
,,	376	6th year, Mīna, ba. di. 3, Thursday, Śittarai. = Thursday, 12th Mar. A.D. 1069 on which day ba. 3 began at 54½ ghatikas after mean sunrise and nakshatra "Chitra" ended at 21 ghatikas after mean sunrise. The tithi was properly ba. 2 and not ba. 3.
		Rājakēsarivarman Kulōttuṅga-Chōḷa.
,,	177	[6]th year, Simha, ba. di. 11. Punarvasu, [Tuesday]. Perhaps Tuesday, 8th September A.D. 1075, when Simha ba. 11 ended at 58 ghatikas but the day was one of Pushya (ending at 22 ghatikas), Punarvasu having ended on previous day.
,,	178	9th year, Rishabha, śu. di. 7 Āślēsha, Thursday. = A.D. 1079, 9th May, Thursday; f.d.t. ·31; ·63.
,,	184	9th year, Karkataka, ba. di. 9, Rōhiṇi, Thursday. = A.D. 1079, 25th July, Thursday; ·38; ·93.
,,	186	8th year, Mithuna, ba. di. 3, Thursday, Pūraṭṭādi. Mithuna, Pūraṭṭādi was a Monday in A.D. 1078 and a Saturday in A.D. 1079. The date seems irregular.
,,	198	27th year, Karkataka, śu. di. 2, Pushya, Wednesday. No suitable date in A.D. 10 96, 1097 or 1098.
,,	201	[2]8th year, Mēsha, ba. di. 13, Uttiraṭṭādi, Friday. = A.D. 1098, 2nd April, Thursday; ·48; ·60.
,,	212	13th year, Simha, ba. di. Monday, Ekādaśi, Punarvasu. In A.D. 1083, Simha ba. 11 and Punarvasu fell on Saturday; but in A.D. 1082, Simha ba. 11 and Punarvasu fell on Monday ending at ·79 and ·48 respectively.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷa.
1918	374	10th year, Māśi, śu. di. 9, Wednesday, Mrigasirsha. =Wednesday, 27th January A.D. 1143; ·22; f.d.n. ·30.
,,	380	3rd year, Simha [ba.] di. 9, Monday, Pūradam. =Monday, 19th August A.D. 1135; ·35; f.d.n. ·62.
,,	528	10th year, Makara, śu. di. 9, Monday, Viśākhā. =Monday, 11th January A.D. 1143; ·62; ·42.
		Note.—It is note worthy that these three epigraphs, as proved by their dates, should belong to the reign of Kulōttuṅga-Chōḷa II whose dated inscription, have so far occurred only in Telugu districts (vide the article on this reign by the present writer in Epigraphic Indica, Vol. XI, page 287). There are no dates satisfying the given details in the reign of either Kulōttuṅga-Chōla I or Kulōttuṅga-Chōḷa III. The blank in No. 380 of 1918, which has been read conjecturally as "bahula" should be "sukla," while "pūrvapaksha" or "su. di." in No. 528 of 1918, which is quite clear in the impression, is clearly an error for "apurapaksha" or "ba. di.," the combination of su. 9 and nak. "Visākhā" in Makana month not being possible except in aparapaksha. See the present writer's Eye-table.
		Parakēsarivarman Vikrama-Chōḷa.
,,	438	5th year, Karkataka, śu. di. Wednesday, Trayōdaśi, Uttiraṭṭādi. = A.D. 1122, Wednesday, 19th July; ·18; f.d.n. ·10. The nakshatra "Uttiraṭṭadi" seems to be an error for "Uttirādam."

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājakēsarivarman Tribhuvanachakravartin Rājarāja (II).
1918	504	4th year, Vṛiśchika, śu. di. 10, Monday, Rēvati. In A.D. 1148, on Monday 22 November śu. 10 ended at ·85, while the nakshatra Rēvati began at ·10 of day and ended at ·03 on the following. The regnal year 4 seems to be an error for 2.
		Kulōttuṅga-Chōḷa III.
„	505	26th year, Karkaṭaka, śu. di. 13, Wednesday, Uttirāḍam. = A.D. 1203, July 23, Wednesday, ·60; f.d.n. ·35.
„	512	37th year, Mēsha, ba. di. 3, Sunday, Mūlā. The day intended was presumably Sunday, 19 April, A.D. 1215, on which day Nak. "Mūlā" ended at 14 ghat. after mean sunrise; but the tithi was ba. 4 not ba. 3.
„	515	26th year, Ṛishabha, Monday, Mūlā. = A.D. 1204, May 17, Monday, Nak. "Mūla" ended at 26 ghat. after mean sunrise.
„	519	27th year, Siṁha, ba. di. 13, Tuesday, Āyilyam. = A.D. 1204, August 24, Tuesday; ·91; ·72.
„	520	26th year, Mēsha, śu. di. 5, Wednesday, Punarvasu. The day intended was perhaps Wednesday, 7 April, A.D. 1204, on which day Nak. "Punarvasu" began at 13 ghat. after mean sunrise, ending next day at 9 ghat.; but the *tithi* was śu. 6 not śu. 5.
„	531	13th year, Vṛiśchika, ba. di. 26. Wednesday, Pushya. If '26' means the day of solar month then there is no suitable date in the present reign except in A.D. 1195, the 18th year, and that date is Wednesday, 22nd November, A.D. 1195; f.d.n. ·17.
„	533	36th year, Makara, śu. di. 9, Tuesday, Kārttigai. = A.D. 1214, January 21; Tuesday; f.d.t. ·08; ·62.
		Tribhuvanachakravartin Rājarāja (III).
„	389	24th year, Kumbha, śu. di. 5, Monday, Anisham. Should be ba. 5; but even this did not combine with "Anusham" on a Monday in the 24th year of this reign A.D. 1239-40.
„	390	18th year, Makara, śu. di. 10, Wednesday, [Rōhiṇī]. = A.D. 1234. January 11, Wednesday; ·6; f.d.n. ·20.
„	526	16 + 1st year, Ṛishabha, [śu.] di. 4, Saturday, Punarvasu. = A.D. 1233, May 14, Saturday; ·93; ·66.
1919	72	15th year, Siṁha, ba. di. 11, Monday, Tiruvādirai. = A.D. 1230, August 5, Monday; f.d.t. ·40; f.d.n. ·39.
		The Pandyas.
		Jaṭāvarman Kulaśēkhara.
1918	488	19th year and 267th day, Mīna, śu. di. 2, Wednesday, Aśvati. = A.D. 1208, March 19, Wednesday; f.d.t. ·28; ·77.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.
„	518	2nd year, Makara, śu. di. 13, Friday, Mṛigaśīrsha. A.D. 1305, Jan ·8; Friday; f.d.t. ·70; ·52. A.D. 1278, Jan. 7, Friday, f.d.t. ·58; ·52. The first is the date probably intended as it fell in the second year of Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in A.D. 1303 and for whom a Śaka date was recently found.
„	536	9th year, Tulā, śu. di. 4, Monday, Makhā. Irregular, because śu. 4 and "Makhā" cannot combine in Tulā month.
„	537	9th year, Tulā, ba. di. 4, Monday, Makhā. Irregular, because ba. 4 and "Makhā" cannot combine in Tulā month.
		N.B.—These two inscriptions presumably found near each other are both erroneous. They are worth studying as they may furnish an explanation of similar errors found in other dates.
1919	132	18th year, Kārttigai, 11. Details insufficient for verification.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.
„	93	10th year, Dhanus, śu. di. 1, Monday, Punarvasu. Irregular, because śu. 1 and "Punarvasu" cannot combine in Dhanus month.
„	94	13th year, Mārgaḻi 21. Details not enough for verification.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		The Pandyas—*cont.*
		***Jaṭāvarman Tribhuvananchakravartin Vīra-Pāṇḍya*—cont.**
1919	170	12th year, Kanni, [ba. di.] 1, Monday, Makhā. Irregular : neither śu. 1, nor ba. 1, can combine with " Makhā " in Kanni month.
„	299	4th year, Makara, śu. di. 5, [Monday, Rēvati]. = A.D. 1257, January 22, Monday ; ·42 ; ·53.
		Māṟavarman Tribhuvanachakravartin Kulaśēkhara.
1918	339	42nd year, Karkaṭaka, śu. di. 6, Sunday, Hasta. = A.D. 1309, July 13, Sunday ; ·76 ; ·47.
1919	296	[20]th year, Tulā, ba. di. [3], Monday, Rōhiṇī. The details do not satisfy the 20th year of his reign, A.D. 1187–1188.
		Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍya.
1918	509	5th year, Siṁha, ba. di. 9, Friday, Rōhiṇī. = A.D. 1339, July 30 ; ·90 ; f.d.n. ·26. It was the 1st day of Siṁha.
„	525	8th year, śu. di. 5, Wednesday, [Pushya]. In A.D. 1343, Wednesday, 30th April was a day of " Pushya " but the *tithi* was 6th, not 5th in the bright fortnight.
		Tribhuvanachakravartin Parākrama-Pāṇḍya.
1919	214	[4]th year, Mithuna, ba. di. Wednesday. Details not enough for verification, the more so because it is not stated whether the king was a Jaṭāvarman or a Māṟavarman.
		Later Pandyas.
		Perumāḷ Kulaśēkhara.
1918	326	Śaka 14[8][1], [9]th year, Siddhārthi, [Tai, 17]. Day intended was probably Sunday, 14th January A.D. 1560—no week-day.
		Aḷagan-Perumāḷ Ativīrarāma Śrīvallabha.
„	325	Śaka 150[8], [2]3rd year, Vyaya, Uttarāyaṇa, Vasantaṛitu, Mēsha 7, ba. di. 10, Sunday, Aviṭṭam. = A.D. 1586 ; April 3, Sunday ; ·55 ; ·62.
„	328	Śaka 1[4]9 [2], 8th year, Pramōdūta, Tai 10. Day intended was probably Sunday, 7th January A.D. 1571 ; but there is no week-day in the inscription.
		Saluvas.
		Narasingarāya.
1919	39	Svabhānu, Āṇi, 15. Details not enough for verification.
„	53	Śaka 1388, Vyaya, Mārgaḷi, 9. No week-day in inscription. Day intended was probably Sunday 7, December, A.D. 1466.
„	82	Vyaya, Pūraṭṭādi 24. Not enough for verification.
„	96	Vyaya, Kārttika, 30. Not enough for verification.
„	310	Śaka 1393, Vikṛita, Aippaśi 13, Trayōdaśi, Monday, Aśvati. The given details are not found in Ś. 1393 current = Vikṛita = A.D. 1470–71.
		Tammayadēva-(Dharmarāya)-Mahārāya.
„	25	Śaka 1421, Siddhārthi, Mēsha, śu. di. Monday, Uttiram, Dvādaśi. = A.D. 1499, April 22, Monday ; ·86 ; ·19.
„	173	Śaka 1424, Durmati, Siṁha, śu. di. 10, Monday, Śravaṇa. Apparently irregular.
		Vijayanagara I.
		Kampa.
„	171	Mithuna, śu. di. Wednesday. Not enough for verification.
„	228	Śaka 1285, Śōbhakṛit, Tulā, śu. di. 13, Friday, Rēvati. = A.D. 1363, October 20, Friday ; f.d.t. ·41 ; f.d.n. ·58.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Kampa—cont.
1919	243	Parābhava, Dhanus, ba. di. 11, Sunday, Svāti. = A.D. 1366, December 27, Sunday ; f.d.t. ·75 ; ·09.
„	266	Viśvāvasu, Karkaṭaka, ba. di. 3, Sunday, Aviṭṭam. = A.D. 1365, July 6, Sunday ; ·86 ; ·25.
„	294	Rākshasa, Mithuna, śu. di. 4, Sunday, Pushya. Irregular.
„	297	Śaka, 12[74], [Nandana], Kanyā, śu. di. [Pūṇai], Monday, [Rēvati]. = A.D. 1352, September 24, Monday ; ·36 ; ·67.
„	298	Śaka 128[8], Parābhava, Makara, śu. di. Wednesday, Mṛigaśīrsha. = A.D. 1367, January 13, Wednesday ; Nak. ended on this day at ·17.
„	304	Vilambi, Kum[bha], ba. di. 9, Friday, Mūlā. = A.D. 1359, February 22 ; Friday ; ·51 ; ·29.
„	305	Do. do. do.
		Harihara.
„	251	Śaka 1305, Rudhirōdgāri, Mīna, śu. di. Pūrṇai, Monday, Uttiram. = A.D. 1383 ; March 7, Monday ; f.d.t. ·32 ; f.d.n. ·13.
		Viruppaṇa.
1918	373	Śaka, 1315, Śrīmukha, Mārgaśira, śu. di. 5, Kārttigai 25, [Friday]. In Śaka 1315 = Śrīmukha, i.e., A.D. 1393–94, Kārttigai 25 was Saturday by Sūrya and Ārya-Siddhānta and the tithi was ba. 3.
„	400	Śaka [13]19, Īśvara, Paṅguṇi, 11. Day intended was probably A.D. 1398, March 6, Wednesday. No week-day in inscription.
„	409	Śaka 1[3]08, Kshaya, Kārttigai, śu. di. 1, Sunday. Irregular. Kārttigai, śu. 1 in Śaka 1308, Kshaya = A.D. 1386 was a Friday.
„	476	Śaka 1315, Śrīmukha, Mithuna, śu. di. 2, Thursday, Pushya. = A.D. 1393, June 12, Thursday ; ·37 ; f.d.n. ·01.
		Bukka.
„	259	Śaka 1295, Paridhāvi, Prathamā, Bhādrapada, ba. di. 12. Details not sufficient for verification.
1919	117	Śaka 13[2]5, Subhānu, Tulā. ba. di. 12, Friday, Uttiram. = A.D. 1403, October 12, Friday ; f.d.t. ·21 ; f.d.n. ·42.
„	257	Śaka 1325, Svabhānu, Mēsha, ba. di. 13, Monday, Śadayam. In this year, Mēsha, Śadayam, Monday (April 16, A.D. 1403) was ba. 10, not ba. 13.
„	260	Śaka 1325, Svabhānu, Mēsha, śu. di. 10, Monday, Śadayam. Should be ba. di. 10 ; see note on last date. Tithi and Nak. ended respectively at ·75 and ·74.
„	262	Śaka 132 *, Pārthiva, Makara-Saṁkrānti. Details not enough for verification.
		Dēvarāya.
„	283	Śaka 1[3]41, Vikāri, Kārttika, śu. di. 1, Sunday. A.D. 1419, November 19, Sunday was śu. 2, not śu. 1.
„	133	Śaka 1348, Parābhava, Mēsha, ba. di. 14, Saturday, [Rēv]ati. = A.D. 1426, Saturday, April 6 ; f.d.t. ·01 ; f.d.n. ·13.
„	229	Śaka 1355, Pramādīcha, Kumbha, śu. di. 10, Monday, Tiruvōṇam. Irregular.
		Mallikārjuna.
„	42	Śaka 1384, Tāraṇa, Kumbha, śu. di. Paurṇai, Monday, Makhā. Tāraṇa is Ś. 1386, not Ś. 1384. The day intended is apparently A.D. 1465 (= Tāraṇa), February 11, Monday ; ·42 ; ·16.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara I—*cont.*
		Mallikārjuna—cont.
1919	84	Śaka 138[9], [Vyaya], Mithuna, śu. di. 10, Monday, Tiruvādirai. In Ś. 1389 current = Vyaya = A.D. 1466-67, Mithuna, śu. 10 fell on Monday, June 23, ending at 23 ghat. after mean sunrise, but the Nak. was "Svāti," not "Tiruvādirai".
„	154	Śaka 1372, Pramōdūta, Śittirai, 15. Details not enough for verification.
„	308	Śaka 1371, Pramōdūta, Makara, śu. di. 12, Monday, Svāti. Pramōdūta = Ś. 1372 = A.D. 1450-51. In A.D. 1449, (=Ś. 1371 expired), January 6, Monday; śu. 12, ended at ·06 while the Nak. Mṛigaśīrsha (and not Svāti), ended at ·26.
		Virūpākshadēva.
„	79	Śaka 13[90], Sarvadhāri, [Paṅguni] 20. Details not enough for verification.
		Dēvarāya.
„	309	Śaka 1405, Śōbhakṛit, śu. di. 7, Pushya. In A.D. 1483 = (Śōbhakṛit) on April 14, Monday, śu. 7, ended at ·54, while the Nak. "Pushya" was current the whole of that day. The date cannot be verified.
		Vijayanagara II.
		Kṛishṇarāya.
1918-19	12 App. A	Śaka 1448, Vyaya, Vaiśākha, śu. di. Paurṇimā. In A.D. 1526 (= Vyaya) Vaiśākha, śu. 15 fell on April 26, Friday ending at ·91 of day.
1918	196	Śaka 1437, Bhāva, Chaitra, ba. di. 5, Friday. In A.D. 1514 (= Bhāva) Chaitra ba. 5 fell on April 14, Friday and ended at ·38.
„	263	Bahudhānya, Aśvija, ba. di. 10, Monday. In A.D. 1518 (= Bahudhānya), Aśvini, śu. 10 (not ba. 10) began on Monday, September 13, at ·71 and ended at ·61 on the following day.
„	280	Śaka 1449, Sarvajit, Śrāvaṇa, śu. di. 10. In A.D. 1527 (= Sarvajit) Śrāvaṇa, śu. 10 fell on August 7, Wednesday and ended at ·27 of day.
„	288	Śaka 1446, Svabhānu, Kārttika, śu. di. 12, Monday. Śaka 1446 = A.D. 1524 = Tāraṇa (not Svabhānu) = A.D. 1524, November 7, Monday; f.d.t. ·05. The tithi was current the whole of the day as it began ·96 on Sunday and ended at ·05 on Tuesday. The cyclic year seems to be an error.
„	397	Śaka 1433, Prajāpati, Mēsha, śu. di. 3, Friday, Aśvati. In A.D. 1511 (= Ś. 1433 = Prajāpati), śu. 3, fell on Monday and "Aśvati" fell on Sunday ending at ·04. But śu. 13 fell on Friday April 11. A.D. 1511, and the Nak. was "Hasta."
„	406	Śaka 1439, Īśvara, Pushya, śu. di. Paurṇami. There are two Paurṇamis in this month one on Monday, 28 December A.D. 1517 and the other was on Tuesday, 26 January, A.D. 1518. The date cannot be verified for want of week day.
„	493	Śaka 1436, Bhāva, Tulā, śu. di. Utthāna-dvādaśī, Monday, Rēvatī. = A.D. 1514, October 30, Monday (= Vṛiśchika 1 and not Tulā) śu. 12 ended at ·50 and "Rēvati" ended at ·97. Utthāna-dvādaśī will fall only on Kārttika śu. 12.
1919	2	Śaka 1403 (for 1443), Vṛisha, Kumbha, śu. di. 3, Wednesday, Uttiraṭṭādi. In A.D. 1529, January 29, Wednesday (Kumbha 3) śu. 3, began at ·74 and ended at ·72 on the following day, but the Nak. was Pūraṭṭādi and (not Uttiraṭṭādi) which began at ·20 on Wednesday and ended at ·21 on the following day.
„	3	Śaka 1401 (for 1441) Mēsha, śu. di. 5, Monday, Mṛigaśīrsha. = A.D. 1519, April 4, Monday; ·38; ·34.
„	44	Śaka 1445, Tāraṇa, Tai, 15, Monday, Pushya. = A.D. 1524 = Tāraṇa = Ś. 1446. In A.D. 1525, January 9, Monday (= Tai 13 not 15) Pushya ended at ·86. The Śaka 1445, seems to be an error for 1446 and the date 15, seems to be an error for 13.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		Achyutarāya.
1919	6	Vikṛiti (Ś. 1452), Tai 13. Details not enough for verification.
„	40	Viḷambi (Ś. 1461), Tai 7. Details not enough for verification.
„	41	Nandana (Ś. 1454), Āni 4. Details not enough for verification.
„	43	Viḷambi (Ś. 1461), Tai 5, [Ardh]ōdaya. In Viḷamba = A.D. 1538–39, Ardhōdaya was Tai 22, Sunday, when there was a combination by day-time of Pausha Amāvāsyā with Nak. "Śravaṇa" on Sunday.
„	104	Virōdhi (Ś. 1451), Āvaṇi 20. Details not enough for verification.
„	105	Khara (Ś. 1453), Ādi 1. Details not enough for verification.
„	122	Śaka 1453, Virōdhakṛit, Kumbha, śu. di. 13. [Monday, Pushya]. Ś. 1453 was Khara, but Virodhākrit = Ś. 1473 = A.D. 1551. = A.D. 1552, February 8, Monday, (=Kumbha 13); ·43; ·33. Śaka 1453 seems to be an error for 1473.
„	123	Vikṛita (Ś 1452), Āni 10. Details not enough for verification.
„	161	Śaka 1454, Nandana, Ādi 5. Details not enough for verification.
„	167	Śaka 1453, Khara, Māśi 9. Details not enough for verification.
„	223	Śaka 1458, Durmukhī, Mithuna, śu. di. [Kārttigai]. Details not enough for verification.
„	270	Śaka 1452, Vikṛita, Ṛishabha, śu. di. 10, Monday, Tiruvōṇam. Śu. 10 and Tiruvōṇam did not combine in the whole of A.D. 1530 = Vikṛita = Ś. 1452, on a Monday. But in Tulā A.D. 1530 October 1, Saturday, śu. 10 began at ·05 of day and ended at ·07 on the following day while the nak. Śravaṇa ended at ·45 on Saturday.
		Sadāśiva.
1918	260	Śaka [14]69, Plavaṅga, Kārttika, śu. di. 2, Wednesday. In A.D. 1547 (=Plavaṅga), lunar Kārttika śu. 2 fell on Saturday and solar Kārttigai, śu. 2 fell on Monday.
1919	1	Śaka 1469, Plavaṅga, Ṛishabha, śu. di. Punarvasu, Monday. In A.D. 1547 (= Plavaṅga) in the month of Ṛishabha, the Nak. "Punarvasu" fell on Sunday, May 22.
„	5	Śaka 1497, Yuva, Ṛishabha, ba. di. New-moon, Monday. = A.D. 1575, May 9, Monday; f.d t. ·20.
„	49	Śaka 1470, Kīlaka, Śittirai, 10, Uttiram, śu. di. 10, Siṁhalagna, Friday. In A.D. 1548 (= Kīlaka = Ś. 1470), Chittirai 11 (and not 10) was on Friday, and on this day the tithi was ba. 13 and the Nak. was "Uttiraṭṭādi" and not Uttiram. (The date seems to be irregular.)
„	109	Śōbhakṛit (Ś. 1466), Aṛpaśi 5. Details not enough for verification.
		Vijayanagara III.
		Veṅkaṭadēva-Mahārāya.
1918	398	Śaka 1520, Viḷambi, Siṁha, śu. di. 7, Monday, Anurādha. = A.D. 1598, August 28, Monday (= Simha 28); ·78; ·48.
		Śriraṅgadēva-Mahārāya.
1919	312	Kaliyuga 4756, Śaka 1577, Manmatha, Āni 10, Paurṇamī, Friday, Mūlā. = A.D. 1655, June 8, Friday (= Āni 10); ·84; f.d.n. ·20.
		Rāmadēvarāya.
1918	274	Śaka 1583, Plava, Mārgaśira, śu. di. 5, Saturday. = A.D. 1661, November 16, Saturday; ·80.
		Veṅkaṭapati.
„	265	Śaka 1666, Māgha, śu. di. 5. In A.D. 1744 Māgha, śu. 5 fell on Monday, January 9. In A.D. 1745, Māgha śu. 5 fell on Saturday, January 26, but the date cannot be verified for want of week-day.
„	273	Śaka 1581, Vikāri, Phālguna, śu. di. 3, Friday. = A.D. 1660, February 3, Friday; ·66.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallavas.
		Peruñjiṅgadēva.
1918	411	2nd year, Makara, ba. di. 14, Thursday, Hasta. Irregular.
1919	290	32nd year, Mēsha, śu. di. 1, [Monday], Tiruvādirai. Irregular.
,,	300	32nd year, Mēsha, śu. di. 1, Sunday, Mūlā. Irregular.
		Sambuvarayas.
		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.
,,	47	18th year, śu. di. 1, Śadaiyam. Not enough for verification.
,,	233	7th year, Mēsha, śu. di. 13, Wednesday, Uttiram. According to note to No. 871, Kielhorn's South-Indian Inscriptions (App. to Vol. VII, Ep. Ind.), the 17th year of his reign coincided with Ś. 1261 = A.D. 1339-40; and May 1323 must have fallen in its 1st. year. Reckoning by these indications, we have, as the equivalent of the present date Wednesday, April 12, A.D. 1329 when śu. 13 ended at ·54; but it was a day of "Hasta", Nak. "Uttiram" having ended at ·61 on the previous day.
,,	245	6th year, Siṁha, śu. di. 1, Sunday, Makhā. Proceeding as above, we have, as the equivalent of the present date, Sunday, August 7, A.D. 1328, on which day śu. 1 ended at ·18; but here again the Nakshatra "Makhā" had ended at ·68 on the previous day. We might suppose a different system of reckoning Nakshatras: but neither Garga nor Brahma-siddhānta yields a different result.
		Gajapati.
		Dakshiṇa-Kapilēśvara Hambīra-Mahāpātra.
,,	51 & 92	Śaka 1386, Tāraṇa. Mithuna, śu. di. 3, Thursday, Pushya. = A.D. 1464, June 7, Thursday; f.d.t. ·21; f.d.n. ·25.
		Kakatiya.
		Pratāparudradēva.
,,	11 App. A	Śaka 1244, Dundubhi, Kārttika, śu. di. 5, Thursday. In A.D. 1322 (= Dundubhi), Kārttika śu. 5 fell on October 15, Friday, and it ended at ·96 of day. Thursday seems to be an error for Friday.
		Eastern Gangas.
		Dēvēndravarman Rājarāja, son of Vajrahasta III.
1918–19.	3 App. A	Śaka 97[1], Karkaṭaka, Śukla-paksha, Trayōdaśi, Sunday. In A.D. 1048–49 (= Ś. 971, current) Karkaṭaka ba. 13 began on Sunday 10 July A.D. 1048 at ·60, ending next day at ·68; while in A.D. 1049–50 (= Ś. 971 expired) the same tithi ended on Sunday 30 July, A.D. 1049, at ·34. In both cases paksha was 'bahula', not 'Śukla'.
,,	4 App. A	Śaka 998, Chaitra, Vishu-Saṅkrānti; Crowned in Śaka 992 on Jyēshṭha, śu. 8, Siṁha-lagna, Thursday, Uttara-Phalgunī. = A.D. 1070. Jyaishṭha śu. 8 fell in this year on Thursday, May 20, the tithi ending at ·35; Nak. Uttara-Phalguni began on the same day at ·28 and ended at ·20 next day.
		Western Chalukyas.
		Jagadēkamalla.
1918	210	11th year, Śukla, Chaitra, śu. (?) Amāvāsya, Monday, Uttarāyaṇa-Saṅkrānti. A.D. 1027 = Śukla (N. cycle). The Chaitra Amāvāsya at the beginning of this year fell on a Sunday (9 Apr. A.D. 1027) while that at the end of the year fell on a Thursday.
,,	211	7th year, Raktākshi, Prathamā, Śrāvaṇa, Puṇṇame, Lunar eclipse. A.D. 1022 = Raktākshi. On Śravaṇa Paurṇami in this year, Monday 16 July, there was a lunar eclipse.
,,	228	Śaka 959, Pramādhi, Uttarāyaṇa-Saṅkrānti. The reckoning of Pramāthin is by northern cycle. A.D. 1037 = Pramāthi (N. cycle).

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		***Jagadēkamalla*—cont.**
1918	253	Saka 955, Bhāva, Paushya, śu. di. 1, Wednesday, Uttarāyaṇa-Saṅkrānti. Bhāva (N. cycle) = A.D. 1032-33 = Ś 955 current. In this year, Pausha śu. 1 fell on Wednesday, December 6, A D 1032. Tithi ended at ·51.
,,	257	4th year of Kaḷachurya Bhujabalachakravartin Rāyanārāyaṇa Āhavamalladēva, Śōbhakṛit, Jyēshṭha, Puṇṇami, Lunar eclipse. In A.D. 1061-62 = Śōbhana (N. cycle), there was no lunar eclipse in Jyēshṭha.
,,	258	Śaka 958, Dhāṭu, Kārttika, śu. di. Paḍiva, Sunday, solar eclipse. A.D. 1034-35 (= Śaka 956) was Dhātṛi by N. cycle, but there was no solar eclipse on Kārttika Amāvāsya of this year nor did the Amāvāsya or Pratipāda coincide with a Sunday.
,,	264	10th year, Prabhava, Paushya, śu. di., Thursday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta. A.D. 1025 was Prabhava by N. cycle, but Pausha śu. 4 in that year was Sunday 26th December, not a Thursday.
,,	282	Pramādi, Kārttika, Amāvāsya, Monday, Solar eclipse. Neither in Pramāthin = (A.D. 1037) nor in Pramādi (= A.D. 1071) was there a solar eclipse at Kārttika Amāvāsya, and neither Amāvāsya fell on a Sunday.
,,	289	9th year, Kshaya, Jyēshṭha, śu. di., 13, Monday, Lunar eclipse, Vishu-Saṁkramaṇa. A.D. 1024 = Kshaya (N. cycle); but in this year, Jyēshṭha śu. 13 fell on Sunday, 24th May. Of course śu. 13 cannot be a lunar eclipse day. There was a lunar eclipse in Āshāḍha of this year not in Jyēshṭha.
		Trailōkyamalladēva.
,,	201	Śaka 976, Jaya, Uttarāyaṇa-Saṅkrānti, Sunday. Not enough for verification.
,,	235	Śaka 966, Tāraṇa, Uttarāyaṇa-Saṅkrānti. Not enough for verification.
,,	286	Śaka 986, Krōdhi, Chaitra, Paurṇimā, Sunday. = A.D. 1064 (= Krōdhin), April 4, Sunday; Paurṇimā ended at ·22.
,,	290	Śaka 974, Nandana, Pushya, śu. di. 1, Thursday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Nandana), on Thursday, December 24 (= Makara 1), śu. 1, began at ·05 of the day and ended at ·11 on the next day. Makara-Saṅkrānti was at ·83 on Wednesday.
,,	291	Śaka 974, Nandana, Māgha, Amāvāsya, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1052 (= Khara) on Sunday, February 2; ba. 15 began at ·50 of day and ended at ·47 on the next day. It was not a day of Uttarāyaṇa-Saṅkrānti.
,,	292	Śaka 981, Vikāri, Śrāhe, Śrāvaṇa, Puṇṇima, Tuesday, [Vishu]-Saṅkrānti, Lunar eclipse = A.D. 1059, July 27, Tuesday; ·54. There was a lunar eclipse.
,,	293	Śaka 9[8]3, Plava, Jyēshṭha, Amāvāsya, Sunday, Solar eclipse. In A.D. 1061 (= Plava), Jyēshṭha, Amāvāsya fell on Wednesday (not Sunday) and there was a solar eclipse on that day.
,,	298	Śaka 970, Sarvadhāri, Māgha, śu. di. 5, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1048 (= Sarvajit), Māgha śu. 5 was on Saturday but ba. 5 was on Sunday ending at ·42 of day.
		Tribhuvanamalla.
,,	213	Chālukya Vikrama year 24, Pramāthi, Jyēshṭha, śu. Paurṇamāsi, Sunday, Lunar eclipse. = A.D. 1099 (= Pramāthin) 5th June; Sunday; ·67; and there was a
,,	214	Lunar eclipse on that day. Chālukya Vikrama year 29, Vaiśākha, śu. di. tadige, Sunday. In A.D. 1104, on Sunday, April 10, Vaiśākha śu. 13 (not 3) ended at ·14.
,,		Tadige seems to be an error for Trayōdaśi.
,,	229	Śaka 1049, Parābhava, Pushya, śu. di. paḍiva, (?) Sunday, Uttarāyaṇa-Saṅkramaṇa. A.D. 1127 (= Ś 1049) = Plavanga and not Parābhava. A.D. 1127; 25th December, Sunday, was a day of bahuḷa pañchami and it was a day of Uttarāyaṇa-Saṅkrānti. The cyclic year seems to be an error.
,,	245	Chālukya Vikrama year 47, Śubhakṛit, Pushya, śu. di. 7, Saturday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta. = A.D. 1123, January 6, Saturday; ·37.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Western Chalukyas—*cont.*
		Tribhuvanamalla—cont.
1918	277	Chālukya Vikrama year 56, Khara, Paushya, śu. di. 11, Sunday, Uttarāyaṇa-Saṅkrānti. = A.D. 1111, January 22, Sunday; ·57. The cyclic year was Vikṛita and not Khara.
,,	278	Śaka 987, Viśvāvasu, Paushya, śu. di. 7, Sunday, Uttarāyaṇa-Saṅkrānti. In A.D. 1065 (=Krōdhin), on Sunday; January 16, Makara śu. 7 ended at ·90.
279		Chālukya Vikrama year 37, Nandana, Paushya, śu. di. 11, Monday, Uttarāyaṇa-Saṅkrānti, Vyatīpāta.
,,		= A.D. 1112, December 30, Monday; ·98.
,,	287	Chālukya Vikrama year 48, Śubhakṛit, Uttarāyaṇa-Saṅkrānti. In A.D. 1123 (= Śubhakṛit), Uttarāyaṇa-Saṅkrānti fell on December 25, Tuesday.
		Bhūlōkamalla.
,,	234	Chālukya Vikrama year 52, Plavaṅga, Āshāḍha, Amāvāsya, Sunday, Dakshiṇāyana-Saṅkramaṇa, Vyatīpāta. In A.D. 1127, on Sunday, 10th July, Āshāḍha Amāvāsyā began at ·27 of day and ended at ·29 on the following day.
		Jagadēkamalla.
,,	212	Śaka 1[0*.]95, Jaya, Prathamāshāḍha, Śrāvaṇa, Puṇṇama, Lunar eclipse. = A.D. 1173, June 27, Wednesday; ·13; f.d.n. ·72. There was a lunar eclipse on that day.
		Yadavas.
		Gutta Vikramāditya.
,,	215	Śaka 1104, Plava, Pushya, ba. di. 3, Friday, Saṅkramaṇa. = A.D. 1181 (= Plava), December 25, Friday; f.d.t ·09. The tithi began on Friday at ·02 of day and ended at ·09 on the following day. The Śaka year referred to here is expired.
		Rāmachandra.
,,	205	10th year, Pramāthi, Phālguna, śu. di. 11, Monday. = A.D. 1280 (10th year of Yādava king Rāmachandra according to Mr. Rangachari's Madras Inscriptions, Vol. II, p. 286), Monday, February 12, when śu. 11 ended at 56 ghat. after mean sunrise.
,,	224	Śaka 120[4], Chitrabhānu, Vaiśākha, śu. di. 14, Monday, Svāti, Vyatīpāta-yōga. In A.D. 1282 = Chitrabhānu, on April 23, Thursday, Vaiśākha, śu. 14 ended at ·30 and the Nak. Svāti ended at ·68. The week-day Monday is an error for Thursday.
,,	225	14th year, Sarvajit, Āśvija, Monday. Details not enough for verification.
,,	242	15th year, Sarvajit, Śrāvaṇa, śu. di. 15, Monday. 15th year of Rāmachandra's reign was A.D. 1285, while Sarvajit was A.D. 1287–88. In A.D. 1286, on Monday August 5, Śrāvana śu. 15 ended at ·84.
,,	243	10th year, Pramāthi, Āshāḍha, ba. di. 10, Monday. In A.D. 1279 = Pramāthi, Āshāḍha ba. 10 fell on Wednesday. In A.D. 1280, the same tithi fell on Sunday; and in A.D. 1281 on Saturday.
,,	247	12th year, Chitrabhānu, Vaiśākha, ba. di. 2, Sunday. In A.D. 1282 (= Chitrabhānu), on Sunday, April 26, Vaiśākha ba. 2 ended at 55.
,,	256	Śaka 1219, Hēmaṇambi, Mārgaśira, śu. di. 5, Thursday. In A.D. 1297, Mārgasīrsha śu. 5 fell on Wednesday, November 5, and it ended at ·83; but in A.D. 1296 (= Durmukha) Adhika Mārgaśīrsha, śu. 5 fell on Thursday, November 1 and it ended at ·73.
		Mysore Chiefs.
		Chikkadēvarāya.
1919	316	Kali 4780, Siddhārthi, Śittirai 10, Monday, Saptami, Punarvasu. = A.D. 1679, April 7, Monday (= Chittirai 10); ·37; ·42.
		Hoysala.
		Vīra-Ballāḷadēva.
1918	197	Bhāva, [Jyēshṭha], ba. di. 9, Jīvavāra (Friday). In A.D. 1314 = Bhāva, Jyēshṭha ba. 9 fell on Tuesday, not Friday.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Hoysala—*cont.*
		Vira-Ballāḷadēva—cont.
1918	207	Piṅgaḷa, Amāvāsya, Monday. Not enough.
„	217	Śaka 1117, Ānanda, Chaitra, śu. di. paḍiva (prathama), Friday. Ś 1117 = A.D. 1195 = Rākshasa and not Ānanda. In A.D. 1194 (= Ānanda), on Friday, March 25, śu. 1 ended 09.
„	220	15th year, Krōdhana, Jyēshṭha, Paurṇami, Sunday, Lunar eclipse. In A.D. 1205 Krōdhana, Jyēshṭha, Paurṇami was not Sunday.
„	221	7th year, Piṅgaḷa, Jyēshṭha, śu. di. Puṇṇame (Full-moon), Monday, Lunar eclipse, Vyatīpāta-Saṁkramaṇa. In A.D. 1197 = Pingaḷa, Jyēshṭha, Paurṇami was neither Monday nor a day of lunar eclipse.
„	261	Śaka 1132, Śukla, Jyēshṭha, śu. di. 5, Sunday. Ś 1132 = A.D. 1210 was Pramōdūta and not Śukla. Ś. 1131 = A.D. S. 1209 was śukla In A.D. 1209 (= Śukla) Jyēshṭha śu. 5 fell on Sunday, May 10, and it ended at ·80.
„	269	Śaka 1136, Bhāva, Vaiśākha, śu. di. 1, Monday, Solar eclipse. In A.D. 1214 which was Bhāva, lunar Vaiśākha śu. 1 was on Saturday, but solar Vaigāśi śu. 1 fell on Monday and there was no solar eclipse. But in A.D. 1213 which was Śrīmukha, lunar Vaiśākha śu. 1 began on Monday, April 22, at ·44 of day and ended at ·39 on the following day and there was a solar eclipse on Monday.
		Vīra-Narasiṁha.
„	208	Chitrabhānu, Bhādrapada, ba. di. 8, Thursday.
„	209	Chitrabhānu, Bhādrapada, Amāvāsyā, Monday.
„	281	Śaka 1145, Chitrabhānu, Pushya, ba. 8, Monday, Uttarāyaṇa-Saṁkramaṇa, Vyatīpāta-yōga. Ś 1144 was Chitrabhanu. In A.D. 1122 (= Chitrabhānu), on December 26, Monḍay, Pushya ba. 8 began at ·52 and ended at ·44 on the following day. It was a day of Makara Saṅkrānti.
		Nayakas (Madura).
		Virappa-Nāyaka, son of Viśvanātha.
„	340	Śaka 1503, Vikrama, Āḍi, [2]. The date cannot be verified for want of week-day.
		Vijayaraṅga-Chokkanātha-Nāyaka.
1918–1919	1 & 2 App. A	Śaka 1617, Kollam 871, Āḍi 11, śu di. 10, Thursday, Anusham. = A.D. 1695 (= Kollam 871) July 11, Thursday (= Āḍi 11) ; ·47 ; ·99.
		Nayakas (Tanjore).
		Achyutappa-Nāyaka.
„	416	Śaka 1505, Subhānu, Māśi 8. The date cannot be verified for want of week-day.
„	423	Do. do. Māśi 3. Same as above.
		Mahrathas.
		Ėkōji-Mahārāja.
1918	540	Śaka 1605, Kaliyuga, 4784, Dundubhi, Śittirai 8, Thursday, śu. di. 7, Pushya. Śaka 1605 = A.D. 1683 = Kali 4784 = Rudhirōdgārin (not Dundubhi). In A.D. 1683, April 5, Thursday (= Chittirai 8), the tithi was ba. 4 (and not śu. 7) and the nak. was Jyēshṭha (and not Pushya). In this year, śu. 7 and Pushya combined on April 23, Monday and it was Chittirai 26. But in A.D. 1682 (= Dundubhi), on Chittirai 8 (= April 5, Wednesday), the tithi was śu. 8 and the nak. was Pushya.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918–19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Tukkōji-Mahārāja.
1918	521	Śaka 1652, Saumya, Vaigāśi 17, Friday. Ś. 1652 = A.D. 1739 = Śādhāraṇa and not Saumya. = A.D. 1730 May 15, Friday (= Vaigāsi 17). The cyclic year Saumya seems to be an error for Sādhāraṇa. Saumya Vaigāśi 17 was on Thursday.
		Miscellaneous.
1918-1919	1 App. A	Śaka 1408, Kollam 661, Pūraṭṭādi 20, ba. di. 7, Tuesday, Mṛigaśīrsha. = A.D. 1486 (= Ś. 1408 expired), September 19, Tuesday. This was 20th Kanya or Puraṭṭāsi, and on this day ba. 7 commenced at ·34, ending next day at ·25, while Nakshatra Mṛigaśīrsha ended the same day at ·76. But kollam 661 must have come to end before this date and kollam 662 commenced in North Malabar with Simha month on 31 July and in South Malabar with Kanyā month on 31 August.
1918-19	No. 10 App. A.	Śaka 1225, Krōdhi, Kārttika, śu. di. 10, Thursday. Ś. 1225 was Śōbhana and not Krōdhi = A.D. 1303. Ś. 1226 was Krōdhi = A.D. 1304. In A.D. 1304, on Thursday, October 8, Kārttika śu. 10 began at ·33 and ended at ·30 on the following day.
,,	202	Śaka 1480, Kālayukti, Vaiśākha, ba. di. 12. In Ś. 1480 = Kālayukta, Vaiśākha ba. 12 was on Sunday. The date cannot be verified for want of week-day.
,,	203	Nandana, Mārgaśira, ba. di. 12, Friday. Not enough for verification.
,,	222	Śaka ...., Śōbhakṛit, Āśvija, śu. di. 15, Wednesday. = A.D. 1842, October 19, Wednesday; ·40. The cyclic year was Śubhakṛit and not Śōbhakṛit.
,,	223	Śaka 1311, Vibhava, Jyēshṭha, śu. di. 1, Friday. Ś. 1311 was Śukla and not Vibhava. Ś. 1310 was Vibhava = A.D. 1388. In A.D. 1389 = Ś. 1311, neither śu. 1 nor ba. 1 was on Friday. But in A.D. 1388 (= Ś 1310), on May 22, Friday, ba. 1 (not śu. 1) ended at ·75. Śu. 1 was on Thursday. Śu. 1 seems to be an error for ba. 1.
,,	227	Śaka 1253, Paridhāvi (wrong) Māgha, śu. di. 5. Ś. 1253 = A.D. 1331 = Prajāpati. In A.D. 1331 Māgha śu. 5 fell on Friday but it cannot be verified for want of week-day.
,,	231	Kālayukti, Śrāvaṇa, ba. di. 1, Wednesday. Details not enough for verification
,,	232	Śaka 1649, Plavaṅga, Phālguṇa, śu. di. 5. In A.D. 1727 = Plavaṅga = Ś.1649, Phālguṇa śu. 5 fell on Sunday, 4th February, A.D. 1728. But it cannot be verified for want of week-day.
,,	236	Śaka 986, Pramādi, Vaiśākha, Saṁkrānti. Details not enough for verification.
,,	238	Bhāva, Jyēshṭha Uttarāyaṇa-Saṁkramaṇa. Details not enough for verification.
,,	239	Śaka 1209, Sarvajit, Vaiśākha, ba. di. Sunday. In A.D. 1287 = Sarvajit = Ś. 1209, Vaiśākha ba. 6 and ba. 13 fell on Sunday 4th and 11th May respectively.
,,	250	Śaka 984, Vaiśākha, śu. di. 5, Sunday. In A.D. 1062 (= Ś. 984) Vaiśākha śu. 5 fell on Tuesday, April 16. The week-day Sunday seems to be an error for Tuesday.
,,	251	Śaka 985, Śōbhakṛit, Paushya, śu. di. 2, Sunday, Uttarāyaṇa-Saṁkrānti. In A.D. 1063 = Śōbhakṛit = Ś. 985, on December 24, Wednesday (not Sunday), both lunar Pausha and solar Pushya śu. 2 occurred: and Uttarāyaṇa-Saṁkrānti fell on this day at ·69 of day. Week-day Sunday seems to be an error for Wednesday. But śu. 12 fell on Sunday, January 4, A.D. 1064.
,,	275	Śaka 1650, Saumya, Jyēshṭha, śu. di. 5. The date cannot be verified for want of week-day.
,,	276	Śaka 1434, Prajōtpatti, Paushya, ba. di. 30, Amāvāsya. The date cannot be verified for want of week-day.
1918	295	Śaka 975, Vijaya, Āshāḍha, śu. di. 3, Sunday. = A.D. 1053, June 20, Sunday; f.d.t ·59.
,,	296	Śaka 1213, Khara, Chaitra, śu. di. 2, Thursday. In A.D. 1292, on March 20, Thursday, Chaitra śu. 1 (not śu. 2) began at ·35 and ended on Friday at ·30. Śu. 2 seems to be an error for śu. 1.

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1918-19—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—*cont.*
1918	300	Śaka 1461, Vikāri, Bhādrapada, śu. di. 15.
,,		=A.D. 1539, August 29, Friday ; ·38. Details not enough for verification for want of week-day.
	302	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day
,,	304	Śaka 1461, Vikāri, Bhādrapada, śu. di. 13. Details not enough for verification for want of week-day.
,,	306	Śaka 1461, Vikāri, Bhādrapada, śu. di. 12. Details not enough for verification for want of week-day.
,,	321	Kollam (?) 902, Plavaṅga, Vaigāśi, 29. Details not enough for verification.
,,	327	Śaka 1480, Kāḷayukti, Kārttigai. Details not enough for verification.
,,	370	Śaka 1313, Prajāpati, Makara, śu. di. 3, Friday, Śadayam.
		= A.D. 1391, December 29, Friday ; ·22 ; f.d.n. ·22. The Nak. "Śadayam" began on Friday at ·14 and ended at ·22 on Saturday.
,,	371	Śaka 1300 (for 1306) Rudhirōdgārin, Kārttigai, 16. Details not enough for verification.
,,	396	Śaka 1410, Kīlaka, Tulā, ba. di. Wednesday, Makhā.
		= A.D. 1488, October 29, Wednesday. On this day, the tithi was ba. 9 and the Nak. was "Pūrva-Phalguni", Makhā having ended on the previous day at ·93 of day.
,,	541	Śaka 1659, Piṅgaḷa, Māśi, 5. Details not enough for verification.
,,	542	Śaka 1505, Tāraṇa, Vaigāśi 15. Details not enough for verification.
1919	168	Śaka 1452, Vikṛita, Āḍi 20. Details not enough for verification.
,,	288	Śaka 1193, Dhanus, śu. di. 1, Friday, Mūlam.
		= A.D. 1271, December 4, Friday ; ·93 ; ·44.
,,	295	Vikrama, Vṛiśchika, śu. di. 14, Friday, Aśvati. (About 14th century.) In A.D. 1340 (= Vikrama) on November 3, Friday, the tithi śu. 14 was current th› whole of that day and nak. Aśvati ended at ·13.

PART II.

Excluding the 200 stone inscriptions newly copied this year but not included in the appendices to the report, since they had been taken up for immediate publication, most of the remaining 700 records are assignable to specific dynasties of kings. Two hundred and seventy-four epigraphs belong to the Chōḷas, 60 to the Pāṇḍyas, 89 to Vijayanagara, 38 to the Western Chālukyas, 14 to the Pallavas, 15 to the Hoysaḷas, 12 to the Śambuvarāyas and 8 to the Yādavas. Besides these, there are some records of the Rāshṭrakūṭas, the Eastern Chālukyas, the Nāyakas of Madura and Tanjore, the Mysore Chiefs, the Gajapatis, etc. About 160 miscellaneous inscriptions in the collection cannot be definitely ascribed to any particular dynasty.

Antiquities of the Shiyali taluk.

2. Shiyali, one of the taluks selected for village-war inspection during the year 1918–19, was important in ancient times in more respects than one, and it may be said, that few tracts could compare with it in point of antiquarian interest. Here was Kāvirippūmpaṭṭiṇam, the once richest city of Southern India and the capital of the Chōḷa empire for some time. It was picturesquely situated at the mouth of the river Kāvēri and foreign ships laden with rich cargo touched at this important port. In its best days it contained several massive structures of various descriptions. The description of the city as given in the Tamil classical works, such as, *Paṭṭiṇappālai* composed about the time of Karikāla in the 6th century A.D., *Śilappadigāram* assigned to A.D. 756 by Diwan Bahadur L. D. Swamikannu Pillai, etc., shows the prosperity it once enjoyed, its wealth and industrial activity. According to some, it is the *Chaberis Emporium* mentioned by Ptolemy in the 1st century A.D. The inscriptions secured from the modern Kāvērippaṭṇam and its vicinity leave no doubt as to its identity with Kāvirippūmpaṭṭiṇam alias Pugār, though the monuments of Pallavanīchcharam and Sāyāvanēśvara are not of such early date as could be expected.

Śaiva places.

3. Other places in the taluk which contain ecclesiastical monuments of the 7th century A.D., celebrated in the pious hymns of Jñānasambanda and which were visited during the year under report are (1) Tirunallūrperumaṇam, (2) Tirumahēndrapaḷḷi, (3) Teṇṭirumullaivāyil, (4) Tirukkalikkāmūr, (5) Tiruveṇkāḍu, (6) Kīḻai-Tirukkāṭṭuppaḷḷi, (7) Tirukkurugāvūr-Veḷḷaḍai, (8) Śīrgāḻi (Shiyali) which bore 12 other names, (9) Tirukkōlakkā, (10) Tiruppuḷḷirukkuvēḷūr now known as Vaidīśvaraṇkōyil and (11) Tiruppuṅgūr. Of these eleven places which are situated on the banks of the Kāvērī, Tirunallūrperumaṇam now called Āchchāpuram, Shiyali and Tirukkōlakkā are closely connected with the life of the Śaiva saint Jñānasambanda. It was at Shiyali that this devotee of Brahman parentage who is said to have lisped in numbers even from his third year was born and brought up; and Tirukkōlakkā, which is almost a suburb of Shiyali, marks the spot where he obtained a pair of gold cymbals as a reward for the devotional songs which he composed and as an incentive for the prosecution of his life-work, i.e., the spread of Hindu religion. His images are largely worshipped in Śaiva temples in the south under the name Āḷuḍaiya-Piḷḷaiyār and are distinguished from those of other saints by a pair of cymbals which they are made to hold in their hands. At Tirunallūrperumaṇam the saint was, on the direction of his parents, wedded to the daughter of the pious Nambāṇḍārnambi and, strange as it may appear, entered godhood on the very day of the marriage celebration together with all his relatives who had gathered on the spot. In all these three places, Jñānasambanda receives prominent worship, and annual or monthly festivities, are conducted in his honour even to this day. Also the inscriptions of these places record munificent grants made for the purpose. The name of the consort of Jñānasambanda is not given in the *Periyapurāṇam* which describes the lives of the Śaiva saints, but from No. 527 of Appendix B it looks as if her name was Śokkiyār. Though none of the eleven places mentioned above has been omitted in the *Dēvāram* hymns of our saint, by far the largest number amounting to very nearly 700 verses has been sung in praise of the god at Shiyali and ten stanzas each have been contributed to Tirukkōlakkā and Tirunallūrperumaṇam.

4. Besides the above-mentioned Śiva temples, the taluk contains as many ancient Vishṇu temples celebrated in the hymns of the *Nālāyiraprabandham*. These are found in and around Nāṅgūr. They have been mostly sung by Tirumaṅgai-Āḻvār whose birth-place is believed to be Kuraiyūr, a hamlet of Tiruvāli-Tirumaṅgai, a village in Tiruvāli-nāḍu. The saint having flourished in the 8th century A.D., it is certain that the following eleven temples viz., (i) Tirumaṇimāḍakkōyil, (ii) Tiruvaiguṇḍa-Viṇṇagaram, (iii) Tiru-Arimēya-Viṇṇagaram, (iv) Tiruttēvanārtogai, (v) Tiruvaṇpurushōttamam, (vi) Tiruchchemboṉśeykōyil, (vii) Tirutteṟṟiyambalam, (viii) Tirumaṇikkūḍam, (ix) Tirukkāvaḷampāḍi, (x) Tiruveḷḷakkaḷam and (xi) Tirupārthaṇpaḷḷi should have been in existence prior to that date.

Vaishṇava places celebrated in the *Nālāyiraprabandham*.

5. Thus though the taluk is studded with ancient shrines celebrated in the hymns of the *Dēvāram* and the *Nālāyiraprabandham* and is remarkable as containing the birth-places of two of the greatest religious reformers of the 7th and 8th centuries A.D. who have earned immortal fame by their works, it is strange that the very places where the scene of their activity was laid should be so poor in respect of any architectural remains worth the name. The only structure that could be cited as an example of antique art is the Śvētavanēśvara temple at Tiruveṇkāḍu which according to the lithic records engraved on the walls of its central shrine cannot be taken further back than to the end of the 10th century A.D., as, at best, the temple could have been constructed only in the days of Rājarāja I. A few other structures such as those at Shiyali, Vaidīśvaraṇkōyil, Tiruppuṅgūr and Tirumullaivāyil have been thoroughly renovated in modern times leaving no trace of their antiquarian remains, and sometimes without even a notice to this department. It is a striking feature, quite peculiar to this tract, that many of the ancient shrines, mostly Vaishṇava and a few Śaiva, remain to this day as brick structures, while only a few have been built of stone in later times.

Paucity of architectural remains.

6. Among the causes for the absence of early stone monuments may be mentioned, in the first place, the absence of hills in the vicinity of the taluk to supply the necessary material and, secondly, the encroachment of the sea on this side of the Coromandel coast which could be inferred from the Tamil literature to have occurred several times and which in consequence must have washed away at one sweep such of the ancient buildings as may have existed. In *Śilappadigāram*, canto xxviii, we find an account of an inundation which resulted in the destruction of the ancient Chōḷa capital Kāvirippūmpaṭṭiṇam. It may be noted that this encroachment did not confine itself solely to the coast towns and villages but extended, on one occasion, as far as Shiyali which is 12 miles from the coast. This is evident from the writings of Jñānasambanda and some stone epigraphs which describe the incident poetically that "Kaḷumalam (i.e., Shiyali) floated when the sea carried away (all the surrounding parts)".

Causes for the absence of early monuments.

7. Another result of these inundations was that most of the lands in the taluk got submerged and silted up with sand and had to be reclaimed at much cost. Nos. 504 and 505 of Appendix B acquaint us with the cost of converting such land into fields fit for cultivation. In one case (No. 504 of 1918), while the cost of six *mā* of land was 2,000 *kāśu*, the cost of reclamation was 3,000 *kāśu*. Other epigraphs show that many lands which were originally given to temples had to remain uncultivated perhaps under similar circumstances.

Reclamation of lands in Tiruveṇkāḍu.

The Pallavas.

8. Only two inscriptions of Pallava kings were secured during the year under review. Of these No. 158 of Appendix C, dated in the 3rd year of the reign of Vijaya-Nandivikramavarman, states that the temple of Tigaittiṟal-Vishṇugriha at Kiḻiñalūr in Ōymā-nāḍu was built by a

A Vishṇu temple built in the time of Nandivikramavarman.

certain Tigaittiṟalār and No. 283 of the same appendix, dated in the 26th year of the reign of Vijaya-Kampavikramavarman, records that a private individual of Kuḷattūr in Teṉṉāṟṟūr-nāḍu, a subdivision of Kuṉṟa-kōṭṭam, purchased some lands and presented them as *ērippaṭṭi*, evidently for keeping the tank at Maḍam in proper repair.

Grant for the upkeep of a tank in the time of Kampavarman.

Cholas.

9. As has been already pointed out, the largest number in the current year's collection belongs to the Chōḷas. The earliest of these (No. 353 of 1918) introduces a hitherto unknown queen of Parāntaka I, named Ādittaṉ Karṟaḷippirāṭṭi.

An unknown queen of Parāntaka I.

10. Of the inscriptions of Rājakēsarivarman, without any distinguishing marks of identification, copied during the year, none could be safely attributed to Āditya I. Nos. 346 and 348 of Appendix B are dated in the 5th year of a Rājakēsarivarman when a *sōmagrahaṇa* occurred in the month of *Kaṇṇi* and register gifts by Mahimālaya Irukkuvēḷ alias Parāntakaṉ Vīraśōḷaṉ. The latter part of the chief's name suggests that he must have been originally employed under Parāntaka I. The Rājakēsarivarman of these inscriptions must, therefore, belong to one or the other of the only two Rājakēsarivarmans, i.e., Gaṇḍarāditya or Parāntaka II that followed him prior to the succession of Rājarāja I. No. 349 of 1918 provides for the singing of the *Tiruppadiyam* in the temple at Paḷūr, while No. 491 mentions a body of weavers called "*Pārthivaśēgaratteriñja-Kaikkōḷar*" who might have been so named after Rājarāja I.

Rājakēsarivarman.

11. Sure records of Rājarāja I with the introduction "*Tirumagaḷpōḷa*" are not few and some of them are interesting. We learn from Nos. 442 and 448 of Appendix B that Vāṉavaṉmahādēvi alias Tribhuvaṇamahādēvi was one of his queens and the mother of Rājēndra-Chōḷa I. A record of the latter (No. 460 of 1918) also states that Tribhuvanamahādēvi was his mother. No. 443 refers to the treasures which Rājarāja I had taken from the Chēra king and No. 449 mentions another queen of his, viz., Kūttaṉ Vīrāṇiyār. Rājarāja's elder sister, Kundavai, is distinctly spoken of in the inscriptions of Dādāpuram as the daughter of Poṉmāḷigaiyiṟṟuñjiṉadēva thus clearly settling the identification of Sundara-Chōḷa Parāntaka II with Poṉmāḷigaittuñjiṉadēva. From the Tanjore inscriptions published in Volume II of *South-Indian Inscriptions* we know the active part played by this lady in the munificent gifts made to the temple of Rājarājēśvara built by Rājarāja I. The Dādāpuram records state that she built three temples at that place, one to Śiva called Ravikulamāṇikka-Īśvara, another to Vishṇu named Kundavai-Vinnagar-Āḻvār and a third to Jina called Kundavai-Jinālaya and made costly gifts to them. No more instances are necessary to show the religious toleration of the times. The Śiva and Vishṇu temples built by this princess exist at present, but there is no trace of the Jina shrine.

Rājarāja's queens, elder sister and father.

Poṉmāḷigaittuñjiṉadēva is Sundara-Chōḷa.

Princess Kundavai's works.

12. The names of two of the officers of the king, viz., *Sēnāpati* Mummuḍiśōḷa-Brahmārāyaṉ (No. 14 of Appendix C) and Parākramaśōḷa-Mūvēndavēḷāṉ (No. 17 of Appendix C) suggest that Rājarāja I bore the surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa.

Rājarāja's surnames Mummuḍi-Chōḷa and Parākrama-Chōḷa.

13. No. 444 of 1918 from Tiruveṇkāḍu which is dated in the 6th year of Rājakēsarivarman is probably also a record of Rājarāja I, who in the earlier years of his reign was known chiefly by that title. The object of this inscription is to engrave on stone the grants made by Parāntakaṉ Mādēvaḍigaḷār alias Śembiyaṉmādēviyār, the queen of Gaṇḍarādityadēva and the mother of Uttama-Chōḷa. In the body of the inscription, she is stated to be the daughter of Maḷavaraiyar or Maḷavarkōṉ. The grants consisted of copper vessels, ornaments and images made of gold and silver set with precious stones, such as pearls *rājāvindam*, *māṇikkam*, *pavaḷam*, *kuppi*,

Gifts of Śembiyaṉmādēvi at Tiruveṇkāḍu.

vayiram, *maratakam*, etc., presented by the lady at different times. The inscription commences by saying (1) that in the 4th year of the reign of Uttama-Chōḷa, she presented certain copper vessels and that in the 6th year of the same king she gave gold ornaments set with a number of gems. In the 6th year of Rājakēsarivarman, the same queen is stated to have given a gold pot probably for the pinnacle, a gold image of Chandraśēkhara of great weight and a large number of gold and silver ornaments also set with several precious stones. Incidentally the inscription says that in the same year the queen of Uttama-Chōḷa named Sēṭṭaṇśorambaiyār alias Tribhuvanamādēviyār presented a silver pot and then enumerates other gifts made by the queen Śēmbiyaṇmādēvi in the same year and in the 10th and 11th years of Parakēsarivarman. Then after referring to some more gifts made in the 4th year of Uttama-Chōḷa, the record says that in the 6th year of Rājakēsarivarman, the assembly of Nāṅgūr in Nāṅgūr-nāḍu who had received in the 2nd year of Gaṇḍarādityadēva alias Mummuḍi-Chōḷadēva, 400 *kāśu* presented by Parāntakaṇmādēvigaḷār alias Sembiyaṇmādēviyār, the queen of Gaṇḍarāditya, the mother of Uttama-Chōḷa and the daughter of Maḷavaraiyar for bathing the god on all the monthly *saṁkrāntis*, not having made the required land provision at that time, now allotted lands in the southern hamlet of the village.

14. This inscription is of some interest as showing the religious bent of mind of the widowed queen of Gaṇḍarāditya in undertaking costly charitable works, about which references have already been made in previous epigraphical reports. From this record we learn, for the first time, that there was on the Chōḷa throne a ruling king who bore the name Gaṇḍarāditya and the surname Mummuḍi-Chōḷa. Since the inscription is dated in the 6th year of Rājakēsarivarman and refers to the reign of Uttama-Chōḷa, it is fairly certain that it is one of Rājarāja I, who, it may be remarked, was the first sovereign after Uttama-Chōḷa to assume the title, Rājakēsarivarman. In this connexion, it may also be said that palæographical considerations do not militate against this view. Still, it is not easy to determine who the new king mentioned in it is. In the first place it is very doubtful if the record in question enumerates the presents made by Śembiyaṇmādēvi in any chronological order at all. If it does, it should not, after enumerating the gifts made in the 4th and 6th years of Uttama-Chōḷa and the 3rd year of Rājakēsarivarman (i.e., Rājarāja because Uttama-Chōḷa's queen figures as donor in it), revert back to the 10th and 11th years of Parakēsarivarman and again to the 4th year of Uttama-Chōḷa and then again to the 6th and 2nd years of Rājakēsarivarman. As such, anything said about the identity of the new king must be purely conjectural. Mummuḍi-Chōḷa known so far is one of the recognized surnames of Rājarāja I. If, however, we suppose that the reference in the inscription is actually to Gaṇḍarāditya, the second son of Parāntaka I, it follows that he must have had the hitherto-unknown surname of Mummuḍi-Chōḷa which like Irumuḍi-Chōḷa, the surname of his father Parāntaka I, indicated probably the third great ruling king of the revived Vijayālaya line of the Chōḷas.

Gaṇḍarāditya alias Mummuḍi Chōḷa.

15. One of the inscriptions of the year's collection (No. 156 of Appendix C), dated in the 16th year of Rājarāja I (A.D. 1001), reveals to us the fact that the members of a village assembly were called together by the blowing of a trumpet and that the herald was entitled to get daily 2 *śōṟu* from the village. Another interesting information regarding village assemblies is that the members met together and transacted business even during night (Nos. 180 and 186 of Appendix C), though in the generality of cases, it is found that business was conducted during day time.

Trumpets blown to summon village assemblies.

16. A record of the 17th year of Rājarāja I states that one of the officers called Ārūraṉ Udaiyadivākaraṉ Aruṇmoḷi Mūvēndavēḷār of Araiśūr while camping at Paṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Ŏymā-nāḍu, made inquiries as to the villages that were owned by the temple of Bhūmīśvara and on the report of the *dēvakanmis* that since the time when Marakkāṇam was assigned as *dēvadāna* to the temple, no scale of expenses had been fixed for it, he at their request called before his presence, all the *dēva-kanmis* and the farmers who cultivated the temple lands, ascertained the produce of the *dēvadāna* land and drew up in detail a scale of expenditure for the temple. The inscription under reference

An officer who inquired into the management of temple lands and expenses.

shows that in the 11th century A.D. a responsible officer was appointed to conduct inquiries into the lands owned by temples, to see whether the provisions made were regularly met and if not to fix a scale of expenses for them. In previous reports it has been pointed out that Madhurāntakaṉ Gaṇḍarāditttaṉ and Tiruvaḍigaḷ Śāttaṉ were such important state officials who discharged similar functions and even went to the length of imposing fines on defaulters (A.R. for 1918, p. 142).

17. Some of the inscriptions of Rājēndra-Chōḷa I record a few fresh facts. From No. 464 of Appendix B we learn that Nakkaṉ Karukkamarndāḷ alias Pañchavaṉmādēvī was his queen. The name Kalikaṇṭhaka occurs for the first time in the records of Rājēndra-Chōḷa I (No. 140 of 1919) and as such might be supposed to be a surname of that king. No. 192 of Appendix C states that the great men of the village of Tribhuvanamādēvi-chaturvēdimaṅgalam made an order to the effect that every six *mā* of land situated within a specified locality and irrigated by the tank called Madhurāntakappērēri must pay 1 *kalam* of paddy as *ēri-āyam* and that the great men in charge of the tank supervision committee of the year ought to collect the dues and maintain the tank in proper repair. Thus, besides private donations as *ērippaṭṭi* (vide paragraph above) the income from which went to meet the cost of repairs of tanks, there was also a regular tax called *ēri-āyam* collected for the same purpose. This is again illustrated by an inscription from Muṉṉūr (No. 66 of 1919) which records that a private individual purchased the right of collecting 1 *tūṇi* on each *mā* of wet land and 1 *tūṇi* on the dry lands, *kaḻani-puñjai* and *kāṭṭu-puñjai* and gave it over to the assembly of the village for strengthening the tank bund wherever necessary.

Ēri-āyam.

18. No. 176 of Appendix C from Tribhuvaṇi in the South Arcot district called Tribhuvanamahādēvi-chaturvēdimaṅgalam is dated in the 30th year of the reign of the Chōḷa king Rājakēsarivarman Rājādhirāja I (A.D. 1018–1050). The details of the date given in the record work out correctly for Wednesday, 2nd March, A.D. 1048. On this day the great assembly of the village met together in the pavilion erected by Śembiyaṉ Umbaḷanāṭṭuvēḷār and purchased lands in the name of the god Viranārāyaṇa-Viṇṇagar-Āḻvār to meet all the requirements of the charity known as Rājēndraśōḷaṉ-uttamāgram established in the temple by the general (sēnāpati) Rājēndraśōḷa-Māvali-Vāṇarāja, in order to secure the health of king Rājēndra-Chōḷa. Evidently, the charity was instituted while yet the king was living and was named after him. Land also was purchased to the extent of 72 *vēli* which could yield an annual rental of 12,000 *kalam* of paddy, which quantity was required annually to conduct the charity in all its details. Besides providing for offerings, worship, etc., on a grand scale to Vīṟṟirunda-Perumāḷ Aḻagiyamaṇavāḷa and Naraśiṅga-Āḻvār, for conducting the festivals of Māśi-tiruppunarpūśam, Jayantyashṭami, Mārgaḻi-tiruvēkādaśi, for Uttarāyaṇa, Dakshiṇāyaṇa, Aippaśi and Śittirai Vishus, for feeding the Śrī-Vaishṇavas and for reciting the Tiruvāymoḻi—all of which required 2,475 *kalam* of paddy annually—the grant made further provision also for (i) 3 teachers of the Ṛig-Vēda, 3 of the Yajur-Vēda, one each of Chhandōgasāma, Talavakārasāma, Āpūrva, Vājasanēya, Bōdhāyanīya and Satyāshṭa-(āḍha) sūtra, thus making a total of 12 teachers with a daily allowance of 4 *kalam* of paddy; (ii) for one person each for expounding the Vēdānta, Vyākaraṇa, Rūpāvatāra, Śrī-Bhārata, Rāmāyaṇa, Manu-Śāstra and Vaikhānasa-Śāstra, (iii) for sixty students each of the Ṛig-Vēda and Yajur-Vēda, twenty of Chhandōgasāma and fifty of other śāstras, thus making a total of 190 persons with a daily ration of 11 *kalam*, 10 *kuṟuṇi*, 4 *nāḻi*; and (iv) for 70 other students of the Vēdānta, Vyākaraṇa and Rūpāvatāra. The provision thus made for feeding the teachers and students detailed above consisted of 9,525 *kalam* of paddy. In all, the total requirements for the year came to 12,000 *kalam* which were ordered to be measured out by the holders of the 72 *vēli* of land purchased and given for the purpose. It was stipulated that the *taram* (i.e., the class) of the land should not be altered even when the general classifications were undertaken; that on this land, except *ēri-āyam*, *pāḍikāval*, and *ēri-amañji*, no other taxes or obligations should be imposed and that the teachers who gave instruction in the Vēdas, the Bhaṭṭas who expounded the *śāstras* and the students who learnt the Vēdas, etc., were also exempted

Provision made for Vedic study in the 11th century.

from certain payments or obligations. The rest of this huge record is damaged. Nevertheless, it adds to the already-collected vast amount of epigraphical evidence to show that temple charities were not exclusively meant for ceremonials in the temple but also for scientific (śāstraic) and religious (Vēdic) education.

19. Two inscriptions dated in the 14th year of Rājakēsarivarman Rājādhirāja II (Nos. 429 and 538 of Appendix B) 'who was pleased to take Madura and Ceylon' are quite similar in respect of their contents and are worthy of notice here. They register a reduction in the rate of rents to be paid on *variśaippaṟṟu* and *vārappaṟṟu* lands held under lease from the temple, through the great men forming the assembly of Pañchavaṇmādēvi (i.e., Āchchāpuram) by the cultivators residing in the hamlets of Pirpaṭṭanallūr, Aḷaganallūr, etc.

Reduction of rents.

The changes effected in the quantity of rents to be paid are shown in the following table :—

Up to the year of the record.	From the year of the record.	Reduction.
80	70	10 kalams
75	65	
70	60	
60–45	55–35	5 ,,
40–30	35–25	5 ,,
25	21½	3½ ,,
20	18	2 ,,

The following further reforms were also made :—

Farmers cultivating lands which do not come under *variśaippaṟṟu* or *vārappaṟṟu* but are classed as *veḷḷāṉpaṟṟu*, *dēvadāna* and *purappaṟṟu* shall take 2/5 of the yield and those who cultivate under *kuḍipaṟṟu* shall be entitled to a third of the produce. For lands cultivated with water baled from a source, the cultivator shall reserve half the produce (*śevvāram*) and pay the other half to the owner. For lands cultivated with *payaru*, the quantity that is usually paid shall continue. On such cultivable lands as are left uncultivated, if green pulse and sesamum are sown broadcast, the cultivator shall have a right for *śevvāram*. The charges for taking out the paddy for being measured during *kār*, shall be borne by the cultivators. The amount of money required for the *kuṇḍigai* during *kār* and *paśāṉ* shall be met from the sale of paddy. Half the *śenṟel* produce which forms the share of the *peruṅguḍi* shall be conveyed by the farmers, the incidental charges such as the wages of those who carry being borne by themselves.

For lands cultivated with dry crops and for lands which had hitherto to pay a *kaḍamai* of 20 *kāśu*, only 17 *kāśu* shall henceforward be taken. Those that had been paying from 18 to 10 *kāśu* shall get a reduction of 2 *kāśu* and from the *kaḍamai* of lands ranging from 10 to 5 *kāśu*, two *kāśu* shall be reduced. Thus shall the dry assessment be fixed.

Reduction of *kaḍamai*.

At the time of realising the *kaḍamai* so settled, the state officials shall not enter any dwelling houses nor levy fines. One cultivator shall not be made liable for the revenue dues of another. Those persons who do not agree to the above-mentioned rates of *kaḍamai* and *vāram* should be moved from their tenancy, and in their places, persons agreeing to the altered conditions should be secured.

From the 14th year, it shall be a rule that a woman who is wedded to a person, shall, on the demise of the latter, become the owner of the lands, slaves, jewels or other valuables and the cattle of her deceased husband. But if before his death, he had made default and his lands had been sold, the purchaser shall have the right over the lands and slaves that belonged to the deceased. Brahmans shall not till lands with bulls yoked to the plough. Those classes that are engaged as labourers shall not become *vēḷ* and *araśu*. Kāvidis, potters, drummers, weavers and barbers shall not keep locks of hair. During their mournings and joyous occasions big drums (*bērigai*) shall not be beaten ; and they shall not have sway over slaves, i.e., shall not keep any slaves. Bullocks grazing near the

Rights of women to hold property.

Other social laws prevalent in the 12th century A.D.

village channels shall be impounded in pens erected for the purpose. Cattle-stands or house-sites of the village shall not be permitted to be converted into paddy fields. Potters who make and sell small lamps and pots shall wear an upper-cloth.

Though this interesting inscription does not record the reason for reducing the rents and rates, and for fixing the rights and duties of certain classes of people, it may be said that the war of the Pāṇḍya succession which was waged at the time and which set the entire south in utter confusion reducing it to very straitened circumstances as revealed by the Ārapākkam and the Tiruvālaṅgāḍu epigraphs of the same king (A.R. for 1906, p. 70) might have, as a necessary consequence, brought about a paucity of cultivating men, the difficulty of obtaining labour, resulting in a complete want of competition. The wording of the record leaves enough room to think that the cultivators were subjected to harassment by officials and had to bear the burden of heavy customary obligations imposed by landlords. The rigidity of caste regulations should also have relaxed to certain extent and brought relief to sufferers.

Reward for a literary composition.

20. No. 198 of 1919 dated in the 27th year of the reign of Kulōttuṅga I is of special interest as it records that the assembly of Tribhuvanamahādēvi-chaturvēdimaṅgalam met in a pavilion erected in front of the temple of Vīra-Nārāyaṇa-Viṇṇagar-Āḻvār in obedience to a royal order which required them to adjudge the merit of a work, probably in verse, composed by the poet Tirunārāyaṇabhaṭṭaṉ *alias* Kavikumuda-chandrapaṇḍita of Mānakulāśanichchēri, in the name of the king (*Perumāḷ*) and called *Kulōttuṅgaśōḻaṉ-charitai*. The work was accordingly heard and the author, as a reward for his composition, obtained half a *vēli* and two *mā* of land to be enjoyed in perpetuity. Students of Tamil literature may find here a lingering literary tradition of the more ancient Dravidian *śaṅgam* established in Madura to scrutinise the works of Tamil poets and advance the cause of Tamil literature. The composition under reference, *i.e.*, *Kulōttuṅgaśōḻaṉ-charitai* must have, as its name denotes, been a highly interesting historical work very much like the Tamil *Kulōttuṅgaśōḻaṉ-ulā* of the same period and its discovery if made must lead to a flood of light being let in for the elucidation of Chōḻa history.

Śambuvarāyans as Chōḻa feudatories.

21. From the latter half of the 12th century A.D. the central Chōḻa power was becoming weaker and weaker and there were also evident signs of decay amongst the Pāṇḍyas who had allowed internal dissensions to creep in into their family. Thus the two chief powers of southern India were in a rather miserable plight. In the Pāṇḍya territory even the succession of the legitimate king was disputed and foreign aid had to be called in to play one party against the other. As a result, the whole country including the Koṅgu was thrown into utter confusion and was convulsed in a civil war, the like of which the country had never witnessed before. Foreign armies thirsting for blood overran the country from one end to the other, causing destruction everywhere and making life and property insecure. The times were therefore particularly favourable for feudatory families with mushroom growth to come into prominence. One such *parvenu* was the family of the Śambuvarāyas who held a subordinate position under the Chōḻas and rendered signal service to them during the days of the four successive sovereigns Rājarāja II, Rājādhirāja II, Kulōttuṅga-Chōḻa III, and Rājarāja III, when Chōḻa power was on the decline and who now tried to assert themselves. In the current year's collection there are a number of inscriptions of Chōḻa kings which introduce some of the members of the Śambuvarāya family. Nos. 71 and 252 of Appendix C are both dated in the 11th year of Rājādhirāja and register gifts made by Śeṅgēṇi Ammaiyappaṉ Śīyaṉ Pallavāṇḍāṉ *alias* Rājanārāyaṇa Śambuvarāya and Śeṅgēṇi Miṇḍaṉ Pallavaṉ *alias* Rājēndraśōḻa Śambuvarāyaṉ. In the records of Tribhuvanachakravartin Kulōttuṅga III (Nos. 234, 235 and 254 of Appendix C) figure Śeṅgēṇi Nālāyiravaṉ Ammaiyappaṉ *alias* Rājēndraśōḻa Sambuvarāyaṉ and Śeṅgēṇi Vīraśōḻaṉ Attimallaṉ *alias* Kulōttuṅgaśōḻa Śambuvarāyaṉ. Ammaiyappaṉ Attimallaṉ *alias* Rājēndraśōḻa Śambuvarāyaṉ, Ammaiyappaṉ Śīyaṉ Pallavāṇḍāṉ *alias* Rājanārāyaṇa Śambuvarāyaṉ and Śeṅgēṇi Ammaiyappaṉ Rājarāja Śambuvarāyaṉ held subordinate positions under Rājarāja III (Nos. 238, 52 and 57 of the same Appendix). As has already been said, the times were troublous when these chiefs flourished. No. 254 of Appendix C dated in the 11th

year of Kulōttuṅga-Chōḷa III registers a political compact between Kūḍal Araśa-nārāyaṇaṉ Āḷappirandāṉ *alias* Kāḍavarāyaṉ and Seṅgēṇi Vīraśōḷaṉ Attimallaṉ *alias* Kulōttuṅgaśōḷa-Śambuvarāyaṉ whereby both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with Āḷappirandāṉ Ediriliśōḷa Śambuvarāyaṉ; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudalis* would send up arms and horses and cause him injury; that if Āḷappirandāṉ Ediriliśōḷa Sambuvarāyaṉ inflicted any trouble on Kulōttuṅgaśōḷa Śambuvarāyāṉ, Kāḍavarāyaṉ would support him; that in case Āḷappirandāṉ Ediriliśōḷa Śámbuvarāyaṉ ran away from his hill (residence) leaving behind him all arms, Kulōttuṅgaśōḷa Śam-buvarāyaṉ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarāyaṉ allied himself with the relatives of Kulōttuṅgaśōḷa Śambuvarāyaṉ and with Āḷappirandāṉ Ediri-liśōḷa Śambuvarāyaṉ against the interests of Kulōttuṅgaśōḷa Śambuvarāyaṉ, he (Kāḍavarāyaṉ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

Administration of criminal law in the 13th century A.D.

22. Administration of criminal law in the 13th century A.D. for which there appears to have been much occasion is illustrated by the following six cases which occurred during the reign of Kulōttuṅga III and Rājarāja II:—

(i) While hunting, a native of Arumbondai aimed an arrow at another mistaking him for an animal. By the effect of the shot, he was laid up in bed for some days and died. The Brahmans and *nāṭṭār* assembled together and decided that as the two were not on inimical terms before, the death was only accidental and that, on behalf of the deceased the accused must provide for a lamp in the temple of Bhūmīśvara at Marakkāṇam (No. 33 of Appendix C).

(ii) A certain Śēdirāyaṉ caused the death of one Ēraṉ by some indiscreet act of his. The uncle of the murderer, in order to expiate the sin gave lands for a lamp to the temple of Mūlasthāṇamuḍaiya-Mahādēva at Muṉṉūr (No. 67 of Appendix C).

(iii) While hunting on horseback, a certain individual killed another by mistake. On the direction of the *nāṭṭār*, 48 sheep were given for burning a lamp in the temple of Tiruvagnīśvara at Kuḷattūr (No. 273 of 1919).

(iv) Two persons went ahunting on horseback. A deer running between them, one of them aimed an arrow which missing the animal killed the man. The *Periyanāṭṭār* ordered gift of sheep for burning a lamp (No. 279 of Appendix C).

(v) Two persons beat a man who had allowed his buffalo to enter the fields of the former and spoil the crop. By the effect of the beating the man died. The two asked the *Bhaṭṭas* and they advised them to present a lamp which they did by giving 48 sheep (No. 110 of 1919).

(vi) Thinking that it was an animal, perhaps in a hunting expedition, a man shot his uncle. The people of the several districts assembled together in the *mandapa* of the temple and decided that a lamp must be maintained in the temple (No. 106 of 1919).

From the above, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the enormity of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

The Pandyas.

23. Many inscriptions of the medieval Pāṇḍyas have been copied during the year under review. These do not supply us with any historical or chronological data for constructing a regular genealogy of the Pāṇḍyas of this period; yet they are of interest and value to the student of village economics and administration. No. 299 of Appendix C of the time of Jaṭāvarman Vīra-Pāṇḍya, for instance, gives us the details of the *kaḍamai* assessment for different crops fixed on a specified land of given extent. We find a similar settlement (ஒழுங்கு) recorded in No. 302 of Appendix C which affected a whole district.

24. The word கண்டுகொள்க found at the beginning or the end of many of the Pāṇḍya inscriptions copied this year clearly suggests that the engravings on stone and copper of the edict issued by the king were compared carefully with the original documents on palm leaves (*ōlai*) preserved in the Imperial office of Registry, and were so attested by the word கண்டுகொள்க evidently in the name of the king himself (see *e.g.* No. 510 of Appendix B).

Attestation of early documents.

25. An undefined Pāṇḍya king with the titles Tribhuvanachakravartin and Kōnēriṉmaikoṇḍāṉ appears in No. 480 of Appendix B from Tiruveṇkāḍu. The minister that issues the grant here is Vijaya-Gaṇḍagōpāladēva surnamed Aḍaiyavaḷaindāṉ, the younger brother of Maḷavarāyar. The latter name is familar in Pāṇḍyan records of the time of Māṟavarman Sundara-Pāṇḍya I who ruled from A.D. 1216–1235. The relationship herein mentioned of Vijaya-Gaṇḍagōpāladēva to Maḷavarāyar is highly interesting, since nothing has been certainly known as yet of the connexions of this chief whose records are largely found in the South Arcot district, directly or indirectly with the ruling family or its ministers.

Vijayagaṇḍagōpāla surnamed Aḍaiyavaḷaindāṉ the younger brother of Maḷavarāyaṉ.

26. Again, Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ, the king who figures in No. 366 of Appendix B and, in whose name was instituted in the temple at Shiyali (Tirukkaḷumaḷam) a shrine for the god Rājākkaṇāyaṇār and the goddess Maratakachokkiyār, was evidently also a Pāṇḍya king, since in the body of the record reference has been made to a land which had been lying as an uncultivated waste up to the 18th year of the king's elder brother (*annāḷvi*) Sundara-Pāṇḍyadēva. Perhaps the Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ of this inscription has to be identified with Māṟavarman Kulaśēkhara I who was the earliest of the Pāṇḍya kings that held the title of Rājākkaṇāyaṉ (see *Annual Report* for 1917, page 127). But we do not know of any Sundara-Pāṇḍya that was his elder brother. It is interesting to note that in a record of Jaṭāvarman Sundara-Pāṇḍya of his second year, we are casually informed of a new (flood) embankment substantially built on the side of the Kāvērī river, the old one having evidently breached and covered with sand the neighbouring lands under cultivation. The record coming as it does from Tiruveṇkāḍu in the Shiyali taluk of the Tanjore district, the reference must evidently be to an embankment on the Coleroon which branches off from the Cauvery near Trichinopoly. No. 481 of Appendix B attributes to this same king Jaṭāvarman Sundara-Pāṇḍya I, the special title Ellārku-Nāyaṇār which means "the lord of all" and corresponds to Ellāṇḍalaiyāṉ, a recognized surname of Sundara-Pāṇḍya I. As it is the case even to-day, the popularity of this great king was in the 13th century commemorated by the inauguration of several religious and civic charities. A record from Chidambaram (No. 546 of Appendix B), for example, registers the establishment of a grove and a street of cocoanut trees (planted on either side of it), for the recreation and habitation of the people. The repairs to the Cauvery (Coleroon) embankment above referred to, were recognized to be of so much importance at the time, that even a small cess seems to have been raised on this account. It is called காவேரிக்கரைத்தேவைமன்னு in No. 510 of Appendix B.

Jaṭāvarman Sundara-Pāṇḍya I.

27. The contents of No. 514 of Appendix B give us a clue to the probable period to which we may have to assign the kings Perumāḷ Śrīvallabhadēva and Perumāḷ Sundara-Pāṇḍyadēva who appear to have been ruling together. It is stated that since the time when the king Peruñjiṅgadēva being opposed to the Kannaḍiyaṉ (i.e., the Hoysaḷa Vīra-Narasiṁha II) raised a fortification on the north bank of the river Kāvērī until the 32nd year of Perumāḷ Śrīvallabhadēva the festivals in the temple of Tiruveṇkāḍu had been stopped and that these were now revived in the 33rd year. The date of Peruñjiṅga who was the enemy of the Hoysaḷa is known from his inscriptions to be the beginning of the 13th century A.D. Perhaps Śrīvaḷḷabha and Sundara also belonged to this period and in his chronology of the Pāṇḍyas, M.R.Ry. L.D. Swamikannu Pillai refers also to a Jaṭāvarman Śrīvallabha who ascended the throne in A.D. 1291 (*vide* Annual Report for 1918, page 155, paragraph 49). I have identified a Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya in one of whose records a reference has been made to an earlier grant by Peruñjiṅgadēva, with Jaṭāvarman Sundara-Pāṇḍya II (A.D. 1276–1290) (Annual Report for 1910, page 97, paragraph 34).

Conflict of the Paṇḍyas with the Hoysaḷas.

(Chidambaram), an independent village under the control of the *Kilaimaṭha-santāna* of Chella-Tiruvārūr, might in all possibility be the inscription which is referred to in No. 207 of 1912 of Tiruvoṟṟiyūr to have been engraved on the walls of the Tirumūlanāthasvāmin temple at Puḷal. In No. 208 of 1912 from Tiruvoṟṟiyūr we hear of another pontifical seat called the *Mēlai-maṭha*. Rājanārāyaṇa is called a Mallināṭha in No. 86 of Appendix C and in a short Sanskrit verse at its beginning he is also mentioned ás Jīyadēva. The latter name occurs alse in No. 49 of the same Appendix.

Chikka-Voḍeya—probably an Ummattūr chief.

69. No. 399 of 1920 refers to a grant made by Chikka-Voḍeya-Mahārāya, which was restored later by Immaḍi Kāchappa-Voḍeya. Chikka-Voḍeya must have been an Ummattūr chief (*Mysore and Coorg from Inscriptions*, page 155) and if the identification, made in paragraph 12 above, of Immaḍi Kāchapa-Voḍeya with the Kāśappuḍaya of the copper-plates is accepted, the date of the inscription would be Śaka 1407, Krōdhi. Again if Immaḍi Kāchappa-Voḍeya could be proved by future evidence to be a dynastic successor of Chikka-Voḍeya, the natural inference would then be that Kāśappuḍaya or Kāchappa-Voḍeya was an Ummattūr chief. His flight from Kandanavōlu after defeat by Rāmarāja I of Āravīḍu would be consistent with the hostility of the Ummattūr chiefs to the kings of Vijayanagara and their partisans the Āravīṭi chiefs.

Gajapati king Pratāpa-Rudra.

70. A set of three copper-plates strung on a ring belonging to the king Pratāpa-Rudra of the Gajapati family of Orissa was sent to me by the District Munsif of Kāvali. This is given as No. 12 of Appendix A to this Report. The plates measure 8·1 inches in breadth and 3·7 inches in height. The ring that holds them together is 2·5 inches in diameter and carries a fixed seal, the circular surface of which is blank.

The grant is dated in the Śaka year 1432, Pramōda (= A.D. 1510-11). The king Pratāpa-Rudra, who is stated to be the son of Purushōttama and grandson of Kapilēndra, is mentioned also by the name Veṅkaṭa-Gajarāja. He is said to have recovered his kingdom from the Gauḍa king who was defeated by him. He is called also Pañcha-Gauḍādhināyaka, the supreme lord of the five Gauḍas, i.e., Gauḍa countries. He was ruling over the Chōḷa-maṇḍala in the Pāka-nāḍu and had the *birudas* Tribhuvana-Tōḍaramalla. The present grant was issued from the capital (of the Pāka-nāḍu) Uṇḍrakoṇḍa which had a hill fort. This is probably the same as the Indrakoṇḍa mentioned on page 353 of Brigg's *Ferishta* Vol. II, as having been claimed among the conquests of the Golkonda king Sultan Kutb Shah about 1500 A.D. Among the officers of the king are mentioned the Beharā-Mahāpātras who must have given the name to the village Beharāvāripalle in the Narasaraopet taluk of the Guntur district, part of which country also was under this Gajapati chief till the capture of Koṇḍavīḍu by the Vijayanagara king Krishnarāya from Pratāpa-Rudra Gajapati, who is identical with the king mentioned in the present copper-plate inscription. The conquest of Gauḍa claimed by Pratāpa-Rudra must have taken place in the time of Moozuffur Hushby, the king of Bengal and Bihar, who died in A.D. 1497 (*ibid.*, Vol. IV, page 347). Hushby and his minister Shureef were not on friendly terms and there was something approaching to a civil war towards the end of his reign which must have given the Gajapati king a chance to invade Bengal (Gauḍa).

Gōlkoṇḍa kings.

Khulli Kutb Shah.

71. Of king Khulli Kutb Shah of Golkonda who reigned from about A.D. 1580 to 1612 three inscriptions have been secured during the year. The earliest of these viz., No. 750 of 1920 dated in Śaka 1505, comes from Juttiga and mentions a Hindu subordinate of the king named Sōmēśvara who was the son of Peddirāja and grandson of Sattirāja Sōmarāja. Reference is also made in this record to the reign of Ibrahim (Kutb) Shah. The other two records No. 649 of 1920 dated in Saka 1520 (= A.D. 1598) and No. 50 of 1920 dated in Śubhakrit corresponding to Śaka 1525 (= A.D. 1603) do not mention any notable subordinate chief or event of the period.

72. No. 375 of 1920 dated in Śaka 1572 (= A.D. 1650) mentions Gōlakoṇḍa and it refers to the king as Hajarati Navābu with the titles Rājādhirāja and Rāja-Paramēśvara. This record must be assigned to Abdullah Kutb Shah who succeeded Khulli Kutb Shah and reigned from A.D. 1611 to 1672. In A.D. 1650 the keeper of his seals (*mudrakarta*) is said to have been at Ghandikōṭa.

Abdullah Kutb Shah.

73. To the time of the last king, Abu Hassan, of this dynasty must be assigned No. 681 of 1920 dated in Śaka 1602 (= A.D. 1680). The inscription states that the king, to whom was represented a boundary dispute that arose between the villages Yedlapalli and Penugudurupāḍu, first issued orders to Karīmā Mulā (the officer) of the Kondaviṭi-durga to ascertain by personal enquiry the ownership of the disputed land. The officers of the Kondaviṭi-durga having reported to the king that the land belonged to Yedlapalli, the king deputed Rājaśrī Rustumrāya and Mānikyarāya of Koṇḍaviḍu to put up fresh stone edicts, which they accordingly did.

Boundary dispute settled by Royal Commission.

74. The copper-plate inscription No. 10 of Appendix A refers itself to the time of the king of Golkonda who is mentioned only as the Mogalāyi *Pedda-Navābu* of Golkonda who was ruling over the Karṇāṭaka on behalf of the Pāchchāyi, i.e., Padushā of Delhi, having previously besieged Gutti and occupied it. It records the incident of a caravan of merchants being robbed at the village called Pātakottacheruvu near Gutti and on their representation to the *Navābu* at Gutti, his issuing of orders to the immediate owners of the country to make good the loss sustained by the merchants. The owner of the land, a certain Timmā-Nāyaka sold his property and with the proceeds made good the loss of the merchants, though with some strain on his resources. The inscription is incomplete. But it throws some light on the system of administration prevailing in the Karnāṭaka country during the Muhammadan rule in the 17th century A.D. The moral responsibility of the lord of the country, where the loss through robbery occurred, realised and emphasised by him at this period is worthy of notice. It is clearly a survival of the ancient law of the land as it prevailed in the time of the Maurya king Chandragupta (see *Kauṭilya's Arthaśāstra*, translation p. 293).

Loss through robbery made up by the chief of the country.

The above record states that the Gutti fort was besieged by Gajapati Hammīra during the time of the Vijayanagara king Praudhadēvarāya, about Śaka 1344 (=A.D. 1422). Ferishta records an invasion of the kingdom of Dew Ray of Beejanuggur. (Dēvarāya of Vijayanagara) by the Bahmini king Ahmad Shah Wully Bahmini about the year A.D. 1431 (Brigg's translation, Volume II, p. 400 ff.). This was an attack against the combined dominions of the Vijayanagara king and the king of Warangal, who was the ally of Vijayanagara. The Gajapati king Hammīra must haye joined hands with the Bahmini king against these two kings at this time. There was constant hostility between the Gajapati sovereigns and the Hindu kings of the immediate South (see *Annual Report on Epigraphy* for 1919. p. 106). The record itself may be assigned to the period immediately after A.D. 1686 when the Golkonda king Abu Hassan succumbed to the attacks of the Mughal armies from Delhi.

75. No. 174 of 1921 engraved round the platform of the *dhvajastambha* of the Perumāḷ temple at Erikutti in the Gudiyattam taluk of the North Arcot district records that while Furuksh Badshā, grandson of Aurangazeb, was ruling from the Mughal throne in Śaka 1640 (= A.D. 1718) corresponding to the cyclic year Vilambi and while Sa-adat Ullā Khān was Nawab of the Carnatic, Nimala Ayyappa-Nāyakaṉ (and) Perumāḷ-Nāyakaṉ, who were in charge of the public charities, dug under special orders of Ammudu-tāyār, who held the Jāghir of Erikurukki, two tanks and endowed certain lands for their upkeep.

76. The two copper-plates registered as Nos. 14 and 15 of Appendix A of this report belong to M.R.Ry. Rao Bahadur V. A. Vandayar Avargal who is on the Tanjore temple committee and were forwarded to me for examination by the Collector of that district. These are charters issued in Śaka 1680 (= A.D. 1758) and Śaka 1681 (= A.D. 1759) during the reign of Pratāpasiṁha, of the Tanjore Mahrāṭṭa dynasty, who wrested the kingdom from his weaker elder brother Sāhuji or Saiyāji and ascended the throne in about A.D. 1749, ruling it till his death in 1765 A.D

Government of Madras

HOME (EDUCATION) DEPARTMENT.

G.O. No. 985, 31st August 1920

Epigraphy

Annual report for the year 1919–20 of the Assistant Archæological Superintendent for—Southern Circle—Recorded with remarks.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

READ—the following papers :—

I

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department.
Dated—Madras, the 6th August 1920.
No.—557.

In continuation of my telegram No. 478, dated the 15th July 1920, I have the honour to submit herewith the advance copy (proof) of my Annual Report on Epigraphy for the year ending 31st March 1920 received from the Press only to-day.

2. A duplicate copy with the final corrections and Appendix F now under preparation by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal will be submitted through the Superintendent, Archæological Survey, Madras.

II

Letter—from M.R.Ry. G. VENKOBA RAO Avargal, Assistant Archæological Superintendent for Epigraphy, Southern Circle.
To—the Secretary to Government, Home (Education) Department (through the Superintendent, Archæological Survey, Madras).
Dated—Madras, the 22nd September 1920.
No.—694.

In continuation of my letter to Government No. 496, dated the 15th July last, I have the honour to submit herewith the final copy of my *Annual Report on Epigraphy* for the year ending 31st March 1920 with the final corrections carried out therein and the plates inserted duly. The delay in its submission for so long was due, as already explained by me, to the fact that the Superintendent, Government Press, was, owing to the strike difficulties, unable to send certain portions of the proof of the report in time. On this account it has not been possible to read as usual a second proof before this final copy was submitted.

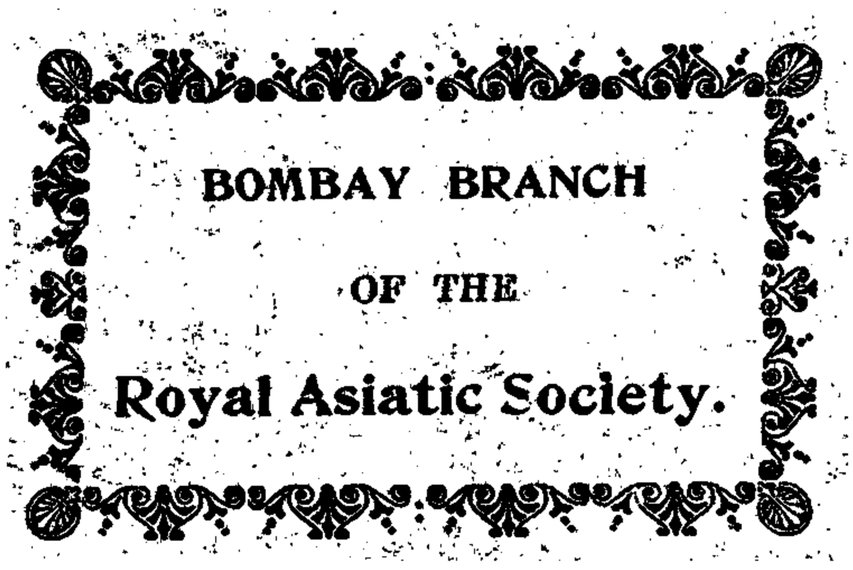
2. I request I may be supplied with 20 spare copies of the report for distribution among friends and scholars interested in epigraphy.

3. The photographs taken during the year under report are also submitted herewith.

Endorsement No. 516, *dated* 23*rd*/28*th September* 1920.

Submitted.

A. H. LONGHURST,
Superintendent, Archæological Survey.


BOMBAY BRANCH
OF THE
Royal Asiatic Society.

ANNUAL REPORT ON EPIGRAPHY FOR THE YEAR ENDING 31st MARCH 1920.

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PART I.

Office Routine.

M.R.Ry. K. V. Subrahmanya Ayyar, B.A., the permanent Junior Assistant and Temporary Special Publication Assistant of this office, was transferred to foreign service as Superintendent of Archæology, Travancore, for three years under G.O. No. 445, Public (Political), dated the 20th August 1919, and was relieved of his duties on the afternoon of the 15th September 1919. Mr. K. R. Srinivasa Ayyangar, the probationary Kanarese Epigraphical student, accepted the appointment of the first clerk (Rs. 50—5—75) in the office of the Kannada Translator to Government inasmuch as his pay as probationer, *viz.*, Rs. 50, could not be raised to Rs. 75 unless he graduated and entered into a bond of service with Government. He was an intelligent student of Kanarese and did good work so long as he was in this office. The vacancies thus caused were filled up by promotions given to juniors in the office both in the Collection and the Publication sections. The Kanarese student's place was temporarily offered to Mr. Rangaswami Sarasvati, an outsider. The Tamil Reader in the Publication section not being found enough to cope with the Telugu and Kanarese work of that section, a new Telugu-Kanarese Reader on Rs. 50 *per mensem* was sanctioned on the Temporary Publication staff by G.O. No. 23, Home (Education), dated the 5th January 1920, and Mr. T. T. Sharman from Bangalore was selected for the new post. The Tamil Reader Mr. V. Venkatasubba Ayyar being promoted as Tamil Epigraphical student, in the chain of vacancies caused by the transfer of Mr. K. V. Subrahmanya Ayyar to Travancore, the services of Mr. P. V. Jagadisa Ayyar, Manager of the office of the Archæological Superintendent, were temporarily transferred to this office by the Government Order quoted above. Mr. P. V. Jagadisa Ayyar is posted as Tamil Reader in the Publication section. Mr. A. S. Ramanatha Ayyar, under G.O. No. 1346, Home (Education) Department, dated 1st November 1919, was appointed provisionally permanent Epigraphical student (Telugu) and was thus entitled to draw Rs. 75, having completed his one year's probation on 28th September 1919.

2. The Senior Assistant Mr. Venkoba Rao was absent on privilege leave for 1 month and 15 days from 1st August 1919; Mr. V. Venkatasubba Ayyar, the probationary Epigraphical student (Tamil), for 21 days from 11th March 1920 and the Pandit Mr. V. Vijayaraghavachari for one month from 19th December 1919.

Assistant Superintendent's Tour.

3. I was on tour in the Guntūr and the Gōdāvarī districts for nearly 3 months (January to April 1920) with my Assistant Mr. C. R. Krishnamachari in connexion, particularly, with the publication work but did not, however, miss the opportunity of examining also some places mentioned in the programme for the year. At Bhadrāchalam, a famous place of pilgrimage on the Upper Gōdāvari, I expected to find some ancient and interesting documents, at least, those of the time of Gōpanna Rāmdās, a nephew of the famous Golconda ministers Akkanna and Mādanna of the 17th century A.D., who by popular tradition is intimately connected with the place and is said to have lent celebrity to it by his unswerving piety and devotion. The visit was, however, void of any discovery worth the name,—the only chief inscription pointed out (No. 304 of 1920) being one of the 19th century A.D., of a namesake of Rāmdās called Varada-Rāmdās who secured for the temple gifts of a large number of villages in the Nizam's Dominions. A modern document, though it may be, the

circumstances under which this rich gift was made are interesting enough. It is stated that the (original) *śāsana* on stone in which were copied the maintenance gifts to Gods and Brāhmanas and the details of processional requirements of the blessed Sītā-Rāmachandra at Śrī-Bhadrāchala, which the holy Rāmadāsugāru had previously secured with the consent of the Tānīsha, having been chiselled away by a vandal during an interregnum (?) when the God himself was on exile at Pōlavaram, no opportunity had been afforded to the people to know what the great Rāmadāsu had himself done for the God. The vandal too who destroyed the *śāsana* perished with his sons, friends and family. Now, in Śaka 1754, Nandana, Chaitra, *śu.* 9, Monday, there came to Śrī-Bhadrādri from the town of Kāñchī a devotee named Varada-Rāmadāsu who was an incarnation of the great Rāmadāsu. He and his wife gave to the temple all the jewellery and money they owned and, with the approval of Rāmadāsu's mother Rangamma, the pious pair continued to serve in the temple, the lady members doing the sweeping and cleaning work and the male members singing His glory. While thus engaged, the God of Bhadrāchalam appeared in a dream to Chandū Lālā, a nobleman (of Hyderabad) in the court of Nāsaruddaulā, and told him that this Varada-Rāmadāsu was an incarnation of the earlier Rāmadāsu, that, consequently, the administration of the *pargana* of Hasanabāda was to be entrusted to Varada-Rāmadāsu under His own seal and that maintenance gifts to Gods and Brāhmanas, which in the period under the rule of evil kings had fallen into complete desuetude or had been conducted only intermittently, must now be restored in full. On this Chandū Lālā whose devotion was great, in complete obedience to the orders of the God, fixed 71,000 current rupees as the total revenue of the (taluk) Hasanabāda *pargana*, excluding Brahman villages and maintenance gifts to temples and other charity-institutions but including 55 *amāni* villages, 11 *sarabastas* (?), *sāyar* and *śivāyibābat*. Of this amount, Rs. 32,000 were settled to be paid in cash to the *Sarkār*; Rs. 8,000 to be disbursed as annual pay to the 100 armed servants to be placed in the service of the God; Rs. 18,500 to be spent on the requirements for the worship and the balance Rs. 12,500 to be spent on administration and staff salaries.

4. With this settlement, the *pargana* was placed in the hands of Varada-Rāmadāsu and it was thus that the latter came to record on this stone the names of the several villages enjoyed by the temple together with the numerous details connected with its upkeep. Although the facts mentioned in this interesting prologue explain in a way the reason for the absence of earlier documents in the temple contemporaneous with the great Rāmadāsu of the time of Tānīsha, a detailed search made for other written fragments in the temple brought to light a broken pillar with weather-worn characters of the 17th century A.D. in the lower court-yard near the mirror-chamber. It registers that a lady—whose name is not possible to make out on the stone—the daughter of . . . the mother of Sūrappa-Viśvanāyadu, wife of Mutyam Akkamappangāru, a Padmanāyaka of Vipparla-*gōtra*, caused to be made the *mukha-mandapa* and the *prākāra* of the Raghunāyaka temple at Bhadrāchala and made provision also for daily offerings, festivals and servants. On another face of the same pillar is registered that Appalammangāru, a daughter of *this* Mutyāla Rāmakka—evidently meant to be the name of the lady mentioned immediately above—set up a shrine for Nammālvār. Another lady of the same family whose name was Akkam . . . built the Bhōga-*mandapa* for Raghunāyaka. These three ladies herein mentioned as having made charities of buildings in the temple of Bhadrāchalam in the beginning of the 17th century A.D. may be considered as the elder contemporaries of the great Rāmadāsu, and one or the other of them must have been intended also by the tradition in the popular story which attributes the building of the original small shrine of Rāmabhadra at Bhadrāchalam to a Sūdra lady called Dammakka.

5. The disappointment caused by the absence of old inscriptions at Bhadrāchalam was, however, more than compensated for by the discovery of about twelve new inscriptions at Pattisam and Mahānandi, two island-temples very picturesquely situated in the bed of the Gōdāvarī river near Pōlavaram. The former is a fine old monument with good sculptured images. The records in both these temples belong to the period between the 12th and the 15th centuries of the Christian Era and bring to light the name of a fresh dynasty of kings of the Malias (Malaya-mandala).

6. More than a month and a half was spent at Simhāchalam where imperfect transcripts of 125 inscriptions prepared from ink-impressions made in the year 1899 had now to be checked with the original stones and completed. 363 fresh inscriptions besides, were discovered, copied and transcribed on the spot for publication, thus exhausting, without further necessity for another visit, *all* the inscriptions of Simhāchalam excepting perhaps a very few of the most damaged and built in fragments. The Uriya inscriptions too of which 30 were found in that temple were copied in duplicate and a complete set forwarded to Mr. Ramadas Pantulu, B.A., Jeypore, for interpretation and transcription in modern Uriya characters. These latter will be printed along with the others of Simhāchalam in the forthcoming volume of *South-Indian Inscriptions* (Texts), Volume V, and Mr. Ramadas Pantulu's assistance shall be duly acknowledged therein. It may be observed as a result of experience of my work at Simhāchalam that in the matter of correct and complete deciphering of inscriptions which are indifferently engraved on undressed and uneven slabs—and particularly too, where the characters are found to be small and faintly cut—the inked estampages, however carefully and scientifically prepared they may be, are as a rule useless showing as they do white blotches with practically no impression of existing letters in the deeper parts of the stone as contrasted with deep dark spots covering up with ink, even the few traces of visible letters in the projecting portions of the surface. In such cases at least, though not in all, an examination of the original stone *in situ* would enable the epigraphists to arrive at a safely correct reading. The method adopted consists (1) in thoroughly cleaning the stone and (2) in applying carefully with a brush any colouring matter, white or red, mixed with water into a liquid of medium consistency. The colour running into the groves of letters gives in good and favourable light a clear outline of the letter whether it be cut in depths, projections or margins of the stone where brush and paper cannot easily reach. In the publication of inscriptions which is now being pushed through by this office under Government Orders, the above method has been found to have largely helped in the correct reading of the texts which the impressions alone could not have done.

7. With the sanction of Government accorded in G.Os. Nos. 1276 and 1306, Home (Education) Department, dated 21st and 28th October 1919, respectively, I and Mr. C. R. Krishnamachari attended the First Oriental Conference that was held at Poona, in which I read a paper on the old Brāhmī inscriptions in the caverns of Southern India.

Tours of the Establishment.

8. The activities of the Assistants in the search for and the collection of fresh epigraphical material have been quite satisfactory. Mr. V. Venkatasubba Ayyar, Tamil Reader in the Publication section who was recently posted as acting Tamil Epigraphical student, was out on camp duty for more than four months and the acting Telugu Epigraphical student Mr. A. S. Ramanatha Ayyar, for almost five months, part of his time being spent in company with Mr. Venkatasubba Ayyar at Conjeeveram and part independently in the *talukwar* survey of the Dhārāpuram tāluka of the Coimbatore district. Mr. K. R. Srinivasa Ayyangar, the Kanarese Epigraphical student, finished the *talukwar* survey of the Ālūr tāluka of the Bellary district in two months, while the Senior Assistant and Manager Mr. Venkoba Rao spent about three weeks on tour giving the necessary training to Mr. Venkatasubba Ayyar at Conjeeveram and Tiruvārūr. The work of copying inscriptions in the places of the Telugu districts noted in the programme for the year and the *talukwar* survey of Tenāli in the Guntur district were entrusted to Mr. C. R. Krishnamachari, my assistant in the Publication section, and Mr. Rangaswami Sarasvati. They had finished part of this work, when I had to take Mr. C. R. Krishnamachari with me to further north. Mr. Sarasvati, who was left in camp alone for about four months, returned only on 5th May 1920. Being quite new to his work he has not been able to finish all that was entrusted to him. His collection remains to be checked and examined and consequently it has been reserved to be included in the report for the next year. Mr. T. T. Sharman, the newly entertained Telugu-Kanarese Reader in the Publication section, joined my camp at Simhāchalam on 5th February 1920 and returned to headquarters on 6th April 1920. The photographer Mr. P. Viswanatha Ayyar was deputed on an independent tour in the Madura and Tinnevelly districts and the Pudukkottai State to take photographs of all the natural

caverns with Brāhmī inscriptions so far discovered and note down full particulars about them. He toured for more than two months from 3rd December 1919 to 21st February 1920 and took 94 photographs and 5 sketches.

The Year's Work.

Publication.

9. In paragraphs 3 and 4 of Part I of my report for last year I had referred to the progress made in the work of Publication. Since then the correcting of Press proofs of *South-Indian Inscriptions* (Texts), Volume IV, and the preparation of manuscripts for Volume V which, by G.O. No. 961, Home (Education) Department, dated 12th August 1919, is fixed at 3,000 folio pages, have been going on simultaneously. Galley proofs pages 1–277 so far received have been corrected and sent to Press. Pages 278 to 293 are being checked and will be sent to the Press shortly. Further galleys have not been received, and the Superintendent who was addressed regarding the delay writes to me that he has to suspend work on Volumes IV and V of *South-Indian Inscriptions* (Texts) until *South-Indian Inscriptions* Volume III, Part III, has been struck off and issued. Hence Volume IV (Texts) for 1919 has not been progressing beyond galley proof page 293. The Government have, in anticipation of its quick issue, ordered 600 copies to be struck and have fixed its price at Rs. 4. They have also prepared a preliminary free distribution list of 60 private individuals and institutions. Manuscript pages 1 to 2998 for Volume V for 1920 have been already sent to the Government Press. The texts of Ceylon inscriptions ordered to be issued with this volume [G.O. No. 1284, Home (Education) Department, dated 23rd October 1919] have been taken up and will be included in the next volume. The publication staff has worked throughout with great zeal and energy. *South-Indian Inscriptions* Volume III, Part III, mentioned in paragraph 4 of my last year's report, has been printed and issued (G.O. No. 71, dated 16th January 1920).

Collection.

10. The collection work during the year has also been quite satisfactory. The *talukwar* survey of Ālūr (Bellary district), Dhārāpuram (Coimbatore district) and Tenāli (Guntūr district) has been finished. In the Conjeeveram taluk which was also put down in the programme, it was possible only to finish the Varadarāja temple in the town of Little Conjeeveram within the limited time allotted for it. Of the remaining 35 villages mentioned in the programme only 13 were visited, since, after finishing the *talukwar* survey, very little time was available for examining the other places. As a result of the long tours of my assistants and myself noticed in paragraphs 3, 6 and 8 above, about 150 villages (excepting those of the Tenāli taluk) have been visited and 721 fresh inscriptions copied and transcribed. To these must be added also the 363 new inscriptions from Simhāchalam sent to the Press for publication (see above paragraph 6), thus bringing the total of inscriptions transcribed and examined during the year to 1,084—a figure which has not been reached since the birth of this department in 1886.

11. All these inscriptions except the 363 of Simhāchalam have been registered in Appendices B and C. Appendix A contains the list of 14 copper-plate inscriptions examined during the year and in Appendices D and E are registered the 94 photographs taken and the 5 sketches prepared by the photographer Mr. P. Viswanatha Ayyar. The contribution on date calculations contained in Appendix F has as usual been made by Diwan Bahadur L. D. Swamikannu Pillai Avargal. A good portion of it was, however, done in my office with the help of his *Ephemeris* of which only four volumes (A.D. 700 to A.D. 1399) have hitherto been received in this office.

12. The copper-plates secured for examination are historically valuable and interesting. The more important of these will be fully described and their contents discussed at their proper place in Part II below. No. 4 from Tirumaḷavādi secured by my Assistant Mr. Venkatasubba Ayyar is dated in Śaka 1654 (= A.D. 1732) Paridhāvi and registers (1) a grant of land by Śukadēvayyaṇ for the marriage festival in the temple of Vaidyanātha at Tirumaḷavādi, (2) a gift of money for *Aṇṇābhishēkam, viz.*, heaping up cooked rice over the Śiva-*liṅga* as a part of daily worship, (3) a gift

of certain tolls and taxes for maintaing a flower-garden and (4) a gift of money and gingelly-seeds for lamps. The inscription ends with two Tamil verses in praise of Śiva of Māmaḷu, *i.e.*, Tirumaḷavāḍi. Also in Śaka 1666 (= A.D. 1744) Siddhārthin, some *śeṭṭis* and *piḷḷais* granted on all articles such as reddle, clearing-nuts, areca-nuts, pepper, jaggery, sugar, bengal-gram, wheat, gingelly, ghee, and iron coming into or going out of the village of Tirumānallūr near Tirumaḷavāḍi, certain fixed tolls (*magamai*) in order to maintain a lamp.

13. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1919–20.

Expenditure.

	Rs.	A.	P.
Assistant Archæological Superintendent	6,001	6	6
Establishment	12,234	15	11
Local Allowance for high prices	638	12	8
Travelling	2,421	8	6
Contingencies	6,140	15	11
Total ...	27,437	11	6

Receipts.

Sale of garden produce	95	0	0
Sale of photographs	32	0	0
Total ...	127	0	0

Return of stores of the Epigraphical branch of the Archæological Department, Madras, for the year ending 31st March 1920.

Name of articles with description. (1)	Balance on 1st April 1919. Number. (2)	Balance on 1st April 1919. Cost. (2)	Received during 1919–20. Number. (3)	Received during 1919–20. Cost. (3)	Total of (2) and (3). Number. (4)	Total of (2) and (3). Cost. (4)	Written off during 1919–20. Number. (5)	Written off during 1919–20. Cost. (5)	Balance on 31st March 1920. Number. (6)	Balance on 31st March 1920. Cost. (6)	Remarks. (7)
		Rs. A. P.				Rs. A. P.				Rs. A. P.	
Watson and Sons' full plate camera with six slides, one voigtlander lens with six diaphrams, one view finder, one tripod stand and one Bush Rapid Applanet lens.	1 Set	550 0 0	..	..	1 Set	550 0 0	..	..	1 Set	550 0 0	Vide G.O. Nos. 607, 608, Public, dated 7th August 1893.
Chubb's lock with one key ..	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3–14 Uuderwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	
Tent articles (11 bundles) ..	1 Set	..	..	..	1 Set	..	..	..	1 Set	..	Value not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..		36 5 0	..	..	1	36 5 0	Vide G.O. No. 2050 W., Public Works Department, dated 3rd November 1915.

14. Stone inscriptions copied at the following places are registered in Appendices B and C :—

I. *Bellary district.*—Eighty-one villages[1] in the Āḷūr tāluka.
II. *Chingleput district.*—Conjeeveram.
III. *Coimbatore district.*—Forty-three villages[2] in the Dhārāpuram tāluka and Kodivēri[3] in the Gōpichetṭipāḷayam tāluka.
IV. *Cuddapah district.*—Bollavaram and Modamiḍipalli.
V. *Godavari district.*—Bhadrāchalam, Pōlavaram and Nelakōṭa-Āva[3]
VI. *Guntur district.*—Mailavaram.
VII. *Kistna district.*—Mudunūru and Gaṇapavaram.
VIII. *Madura district.*—Pallichchandai.
IX. *Nellore district.*—Nellore.
X. *Tanjore district.*—Tiruvārūr and Pinnavāśal[3].
XI. *Trichinopoly district.*—Ādiguḍi and Tirumaḷavāḍi.

15. Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season 1920-21.

Number.	Name of place.	District.	Remarks.
	A.—Places omitted from last report or reported to contain inscriptions by the Archæological Superintendent or other gentlemen.		
1	Ālaṅgudi	Tanjore	To copy the inscriptions not copied until now.
2	Āyal	North Arcot	Reported to contain inscriptions.
3	Ayyampālayam	Do.	Do.
4	Chittoor	Chittoor	Rock inscription.
5	Desūr	North Arcot	To copy an inscription on a slab in an irrigation tank.
6	Kalayai	Do.	Inscriptions on a sluice and in a mosque.
7	Kaṭṭumannārkōvil	South Arcot	Reported to contain inscriptions.
8	Konthagai	Madura	Do.
9	Kottapaḷḷi	Do.	To copy inscriptions in the Narasimhasvāmin temple.
10	Maṇimūrtheśvarapuram	Tinnevelly	To copy inscriptions in the Vighnēśvara temple.
11	Melpaḍi	North Arcot	Contains many inscriptions.
12	Mēlūr	Chingleput	To copy inscriptions in the Śiva temple.
13	Miñjūr	Do.	Do.
14	Mōgallu	Kistna	Reported to contain inscriptions.
15	Nattarāmēśvaram and Juttiga ..	Do.	Do.
16	Nirperutegeram	South Arcot	To copy inscriptions on a rock near the tank.
17	Nissankadurga	Chittoor	Reported to contain inscriptions.
18	Peraṇamalūr	North Arcot	To copy inscriptions in the Śrīharīśvara temple.
19	Puḷal	Chingleput	Reported to contain inscriptions.
20	Puṇṇam	Trichinopoly	To copy inscriptions in the Pushpavanaṇātheśvara temple.
21	Raghunathasamudram	North Arcot	To copy inscriptions in the Rāmachandraperumāḷ temple.
22	Śaḷukkai	Do.	To copy inscriptions in the Īśvara temple.
23	Śembalivaram near Kudapakkam	Chingleput	To copy inscriptions in a ruined temple.
24	Śiṅgaperumāḷkōyil	Do.	Rock-cut cave with inscriptions.
25	Tāḍuvāyi	Guntur	Reported to contain inscriptions.
26	Teṇṇēri	Chingleput	To copy inscriptions in an irrigation tank.
27	Vasudevapaṭṭnam	Ganjam	Buddhist images.
28	Veligoṇḍa	Nellore	Reported to contain inscriptions.
29	Veṇgaḷattūr	North Arcot	Do.
	B.—Detailed survey for inscriptions, talukwar.		
	Conjeeveram—Chingleput.		Gudiyattam—North Arcot.
	Gutti—Anantapur.		

[1] Of these forty-eight villages did not contain any inscriptions.
[2] Of these fifteen villages did not contain any inscriptions.
[3] Visited but did not contain any inscriptions.

APPENDIX.

A.—List of copper-plates examined during the year 1919-20.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Mr. Raghavayya, trustee of the Kalahasti and Gudimallam temples, Chittoor district.	Bāṇa ..	Vikramāditya	..	Sanskrit in Grantha and Tamil.	Under correspondence for purchase.	..	Gives a genealogy for five generations from Nandivarman. Records the gift of the village of Viprapīṭha free of all taxes to a number of Brahmans.
2	The Tahsildar of Nellore ..	..	Mahārāja Dāmōdaravarman of Ānanda-gōtra.	[2]nd year, Kārttika, śu. di., trayōdaśi.	Sanskrit in Telugu.	Do.	..	Gift of the village of Kaṅgūra free of all taxes to Brahmans of various gōtras. The king calls himself a devotee of Buddha. The grant was issued from Vijaya-Kandarapura.
3	The Raja of Urlam through Mr. K. Nageswara Rao Pantulu, Editor, 'The Andhra Patrika', Madras.	Eastern Gaṅga.	Mahārāja Hastivarman ..	80th year, Kārttika, ba. 8.	Do. ..	Returned to the owner.	..	Registers the gift of 2½ hala of land which was purchased from the residents of the agrahārika village of Hoṇḍēvaka in Krōshṭuka-vartanī as an agrahāra to Jayaśarman of Vatsa-gōtra, a resident of Urāmalla (i.e., the modern Urlam). The king is called Rājasiṅgha and Raṇabhīta.
4	Mr. Subbayyar, trustee of the Vaidyanātha temple at Tirumaḷavāḍi, Trichinopoly district.	..	....	Śaka 1654, Paridhāvi, Paṅguṇi, 8, Tuesday, tritīyā, Rēvati.	Tamil	Do.	..	Records a gift of land in the village of Gaṇḍarāḍittaṉ for conducting various services, for lamps and flower-gardens, to the temple of Tirumaḷavāḍi-Nāyaṉār by Śukadēvayyaṉ.
5	The Karnam of Chimakurti, Ongole taluk, Guntur district.	Reḍḍi ..	Vēmaya Reḍḍi	Śaka 1257, Yuva, Kārttika, śu. di., 12, Thursday, Manvāḍi.	Telugu ..	Do.	..	Mutilated at the end. Registers gift of certain lands in the villages of Chimakurti, Bhīmēśvaram, Pulikoṇḍa, Mailavaram and Kumārapuri, to Chittamūri Timmana Bhaṭṭa. The village of Rāmatīrtham in the Ammanavabrōli-sīma in the Śrīśaila-Bhūmi was also given to the same individual as agrahāra.
6	M.R.Ry. Divi Hanumachar, Koḍi-Taḍiparru, Tenali taluk, Guntur district, through Mr. A. Rangaswami Sarasvati.	Do. ..	Anna-Vēma	Śaka 1296, Nabhasya, Bhādrapada, Pūrṇimā, Wednesday, Lunar eclipse.	Sanskrit and Telugu in Telugu.	Do.	..	Gives the genealogy of the Reḍḍi kings up to Anna-Vēma. Records the grant of the village of Pacchani-Taṇḍiparru by the king to the scholar Peddi who was "the crest jewel among astronomers".

A.—List of copper-plates examined during the year 1919-20—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
7	M.R.Ry. Divi Hanumachar, Kodi-Tadiparru, Tenali taluk, Guntur district, through Mr A. Rangaswami Sarasvati.	Reddi ..	Vēma, son of Kōmaṭi	Śaka 1841, Vikārin, Margaśira, Dhanus.	Sanskrit and Telugu in Telugu.	Returned to the owner.	..	Registers the gift, by the king, of the village Rudravaram to a number of Brahmans. The last verse of the inscription says that Śrīnatha, the Vidyādhikāri of king Vēma composed the inscription which ends with the sign-manual of the king 'Śrī Vīranārāyaṇasya'.
8	M.R.Ry. Ponukupāṭi Ramayya through Mr. A. Rangaswami Sarasvati.	Do. ..	Kōmaṭi-Vēma	..	Do.	Do.	..	The last of a set of plates. The boundaries of the granted village are given in Telugu. Then follows a verse in Sanskrit which says that the king gave to his preceptor Śaṅkara the village called Pinapāḍu and that Śrīnatha-Bhaṭṭāraka composed the inscription.
9	M.R.Ry. Brindavanam Gopalacharyulu, Īpūr, same taluk and district, through Mr. A. Rangaswami Sarasvati.	Eastern Chalukya.	[Jayasiṁha]-vallabha Mahārāja.	..	Sanskrit in Telugu.	Do.	..	Damaged. Registers the grant, by the king, of the village Mrōparru in Chanū[rpa]li-vishaya to a Brahman called Maṇḍaśarman of the Vatsa-gōtra who was a resident of (the village) Vanaparru and was well-versed in the Vēdas and the Vēdāṅgas. The donee is stated to have been attached to (bhakta) Maṅgi Yuvarāja.
10	Do. do.	Do.	Vishṇuvardhana Mahārāja, son of Vijayasiddhi.	23rd year ..	Do.	Do.	..	Records the grant, on the occasion of a Saṅkrānti, of 20 khaṇḍikas of paddy-growing land in the village Jaḷamūru lying in the Plōlnāṇḍu-vishaya, to a Brahman named Kēśavaśarman of the Ātrēya-gōtra and Hiraṇyakēśi-sūtra. A house-site and a flower-garden were also given to him on this occasion.
11	Do. do.	Vishṇukuṇḍin.	Mahārāja Śrī Mādhavavarman, son of Mahārāja Śrī Gōvindavarman.	37th year, Summer, 7th fortnight, di, 15.	Do.	Do.	..	Registers the grant of the village Vilemba[li] in Guddāṭi-vishaya to the Brahman Agniśarman of the Vatsa-gōtra by the king for the prosperity of his race.
12	Do. do.	Do.	Śrī Mādhavavarman, son of Dēvavarman and grandson of Mahārāja Śrī Mādhavavarman.	[37th year, Spring, 7th fortnight, di. 7.]	Do.	Do.	..	The plates are much worn away. They record the grant of the village Murōnukaḷiki to two pious Brahmans.
13	The Tahsildar of Tenali ..	Reddi ..	Pedda Kōmaṭi-Vēma	Śaka 1326, Tārana, Pausha.	Do.	Do.	..	Records the grant of the village Kalvavāmulu in the Triliṅga-vishaya and Khaṇḍavāṭa-sthala by the king to the Brahman Peddi-Yajvan of the Harita-gōtra, who was a great astronomer.
14	Do. do. ..	Do. ..	Do.	Śaka 1333, Khara, Mārgaśira, śu. di. trayōdaśi, Dhanus.	Do.	Do.	..	Registers the grant of the village Nandamūru in the same vishaya to the same Brahman.

B.—Stone inscriptions copied in 1919 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	On the east side of the 'rock,' Aruḷāḷa-Perumāḷ temple, **Little Conjeeveram,** Conjeeveram taluk, Chingleput district.	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	8th year, Dhanus, śu. di., daśami, Sunday. Rēvati.	Tamil ..	Gift of 38 cattle for a perpetual lamp by a native of Malai-maṇḍalam to the temple of Aruḷāḷa-Perumāḷ who was pleased to take his stand in Tiruvattiyūr. Mentions the liquid measure Ariyaṉṉavallaṉ-nāḷi.
344	On the same wall	....	....	[2]7th year ..	Do. ..	Gift of one-eighth perpetual lamp by Gollappūṇḍi Dēvi-Nāyakkaṉ residing in Śirumaṇai in Pākka-nāḍu to the same temple. The trustees of the temple took charge of the lamp.
345	Do.	Chōḷa .	Tribhuvanachakravartin Rājarājadēva ..	1[9]th year, Vṛiśchika, ba. di.	Do. ..	The first two lines are unfinished. Gift of 33 cattle for a perpetual lamp and a lamp-stand by Piṭṭima Dēvikkāmaiyaṉ, one of the servants of Madurāntaka Pottappichchōḷaṉ Manumaśiddharaśaṉ Tirukkāḷattidēvaṉ alias Gaṇḍagōpāḷaṉ to the temple of the Perumāḷ.
346	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavīradē[va], 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Karkaṭaka, 5, Sunday, Pushya, prathamā.	Do. ..	Gift of 135 goats and sheep for 1½ perpetual lamps by Rāma Rāmaṉ of Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu, a district of Malai-maṇḍalam to the temple of Aruḷāḷa-Perumāḷ.
347	Do.	....	....	....	Grantha ..	A Sanskrit verse in praise of Tātāchārya, who celebrated 100 marriages every day.
348	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), the crowned head of the Pāṇḍya, Īḻam (Ceylon) and Koṅgu.'	23rd year, Vṛiśchika, 4, Monday, Pushya.	Tamil ..	Registers the names of the individuals and the number of lamps which each had to burn in the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr in the city of Conjeeveram in Eyir-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
349	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva III	11th year	Do ..	Unfinished. Gift of 48 sheep for half a lamp to the temple of Āḻvār at Attiyūr in Eyil-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam by Māchaladēvī, daughter of Bhūtteya-Nāyaka of Dōrasamudra.
350	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjiṅgadēva. .	15th year Rishabha, ba. di., tritīyā, Friday, Mūlā.	Do. ..	Assignment of certain taxes in Sōmaṅgalam for offerings and repairs in the same temple by Kaḍakkaṉ alias Nīlagaṅgaraiyaṉ.
351	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	7th year, Rishabha, śu. di., dvitīyā, Wednesday, Ārdrā.	Do. ..	Gift of 12 buffaloes for a perpetual lamp to the temple of Aruḷāḷa-Perumāḷ by Āḻvā[ṉ]kō[ṉ], son of Pāṇḍavadūtaṉ Vaḷavadaraiyakōṉ of Pāttūr. Mentions the liquid measure Arumoḻinaṅgai-nāḷi.
352	Do.	Do. ..	Do. ..	29th year, Kanyā, śu. di., pañchamī, Thursday, Anūrādhā.	Do. ..	Gift of 33 cattle for a perpetual lamp to the temple of Aruḷāḷa-Perumāḷ by Kommanappaṅgāru of Mōṭṭuppaḷḷi.
353	Do.	Pallava ..	Kōpperuñjiṅgadēva	1[1]th year, Rishabha, 2, Mūlā. Saturday.	Do. ..	Built in at the beginning. Gift of 44 cows for a perpetual lamp to the same temple by Chandra-śeṭṭi of Maṇḍa[ga]-ttali in Nellūr-nāḍu.
354	Do.	....	....	Pramōdūta ..	Grantha ..	Records the construction of a Vimāna by Tātāchārya at Phaṇipatigiri (i.e,), Tirupati.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
355	On the same side	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	7th year	Tamil ..	Gift of 32 cows and one bull for a perpetual lamp to the same temple by Paramēśvaramangalamudaiyān Śilamba-nidān Ambalakkūttan Śēdiyarāyan of Paramēśvara-mangalam alias Śōlakulatilaka-chaturvēdimangalam in Sembūr-kōttam.
356	Do.	Pallava ..	Kōpperuñjingadēva	20th ,, ...	Do. ..	Gift of 15 Nellūr-mādai coins for maintaining a perpetual lamp in the same temple by Śevvakkal, sister-in-law of Annaladēvan of Nellūr.
357	Do.	....	.... ..	....	Do. ..	Gift of land in the village of Karanai for worship at the service called Gandagōpālan-śandi, repairs, etc., in the temple of Arulāla-Perumāl at Tiruvattiyūr in Kāñchipu-ram in Eyir-kōttam, a district of Jayangondaśōla-mandu-lam by Madurāntaka Pottappichōla Manumasiddaraśan Tirukkālattidēvan alias Gandagōpālan. The gift was made in the 18th year of Rājarājadēva.
358	Do.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Tulā, śu. di., chaturdaśi, Sunday, Revati.	Do. ..	Gift of cows and bulls for 2 lamps to the same temple by Nulappiyārrulan Nārāyanambi Dāmōdaran, one of the Kelvi-Mudalis of Gandagōpaladēva.
359	Do.	Do. ..	Do. ..	14th year, Simha, 29, pañchami, Sunday, Viśākhā.	Do. ..	Gift of cows and a lampstand for a perpetual lamp to the same temple by Mahārājan Rājadēvan, a feudatory of the king. The chief bears many birudas.
360	Do.	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who was pleased to take Madura and the crowned head of the Pāndya'.	23rd year, 342nd day.	Do. ..	Gift of 10 Bujabalan-mādai for burning a lamp in the same temple by a native of Pulal in Poysala-nādu.
361	Do.	Do. ..	Tribhuvanachakravartin Tribhuvanavira-dēva, 'who having taken Madura, Īlam (Ceylon), Karuvūr and the crowned head of the Pāndya, was pleased to per-form the anointment of heroes and the anointment of victors.'	34th year, Mithuna, 24, Monday, Śravana.	Do.	Gift of 33 cattle for a lamp by a native of Ōralachchēri in Vellappa-nādu, a district of Malai-mandalam.
362	Do.	....	....	....	Do. ..	Gift of land in Kāviripākkam alias Vikrama-Chōla-chatur-vēdimangalam in Paduvūr-kōttam for festivals, worship at the service called Gandagōpālan-śandi and repairs, in the temple by Madurāntaka Pottappichchōlan Manumasid-daraśan Tirukkālattidēvan alias Gandagōpālan in the 16th year of Rājarājadēva.
363	Do.	....	.... ..	..	Grantha ..	Sanskrit verse in praise of Tātayadēśika.
364	Do.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Tamil ..	Gift of a lamp by Tikki-Nāyakkar, brother of Padiyāri Vayirappa-Nāyakkan the Mahāpradhāna of Madurāntaka Pottapichchōlan alias Erasiddaraśan of Nellūr-nādu.
365	Do.	Pallava ..	Sakalabhuvanachakravartin Kōpperuñjin-gadēva.	1[9]th year, Kanyā, śu. di., Thursday, pañchami, Viśākha.	Do. ..	Gift of 96 sheep and a ram for a lamp to the same temple by Arunagiri-Perumāl, one of the sons of Pañchanadivāna Nilagangaraiyar who is called pillaiyār (son).
366	Do.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Mīna, ba. di., tritī[yā], Friday, Svāti.	Do. ..	Gift of 33 cattle and a lampstand for a perpetual lamp to the same temple by Vallaiya-Dandanāyaka, son of Dādap-pillai-Dandanāyaka of Aranaipuram, one of the ministers of Hoysala Vira-Sōmēśvaradēvarasa.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
367	On the same side	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa.	Tamil	Gift of 33 cattle and one lampstand for a lamp to the same temple by Kāmi Nāyakaṉ, one of the mudalis of Madurāntaka Pottappi choḷa Tirukkāḷattidēva Gaṇḍagōpāḷa The latter is called piḷḷaiyār (son).
368	Do.	Do. ..	Do. ..	23rd year, Makara, śu. di., shashṭhī, Saturday, Rēvatī.	Do.	Gift of 33 cattle for a lamp to the same temple by Veḷḷappagāḍa Kaṇ[pi]rakōḍu Gaṇḍaṉ Irāmaṉ alias Purushamāṇikka-seṭṭi.
369	Do.	Do. ..	Do. ..	20th year, Mīna, ba. di., tritīyā, Friday, Svāti.	Do.	Gift of 11 cows for providing milk at the midnight service by Pōḷāḷvi-Daṇḍanāyakaṉ, one of the ministers of Hoysaḷa Vīra-Sōmēśvaradēvarasa
370	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1433, Prajāpati, Siṁha, śu. di., pañchamī, Thursday, Svāti.	Do.	Gift of the village of Pūḷambākkam in Vaḍap[ā]-nāḍu, a subdivision of Puttanūr-kōṭṭam, a district of Paḍaividurājya in Jayaṅgoṇḍasōḻa-maṇḍalam, for celebrating the festival in the month of Āvaṇi, by Vyāsa-Tīrtha (a Mādhvaguru), disciple of Brahmaṇya-Tīrtha. Vyāsa-Tīrtha seems to have got the village as a gift from Kṛishṇarāya and the festival was instituted in his name. Vyāsa-Tīrtha also made a gift of the serpent-vehicle to be carried in procession on the 4th day of all festivals.
371	Do.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	17th year, 353rd day.	Do.	Gift of the village of Ārpākkam in Māgaral-nāḍu for conducting the daily expenses in the same temple. Garukulārāyaṉ, Nigariliśōḻappallavaraiyaṉ and Nīlagaṅgaraiyaṉ figure among the signatories.
372	Do.	Chōḷa ..	Tribhuvanachakravartin [Kulō]ttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	17th year ..	Do.	Registers the total yield of paddy received from the lands of Ārpākkam which was granted to the same temple. The lands seem to have included those belonging to Kuṉṟaṅkiḻāṉ Vēḷaṉ Āṭkoṇḍavilli which were separated from Ārpākkam under the name Periya-Perumāḷ-viḷagam in the 23rd year of Rājarāja.
373	Do.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1461, Vikāri, Makara, śu. di., pañchamī, Wednesday, Uttara-Bhādrapadā.	Grantha and Tamil.	Gift of three villages—Kaḻappāḻaṉpaṭṭu, Tarkōḻappaṭṭu and Vaṉṟittaṅgaḷ in Dāmar-kōṭṭam of Chandragiri-rājya in Śōḻiṅgapuram circuit, by Paraṅkuśa-Jīyar, disciple of Nārāyaṇa-Jīyar for meeting the expenses on 15 Ēkādaśi days.
374	Do.	Do. ..	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 14[5]2, Vikṛiti, Karkaṭaka, ba. di., daśamī, Rōhiṇī, Wednesday.	Tamil	Incomplete. Gift of gold by the same individual for meeting the expenses on the [9] Ēkādaśi days and on the Kauśika-dvādaśi days during the chāturmāsa (4 months) after hearing the Kauśika Purāṇa. The items of expenditure included the presentation of a cloth to Vaṉ Śaṭagōpa-Jīyar who seems to have read the Kauśika-Purāṇa.
375	Do.	Do. ..	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1446, Tāraṇa, Ṛishabha, 1, Friday.	Do.	Gift of land for offerings to the god Pēr-Aruḷāḷar by the king. The gift was registered in the name of Śrīpati-Ayyaṉ by the temple authorities.
376	Do.	....	....	....	Telugu ..	Gift of the village Tūpāḷūru-agrahāra for certain festivals to be conducted in the temple.
377	Do.	....	....	Śaka 1649, Plavaṅga, Tai, 21, Friday, Uttara-Phalgunī.	Do. ..	Records certain privileges in the temple given to Satyavijaya-Tīrtha, a Mādhva guru of Uttarādi-maṭha.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
378	On the same side	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	5th year	Tamil	Records a gift of 32 cows and one bull for a perpetual lamp and 2,000 kuḻi of land for rearing two flower-gardens by Paḍiyāra Vaiyirappa-Nāyaka, one of the ministers of Madurāntaka Pottappichōḷaṉ alias Erasidda-Araśaṉ of Neḷḷūr for the merit of his mother Kāmasāniyar.
379	Do.	Vijayanagara	Virapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1527, Viśv[āvasu], Karkaṭaka, ba. di., dvādaśi, Tuesday, Rōhiṇi.	Do.	Registers an exchange of villages effected by Ēṭṭūr Tirumalai Kumāra-Tātāchārya.
380	Do.	Do.	Virapratāpa Śrīraṅgadēva-Mahārāya ..	Śaka 1493, Āṅgirasa, Makara, śu. di., trayōdaśi, Monday, Punarvasu.	Do.	Registers a gift of 5 villages by the temple authorities for conducting the festivals in the month of Vaigāśi for the merit of Achyutappa-Nāyaka, son of Aḍappam Śiṉṉa Śevvappa-Nāyaka.
381	Do.	Do.	Virapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1514, Nandana, Rishabha, ba. di., tritīya, Mūla, Thursday.	Do.	Gift of the village of Puṭṭarappaṭṭu to Ēṭṭūr Tirumalai Kumāra-Tātāchārya for conducting certain festivals in the month of Āḍi while the god was taken to the yāgaśāla (within the temple) after performing the Agnishṭhōma sacrifice.
382	Do.	Do.	Do.	Śaka 1527, Manmatha, Siṁha, śu. di., Paurṇimā, Śravishṭha, Saturday.	Do.	Registers a gift of land for certain festivals in the 16 pillared-maṇḍapa situated in the Viśva-paṇḍita-tōppu to Viśva-Paṇḍita, son of Timma-Paṇḍita and grandson of Viśva-Paṇḍita, agent of Ēṭṭūr Tirumalai Kumāra-Tātāchārya for the merit of the latter.
383	Do.	Do.	Virapratāpa-Śrīraṅgadēva-Mahārāya ..	Śaka 1496, Bhava, Makara, śu. di., trayōdaśi. Monday, Punarvasu.	Do.	Records the sale of certain services and the celebration of certain festivals in the temple to Tiruveṅgaḍaśirukkar alias Śrī Paraṅkuśa Tiruppaṇi-Piḷḷai of the temple at Tiruppuḷḷāṇi in Paṇḍi-maṇḍalam, by Ēṭṭūr Tirumalai Kumāra-Tātāchārya and others of the temple. There was another appointed but the order was cancelled subsequently in favour of the above individual by Veṅkaṭapatirāśayyaṉ, (probably Venkaṭa I).
384	Do.	Do.	Virapratāpa Achyutayadēva-Mahārāya ..	Śaka 1451, Virōdhi, Kumbha, śu. di., Paurṇimā, Mṛigaśirsha.	Do.	Gift of 14 villages by the king for the big special offering in the temple for the king's own merit.
385	On the south side of the same rook.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj.	Do.	Gift of 10 Gaṇḍagōpāḷaṉ-māḍai for a lamp by Poṭṭidēvaya-Nāyaka, one of the servants of piḷḷaiyār (son) Gaṇḍagōpāḷa.
386	On the same wall	....	Tribhuvanachakravartin Allum Tikka-Mahārāja Gaṇḍagōpāḷadēva..	5th year, Siṁha, śu. di., Ashṭami, Wednesday, Anūradhā.	Do.	Gift of 25 māḍai for a lamp by a native of Kollaṇam (Kollam ?) in Mēl-maṇḍalam. Refers to the 2nd year of the chōḷa (?) king and gives 39 paṇam as equivalent to 4 māḍai.
387	Do.	....	....	20+1st year ..	Do.	Records an order of Madurāntaka Pottappichchōḷaṉ. Registers the exemption of taxes on the lands forming the flower-garden of Aruḷāḷanātha in Paḍaiyūru alias Dēvapperumāḷnallūr in Ūṟṟukāṭṭu-kōṭṭam. Rājagaṇḍagōpāḷaṉ figures as the signatory in the end.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
388	On the south side of the same 'rock'.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	2[3]rd year, Simha, ba. di., dvādaśī, Wednesday, Pushya.	Tamil	Gift of cows for half a lamp by a lady residing in Vādavūr to the temple of Aruḷāḷa-Perumāḷ at Kāñchīpuram in Eyirkōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
389	On the same wall	Do. ..	Rājarājadēva..	[4]th year	Do	Gift of land in Śiriḷaṅgōviḷāgam in Ulagaḷanda-Chōḷanallūr, a hamlet of Rājēndra-Chōḷa-chaturvēdimaṅgalam, for maintaining a maṭha.
390	Do.	Do. ..	Kulōttuṅga-Chōḷadēva	14th year, Mēsha, ba. di., Friday, daśamī, Dhanishṭhā.	Do.	Unfinished. Mentions Rājēndra-Chōḷa-chaturvēdimaṅgalam in Kāḷiyūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
391	Do.	....	....	Dhanus, ba. di., trayōdaśī, Wednesday, Jyēshṭhā.	Do.	Damaged. Seems to record a gift of land to the temple of Āḷagapperumāḷ by Madurāntaka Pottappi . . .alias Manumasiddarasa . . .dēva in the 2[2]nd year of Rājarājadēva.
392	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	1[8]th year, Mina, ba. di., pañchamī, Tuesday, Jyēshṭhā.	Do.	Gift of a lamp to the temple of Aruḷāḷa-Perumāḷ by a native of Pāḷaiyūr in Tūma-nāḍu in Maḷai-maṇḍalam.
393	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	8th year, Kumbha, śu. di., trayōdaśī, Monday, Pushya.	Do.	Gift of a lamp to the same temple by a Nāyaka of the Maḷaimaṇḍalam.
394	Do.	....	....	....	Do.	Gift of the village of Ukkaḷ alias Vikramābharaṇa-chaturvēdimaṅgalam for conducting the service called Gaṇḍagōpaḷaṇ-śandi, festivals and repairs in the same temple by the chief mentioned in No. 362 above. The gift was made in the 16th year of Rājarājadēva.
395	Do.	....	....	....	Do.	Gift of the village of Paḍaipparru alias Dēvapperumāḷnallūr in Kāḷiyūr-kōṭṭam for conducting the service called Gaṇḍagōpāḷaṇ-śandi, offerings and repairs by Madhurāntaka Pottappiechchōḷaṇ Manumasiddaraśaṇ Tirukkaḷattidēvaṇ alias Gaṇḍagōpāḷaṇ in the 17th year of Rājarājadēva.
396	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Vrischika, ba. di., saptamī, Makha.	Do.	Gift of a lamp by Iṟavi Īṟāyiraṇ, one of the merchants of Nellūr residing in Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu.
397	Do.	....	....	Bhāvaka, Tai 2..	Do.	Gift of (the village of) Mañjapaḷḷi by Mallappa-Daṇḍanāyaka for offerings and a flower-garden.
398	Do.	....	....	Śaka 1599, Piṅgaḷa, Kārttigai, śu. di., pañchamī, Monday, Śravaṇa.	Grantha and Tamil.	Records the privileges given to Śrīraṅgāchārya, son of Vādibhīkara Śrīnivāsaguru of Śrīvatsa-gōtra, in the temple of Dēvapperumāḷ.
399	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year, Makara, ba. di., pañchamī, Wednesday, Uttara-Phalgunī.	Tamil	Gift of 2 lamps by a native of Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu, a district of Maḷai-maṇḍalam.
400	Do.	Do. ..	Do.	21st year, Mithuna, śu. di., panchadaśī, Wednesday, Mūḷa.	Do.	Gift of 2 lamps by a servant of the temple of Aruḷāḷa-Perumāḷ.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
401	On the south side of the same 'rock.'	Hoysaḷa ..	Vīra-Vallāḷadēva III	Bhāvaka, Tai, 2 ..	Tamil	Records that Kampaya-Daṇṇāyaka agreed to conduct certain festivities in the grove called Ninaittadumudittа-Perumāḷ-tiruttōppu instituted by Echchaya-Daṇṇāyakkar while Vīra-Vallāḷadēva was camping at Kāñchīpuram.
402	On the same wall	....	Tribhuvanachakravartin Kōnērinmaikoṇḍān	26th year, 79th day.	Do.	Gift of land free of taxes in the village of Śōḷamaṅgalam alias Rājaśikhāmaṇi-chaturvēdimaṅgalam for defraying the expenses of the Aruḷāḷa-Perumāḷ temple.
403	Do.	Chōḷa ..	Chakravartin Kulōttuṅga-Chōḷadēva ..	3rd year, 6th day ..	Do.	Gift of land as dēvadāna to the temple of Tiruvattiyūr Āḻvār.
404	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	1[5]th year ..	Do.	Gift of the village of Tirayālam in Elavūr-nāḍu, a subdivision of Eyil-nāḍu by Daṇḍinagōpa Jagadobbagaṇḍa Goppaya-Daṇḍanāyaka, son of Malla-Daṇḍanāyaka, one of the feudatories of Vishṇuvardhana Vīra-Naraśiṅgadēva.
405	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya.	Do.	Gift of lamp by Guṇḍūr Śiṅgapperumāḷ alias Abhinava-Bhaṭṭa-Bāṇa of Vēḷichchēri.
406	Do.	Chōḷa ..	....	....	Do.	Begins with the historical introduction 'ஒருங்கு மலர்,' etc. of Kulōttuṅga-Chōḷa II and registers a sale of land for the maintenance of a maṭha in the temple of Aruḷāḷa-Perumāḷ. The record bears an introductory remark that it registers a gift of land for feeding Śrī-Vaishṇava Brāhmaṇas who came to witness the festivals in the months of Māśi and Vaigāśi by Ārpākkiḷān Śīriḷaṅgō alias Vaḷavaṉ Muvēndavēḷāṉ.
407	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	27th year, Mīna, śu. di., aṣhṭamī, Saturday, Mṛigaśīrsha.	Do. ..	Gift of 33 cattle and two lamp-stands for a lamp by a native of Iruṇāḍikkūḍal Mallaippaḷḷi in Maḷai-maṇḍalam to the same temple.
408	Do.	Do. ..	Do.	14th year, Mīna, śu. di., ēkādaśi, Monday, Pushya.	Do. ..	Gift of 36 cattle and a lamp-stand for a lamp by Ammaṇa-Daṇḍanāyaka the minister of Hoysaḷa Vishṇuvardhana Vīra-Naraśiṅgadēva.
409	Do.	....	Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva.	23rd year, Rishabha, śu. di., Saturday, ēkādaśi, Hasta..	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Maḷai-maṇḍalam.
410	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	27th year	Do. ..	Gift of 33 cattle and a lamp-stand for a lamp by a native of Kārāvappaḷḷi.
411	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1431, śukla, Mīna, śu. di., dvitīyā, Monday, Rēvatī.	Do. ..	Gift of land in [Vaṉ]-Śadagōpapuram for burning camphor, for offerings and for Brāhmaṇas by Appā-Piḷḷai. The land seems to have been handed over to him by Narasiṅga-rāya-Mahārāya.
412	Do.	Do. ..	Do.	Śaka 1443, Vṛisha, Bhādrapada, 13, śu. di., Friday, Śravaṇa.	Telugu ..	Gift of silver vessels for offerings and bath.
413	Do.	Do. ..	Do.	Śaka 1446, Tāraṇa, Mārgaśīra, ba. di., Monday, Śravaṇa.	Do. ..	Gift of a jewelled pendant by Rāyasam Śrīpatayya.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
414	On the south side of the same 'rock'	..	....	Śaka 1449, Vyaya, Ashāḍha, śu. di., 5, Monday.	Telugu ..	Gift of 10 māḍai by Nārapparasayya, agent of Rāyasam Śrīpatayya for offerings on certain festival days.
415	On the same wall	..	....	....	Tamil ..	Records the gift of the village of Pūṇḍi by Madurāntaka Pottappichchoḷā Tirukkāḷattidēva alias Gaṇḍagōpaladēva for offerings and worship to the god and for repairs to the temple of Kāḷamēgha-Perumāḷ in Kandaravīrapēṭṭai alias Gaṇḍagōpāla chaturvēdimaṅgalam in the district of Paḍuvūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam in the 22nd year of Rājarājadēva.
416	Do.	Chōḷa ..	Tribuvanachakravartin Rājarājadēva ..	17th year, Vṛiśchika, ba. di., ekadaśī, Wednesday, Hasta.	Do. ..	Gift of two lamp-stands and 38 cows and one bull, by Tyāgasamudrapaṭṭayār Bhīmarasar, one of the mudalis of Madurāntaka Pottapichchoḷaṉ Tirukkāḷattidēva alias Gaṇḍagōpāladēva for a perpetual lamp.
417	Do.	Do. ..	Tribhuvanchakravartin Tribbuvanavīradēva, 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, 205th day.	Do.	Records the gift of houses and lands to 200 persons who serve the god and who are called 'Tribhuvanavīraṉpadiyilār.'
418	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāja ..	Śaka 1449, Sarvajit, Mīna, śu. di., saptamī, Wednesday, Rōhiṇī.	Do. ..	Gift of money for the daily supply, for use in the temple, of two sacred threads (yaṇjōpavīta), champaka flowers and one lime fruit to adhikāram Nārapparasayyar by Rāyasam Ayyapparasayyar, son of Goṭṭimūkkil Tipparasar.
419	Do.	....	....	20 + 1st year ..	Do. ..	Records an order of Madurāntaka Pottappicholaṉ and the gift, free of all taxes, of the village of Tūkaṅkūḍal in Nīrvēḻūr-nāḍu in the district of Ūṟṟukkāṭṭu-kōṭṭam for conducting the Arpaśi-festival and the service called Rājagaṇḍagōpālaṉ-śandi.
420	Do.	....	....	....	Do. ..	Damaged at the end. Records an order of Madurāntaka-Pottappichōḷaṉ. Gift of the village of Āṭṭuppuṭṭūr, free of taxes, in Nīrvēḻūr-nāḍu in the district of Ūṟṟukkāṭṭu-kōṭṭam for conducting the Āḍi-festival and the service called Rājagaṇḍagōpālaṉ-śandi.
421	Do.	Vijayanagara	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya.	Do. ..	Gift of land in the Brahman village of Naṟṟānaḷḷūr alias Rāmabhadrapuram for conducting the festivals Tiruvadhyanam-uḍaiyavaṉśirappu and Ūlagamuṇḍa-peruvāyāṉ-śirappu in the month of Mārgaḻi to Nallammaṅgār, wife of Ammāṉ Appaiyyaṅgār, son of Pattaṅgi Periya-Perumāḷ by Viśvā-Paṇḍitar, agent of Ēṭṭūr Tirumalai Kumāra-Tātāchārya, one of the managers of the Aruḷāḷa-Perumāḷ temple.
422	Do.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1459, Hēviḷambi, Dhanus, śu. di., trayōdaśi, Monday, Pushya.	Do. ..	Gift of money for offerings to be offered when the god is seated in the maṇḍapa of the Hanumān temple in the Sannadhi street by Kandāḍai Immaḍi Rāmānuja Ayyaṅgār for the merit of Periya Tirumalaiya-Mahārāya, who is called Mahāmaṇḍalēśvara Chaḷukkarāja.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
423	On the south wall of the same 'rock'	....	....	Śaka 1609, Prabhava, Rishabha, ba. di., Aśvini, ēkadaśi, Thursday.	Tamil ..	In modern characters. Records that Govindāchārya, son of Prativādibhayaṅkara Raṅgāchārya, is entitled to receive first tīrtham, aruḷappāḍu and other privileges in the temple.
424	On the same wall	....	Alamghēr Pādsha Mahamadēa of Delhi ..	Śaka 1645, Śōbhakṛit, Rishabha, Monday, śu. di., saptami, Makha.	Do. ..	In modern characters. Seems to record that Mahārājarājaśrī Sitakkunirāyar dug out a channel which connected the Sarva-tīrtha and the Anantasaras while Nabāb Sadullākhan Bahadūr was governing the Karnatic province.
425	On the west wall of the same 'rock'	....	....	Śaka 1636, Jaya, Tai, ba. di., Friday, Hasta.	Grantha and Tamil.	In modern characters. Registers the grant of certain privileges in the temple of Aruḷāḷa-Perumāḷ to a certain Kōnappāchāriyār.
426	On the same wall	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	4th year, Vṛischika, ba. di., Wednesday.	Tamil ..	Gift of land to the temple of Aruḷāḷa-Perumāḷ by a native of Vēlur-nāḍu.
427	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	16th year, Kanya, śu. di., pañchami, Friday, Rēvati.	Do. ..	Gift of land to the temple by a native of Paṇaṅgudi in Valivaḷa-kūrram, a sub-division of Arumoḷidēva-vaḷanāḍu, a district of Śōḷa-maṇḍalam.
428	Do. ..	....	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	9th year, Dhanus, śu., di., ēkadaśi, Sunday, Bharaṇi.	Do ..	Gift of 17 Gaṇḍagōpāḷan-māḍai coins, then current, to the same temple by Vaḷittuṇai Apparaśar, son of Śindamaraśar of Tyāgasamudrappaṭṭai. The money was held in trust by the residents of Āmūr in Teṉpaiyūr-kōṭṭam, a district of Jayaṅgoṇḍa śōḷa-maṇḍalam.
429	Do. ..	....	Do.	20th year, Kumbha, śu. di., tritiya, Monday, Hasta.	Do. ..	Gift of 33 cattle for a lamp by a native of Malaiya-maṇḍalam.
430	Do. ..	....	....	....	Tamil verse ..	Records the gift of gold (yajñōpavīta) thread and ten perpetual lamps to the god Vishṇu of Attiyūr by Kaliṅgarkōṉ.
431	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	22nd year	Tamil	Registers that a lady Pēraruḷāḷaṉ Koṟṟi, daughter of Śēṭṭaḷūr Pemmāṉ of Kuṭṭaṉūr made a will that 100 kuḻi of land purchased by the sale of her jewels will be in her enjoyment during her life time and that it will belong to the temple after her demise.
432	Do. ..	....	....	....	Do. ..	Gift of the village of Uḷuḍamaṅgalam, the northern hamlet of Maḍurāntaka-chaturvēdimaṅgalam, for conducting the festivals in the months of Āḍi and Puraṭṭāsi and the service called Gaṇḍagōpāḷaṉ-śandi and repairs by Maḍurāntaka-Pottappichōḷa Manumasiddaraśaṉ in the 15th year of Rājarājadēva.
433	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	9th year	Do. ..	Gift of 96 sheep and a ram for a lamp by a native of Varagūr alias Aḷagiyaśōḷa-chaturvēdimaṅgalam, an independent village (taṉiyūr) in Vaḍagarai Vēśāḷippāḍi, a sub-division of Naḍuvu-nāḍu alias Rājarāja-vaḷanāḍu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On the south wall of the same 'rock'	....	....	....	Tamil ..	Gift of the village of Vayalaiyārrūr including Puduchchēri, free of taxes, for conducting the festivals in the months of Ādi and Puraṭṭādi and the service called Gaṇḍagōpālaṉ-śandi by Madhurāntaka Pottappichchōḷa Manumasiddaraśaṉ Triukkaḷattidēvaṉ Gaṇḍagōpālaṉ in the 15th year of Rājarājadēva.
435	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madurai, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th year, Kanya, 12, Sunday, Mṛigaśirsha, saptami.	Do. ..	Gift of 43 cattle for a lamp to the same temple.
436	Do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin-Vikrama-Chōḷadēva.	9th year	Do. ..	Begins with the historical introduction 'ஶ்ரீமகள்', etc. Gift of 96 sheep for a lamp by a native of Śirrāmūr in Vallanāḍu, a subdivision of Veṇkuṉṟa-kōṭṭam.
437	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	20th year, Mīna, ba. di., ēkādaśi, Wednesday, Śravaṇa.	Do. ..	Gift of 12 buffaloes for ½ lamp by a native of Nellūr in Paṭṭaiya-nāḍu.
438	Do.	....	....	....	Do. ..	Gift of the village of Paḷuyūr alias Rājēndraśōḷanallūr, free of taxes, for conducting the festivals in the months of Ādi and Puraṭṭādi and the service called Gaṇḍagōpālaṉ-śandi by the individual mentioned in No. 434 above in the 18th year of Rājarājadēva.
439	Do	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1449, Sarvajit, Dhanus, śu. di., paurṇami, Saturday, Mṛigaśirsha.	Do. ..	Gift of money for offerings and for Dhanurmāsa worship in the month of Mārgaḻi, by Veṅgaḍattār, mother of Muñjai Rāghava Paṇḍitar.
440	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin	....	Do. .	Incomplete. Begins with the words 'ஸ்வஸ்தி', etc., the historical introduction of Vikrama-Chōḷa. Records a sale of land, free of taxes, for offerings, in the villages of Avināśinallūr separated from Peymāmbākkam and Vaḍamāmbākkam, the northern hamlets of Madurāntakachaturvēdimaṅgalam.
441	Do.	....	Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.	5th year, Makara, ba. di., trayōdaśi, Wednesday, Uttarāshāḍha.	Do. ..	Gift of 1,750 Nellūr-pudu-māḍai coins for purchase of land for offerings by a merchant of Kārāyappaḷḷi in Malaimaṇḍalam.
442	Do.	....	....	....	Do. ..	Records an order of Madurāntaka Pottappichōḷaṉ declaring a gift of 13 vēḷi of land stipulating that such of the land as can be converted into a flower-garden should be so utilised, the remaining portion being enjoyed free of taxes by the devotees in charge of the flower-garden.
443	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōdaśi, Monday.	Do. ..	Gift of the four villages, Neḍuṅgal, Karumbākkam, Māmbākkam, and Śaṅkarāchāryapuram alias Śuruṭṭil by Aḻagiyamaṇavāḷa-Jīyar, the kēḷvi of Periyakōyil.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
444	On the west wall of the same 'ook'	....	....	[19th year], Mina, śu. di., pañchami, Wednesday, Rēvati.	Grantha and Tamil.	Records the gift of the village of Udaiyakāmam in Antarudravishaya by Sōmaladēvī Mahādēvī for daily worship and offerings to the god. It also mentions Śrīmat Anantavarma Rāhuttarāya, who is stated to have belonged to the Gaṅga family and some of his birudas. He is stated to have camped at Abhinavavāraṇavāsi (perhaps Conjeeveram).
445	On the same wall	Chōḷa ..	Rājarājadēva	20th year. Ādi, 12, saptami, Monday, Aśvati.	Tamil	Records the gift of 128 cows and 4 bulls by Kaliṅgēśvara-Aniyaṅga Bhīmadēva Rāhutta for four perpetual lamps in the temple.
446	Do.	..	Gaṇḍagōpāla	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Dhanishṭha.	Grantha and Tamil.	Gives the genealogy of Gaṇḍagōpāla and records the gift of a number of villages for conducting the festivals in the months of Ādi and Puraṭṭādi, the service called Gaṇḍagōpālaṉ-śandi and repairs by Madhurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkālattidēvaṉ alias Gaṇḍagōpālaṉ.
447	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1480, Kālayukti, Karkaṭaka, ba. di., saptami, Thursday, Rēvati.	Tamil	Records a gift of land by Aḻagiyamaṇavāḷa Jīyar mentioned in No. 443 above for offerings. Mentions the shrine of Toṇḍaraḍippoḍi-Āḻvār and Pratāpadēvarājēndrapuram alias Etirājapuram.
448	Do.	Do.	Do.	Śaka 1482, Raudri, Tula, śu. di., saptami, Friday, Śravaṇa.	Do.	Records a gift of land for offerings by the same individual. Mentions the shrines of Aḻagiyaśiṅgar and Tiruppaṇāḻvār.
449	On the west and south walls of the same 'rock'.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1452, Vikṛiti, Karkaṭaka, śu. di., navami, Viśākha, Monday.	Grantha and Tamil.	Gift of gold for offering cakes during festival days by Śaṭagōpa[mmaṉ] Lakshmaṇa[mmaṉ], a disciple of Śaṭagōpa-Jīyar. It is statedth at Uṟṟukāṭṭu-kōṭṭam in which Kāñchīpuram was situated is said to have belonged to Chandragiri-rājya.
450	On the north wall of the same 'rock'.	Pallava ..	Śakalabhuvanachakravartin Kōpperuñjiṅgadēva.	1[1]th year, Karkaṭaka, śu. di., pañchami, Monday, Uttara-Phalguni.	Tamil	Gift of a lamp by a Nāyaka of the Malai-maṇḍalam.
451	On the same wall	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam, (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	37th year, Kumbha, 23, pañchami, Sunday, Pūrva-Phalguni.	Do.	Gift of a lamp and a lamp-stand to the same temple by Eraṇiyakka Maṇavāḷaṉ of Kārāyappaḷḷi in Malai-maṇḍalam.
452	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, and the crowned head of the Pāṇḍya'.	26th year, Chittirai.	Do.	Gift of 32 cows and one bull for a lamp to the same temple by a native of Aiñjūrmullaippāḍiṉ Śeṅguṉṟa-nāḍu, a subdivision of Kaḷattūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam.
453	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya'.	30th year, Karkaṭaka, 22, Aśvati, Wednesday.	Do.	Gift of 15 Bhujabalaṉ-Aṇṇaṉaṅgakāraṉ-māḍai (coin) for a lamp by Pōśāṇi [Pu]ḍōli Reḍḍi of Śāvukkaṉśeruvu in Muṇḍa-nāḍu, a subdivision of Neḷḷūr-nāḍu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
454	On the north wall of the same 'rock.'	..	....	....	Tamil	Gift of the villages of Āmēdinallūr alias Anavaratasundara-chaturvēdimaṅgalam and Akkaramērpākkam in Payyūr-kōṭṭam for conducting the service called Gaṇḍagōpālaṉ-śandi and for festivals in the temple by Madurāntaka Pottappichōḷaṉ Manumaśiddaraiśaṉ Tirukkāḷattidēvaṉ alias Gaṇḍagōpāla in the 18th year of Rājarājadēva. It is also stated at the end that in the 14 + 1st year of Perumāḷ Sundara-Pāṇḍyadēva, the village Akkāramēr-pākkam was exclusively assigned for the benefit of the Perumāḷ.
455	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year, Makara, śu. di., navami, Tuesday, Kṛittikā.	Do.	Gift of 132 sheep for a lamp to the same temple by Śiddappa-Nāyaka Śūrappa-Nāyaka of Viṇṇamalai in Paṭṭai-nāḍu of Vīmaraśar Tantrapālar of Tyāgasamudrapaṭṭai, one of the mudalis of Gaṇḍagōpāladēva.
456	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	2[9]th year	Do.	Gift of 96 sheep for a lamp by Peddaraśar, son of Madu-rāntaka Pottappichōḷaṉ Nallaśiddaraśaṉ to the same temple.
457	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	16th year, Puraṭṭādi, 10, Sunday, Uttarāshāḍha.	Do.	Gift of 71 sheep, 31 goats and one ram for a lamp by a native of Śegaṭṭūr in the Nellore district.
458	Do.	..	....	....	Do.	Gift of the village of Madaganmēḍu, a hamlet of Ukkal in Kāliyūr-kōṭṭam, for conducting the service called Gaṇḍa-gōpālaṉ-śandi and for certain festivals in the temple by Madurāntaka Pottappichōḷaṉ Manumaśiddaraiśaṉ Tiruk-kāḷattidēvaṉ alias Gaṇḍagōpāla in the 18th year of Rājarājadēva.
459	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	8th year	Do.	Gift of 32 cows, 1 bull and a brass lamp-stand for burning a lamp in the same temple by a native of Ūṟṟukkāḍu in Ūṟṟukkāṭṭu-kōṭṭam.
460	Do.	Do. ..	Do.	17th year, Makara, śu. di., trayōdaśi, Sunday, Mṛiga-śirsha.	Do.	Gift of 32 cows, 1 bull, and a lamp-stand, by Perumānadi-śeṭṭi, son of Nakkampāṇḍai of the weaver caste in Mayi-lāppūr, for burning a lamp.
461	Do.	..	....	....	Do.	Gift of the village of Paiyiṉūr alias Rājakēsari-chaturvēdi-maṅgalam in Āmūr-kōṭṭam for conducting the service called Gaṇḍagōpālaṉ-śandi, for festivals and repairs by Madurāntaka Pottappichōḷaṉ Manumasiddaraiśaṉ Tiruk-kāḷattidēvaṉ alias Gaṇḍagōpāla in the 17th year of Rājarājadēva.
462	Do.	Do. ..	....	....	Grantha ..	Verse in praise of Tātayadēśika.
463	Do.	Do. ..	....	....	Tamil	Gift of the village of Māvāṇḍūr including Ērusēvagachchēri in Erikiḷ-nāḍu, a sub-division of Kāliyūr-kōṭṭam, for conducting the service called Gaṇḍagōpālaṉ-śandi, for festivals and repairs by the chief mentioned in No. 461 above in the 16th year of Rājarājadēva.

B.—Stone inscriptions copied in 1919—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
464	On the north wall of the same 'rock.'	..	....	....	Tamil	Registers the gift of the village of Pudūr including Vallaivāyil, the northern hamlet of Madurāntaka-chaturvēdimaṅgalam. The object of the grant and the donor are the same as in No. 463 above. The gift was made in the 15th year of Rājarājadēva.
465	On the same wall	Chōḷa ..	. . . . . Rājarājadēva	3rd year	Do. ..	Damaged at the end. Begins with the historical introduction "ஒருகில திருமகள்" etc. Gift of 96 sheep for a lamp by a private individual.
466	Do. ..	..	....	....	Do. ..	Gift of the village of Maṇimaṅgalam alias Grāmaśikhāmaṇi-chaturvēdimaṅgalam in Puliyūr-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rājarājadēva.
467	Do. ..	..	....	....	Do. ..	Gift of the village of Kuṇḍiyarrūrtaṇḍalam in Kaliyūr-kōṭṭam. The object of the grant and the donor are the same as in No. 362 above. Quotes the 16th year of Rājarājadēva.
468	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Mina, śu. di., paurṇimā, Saturday, Uttara-Phalguni.	Do. ..	Gift of the village of Karaṇai in Kachchiyūr-nāḍu for offerings in the temple by a private individual.
469	Do. ..	..	....	....	Do. ..	Gift of the village of Tiruninṟavūr alias Virudarājabuyaṅkara-chaturvēdimaṅgalam in Puḷar-kōṭṭam. The object of the grant and the name of the donor are the same as in No. 363 above. Quotes the 18th year of Rājarājadēva.
470	Do. ..	..	....	....	Do. ..	Gift of the village of Vayalai[kā ?]vūr in Eyil-kōṭṭam. Do. Quotes the 15th year of Rājarājadēva.
471	Do. ..	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Vikrama-Chōḷadēva.	17th year	Do. ..	Damaged. Begins with the historical introduction 'ஒருகுடையார்' etc. Seems to record a gift of land for bathing with 81 pot-fuls of water, the god Aruḷāḷa-Perumāḷ who was pleased to take his stand at Tiruvattiyūr in Eyil-nāḍu, a subdivision of Eyil-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
472	Do. ..	Vijaya-nagara.	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇī.	Do. ..	Records an agreement by the trustees of the temple to Kāṇappa-śeṭṭiyār, son of P . . . ṇgāṇḍai-śeṭṭiyār of the Vaṇṇikka-gōtra to provide certain sacred offerings to the god on particular occasions for an amount of 100 poṉ deposited by him in the temple treasury.
473	Do. ..	..	....	....	Grantha ..	Records the construction by an individual, probably a king, mentioned as "Naralōkavīra", of the kitchen rooms, a maṇḍapa and the prākāra walls, the setting up of a recumbent image of Hari and the further gifts of a gold pinnacle to this new shrine, ten perpetual lamps and land for a flower-garden.
474	Do. ..	Vijaya-nagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Pushya, ba. di., dvitīyā, Wednesday.	Telugu ..	The introductory portion of the inscription mentions the king's conquests and the rest of the record registers a gift of five villages yielding an annual income of 1,500 varāhas for sacred offerings, etc., to the god.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the north wall of the same 'rock'	..	....	....	Grantha ..	Records that the worshipful Kamalānandana Tātayya constructed all the necessary (vāhanas) vehicles for the god, that he cover d the Kalyāṇakōṭi and Puṇyakōṭi vimānas with thick gold plates and that he dug a tank called Dēvarajārṇava for the god's delight.
476	On the same wall	Vijayanagara.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka, 1434, Āṅgirasa, Mīna, śu. di., paurṇima, Sunday, Hasta.	Tamil	Gift of money for offerings on certain festival days.
477	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	4th year, [162]nd day.	Do.	Records the assignment of all the taxes accruing from all the villages, except fifty per cent, of the local dēvadāna lands in Saḷukkipparru in Vēṇkuṉra-kōṭṭam to provide for the expenses amounting to 3,000 pon required for the services called Vīrakēraḷaṉ-śandi and Nārāyaṇaṉ Anantaṉ alias Sundara-Pāṇḍya Kāliṅgarāyaṉ-śandi and for feeding 33 and 12 Brahmans respectively. Iraṇiyamuṭṭa-nāḍu in Pāṇḍi-maṇḍalam and Tiruvāṇḍāpuram are mentioned.
478	Do.	Vijayanagara.	Vīrapratāpa Kṛishṇarāya-Mahārāya ..	Śaka, 1436, Bhava, Mithuna, śu. di., daśamī, Wednesday, Uttira-Phalguni.	Grantha and Tamil.	Gives in Sanskrit verse the genealogy of the king and records in Tamil that for the merit of his father Narasānāyaka-Uḍaiyār and his mother Nāgājiammaṉ he had the Puṇyakōṭi-vimāna of the god gilt with pure gold.
479	Do.	Do.	Śrīraṅgadēva-Mahārāya	Śaka 1504, Chitrabhānu, Rishabha, śu. di., shashṭhi, Sunday, Makha.	Tamil	Registers an agreement given by the treasurers of the temple and the manager Ēṭṭūr Tirumalai Kumāra Tātāchārya-ayyaṉ to Tōppūr Tirumalai-Nāyaka, the daḷavāy (military commander) under Mahāmaṇḍalēśvara Rāmarāju Veṅkaṭapatidēva-Mahārāja, to provide certain offerings and worship to the gods Pēraruḷāḷar, Ashṭabhujattemberumāṉ, Soṉṉavaṉṉamśeydaperumāḷ, the goddesses Perundēviyār and Śēṟakulavalli-nāchchiyār and for certain Āḻvārs on certain festival days in return for 570 pon of gold which was the income derivable from the two villages, Rāvuttanallūr in Nagariyil-śīrmai in Paḍaivīḍu-rājya, a subdivision of Jayaṅgoṇḍa-śōḻamaṇḍalam alias Toṇḍai-maṇḍalam and Śerukkupettuvūr in Śeṅgaḷuṉirpaṭṭu-śīrmai in Chandragiri (-rājya).
480	Do.	..	Vīrakulaśēkhara	..	Grantha and Tamil.	The Sanskrit verse praises the king's munificence to poets and the Tamil verse describes his prowess.
481	On the base of the east verandah round the 'rock.'	Vijayanagara.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1453, Khara, Karkaṭaka, śu. di., daśami, Friday, Mūla.	Tamil .. .	Records that Narasayya of Śōḻaippākkam, son of Virūpaksha Daṇāyaka of Puhaṭṭūr assigned to the temple authorities the income of the village of Pallichiruppākkam for conducting certain offerings to the god and also mad provision for the supply of a portion of the prasāda to his son Chitamarāja.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the base of the east verandah round the 'rock.'	Vijayanagara.	Vīrapratāpa Sadāśivarāya	Śaka 1479, Kīlaka, Simha, ba. di., pañchami, Wednesday, Rēvati.	Tamil	End much damaged. Records the gift, by purchase, of the village Kūḍalūr agrahāram by Sūrappa-nāyaka, son of Pōttu-nāyaka of Kāśyapa-gōtra, for the Pāḍivēṭṭai and the Tōppuṭiruṇāḷ festivals.
483	On the same base	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	8th year, Tuḷā, ba. di., shashṭhi, Wednesday, Pushya.	Do.	Registers sale of one vēli of land for 200 poṉ to Nāyaṉār Toṇḍaimāṉār of Chakrapāṇinallūr, in Sevvirūr-nāḍu, a district of Pāṇḍi-maṇḍalam, which was then presented by him to one Sāmantanārāyaṇaṉ for rearing a flower-garden for the god. The measuring rod nāḍu-aḷakkum-kōl is mentioned.
484	Do.	Vijayanagara.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1466, Krōdhi, Vṛiśchika, ba. di., chaturdaśi, Thursday, Svāti.	Do.	Records a gift of gold by Chennayyaṅgār, son of Timmayyaṅgār of Paḷḷipāḍu, for certain repairs to a ruined tank called Poṟṟāmaraikkuḷam and for offerings to the god to be made in the garden adjoining, on four festival days. The above charities are stated to have been made for the merit of Rāja Rāmarāju Ayyaṉ.
485	Do.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 2nd year ..	Do.	Records gift, by purchase, by Madhusūdaṉaṉ Āpatsahāyaṉ alias Rāmachandradēva, a resident of Śēravaṇmādēvi in Pāṇḍi-maṇḍalam, of the village of Kambaṉtāṅgal alias Āpatsahāyanallūr in Śaḷukkipparru, a subdivision of Aṉukkāvūr-nāḍu in Veṇkuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍa-śōḻamaṇḍalam, to a maṭha for rearing a flower-garden and supplying daily three garlands to the god.
486	Do.	Do. ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13 + 2nd year, Chittirai.	Do.	Damaged. Seems to record a gift of money by [Tri]pārikkōṉ Tāyāṇḍāṉ alias Viḻuppādarāyaṉ, a maṉṟāḍi of Tiruṇāvalūr in Tirumuṇaippāḍi-nāḍu, a district of Naḍuvinmaṇḍalam, for the daily supply of four tiruttoḷa-garlands to the god.
487	On the base of the south verandah round the same 'rock.'	..	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	13 + 1st year and 76th day.	Do.	Records the gift, free of taxes, of the village of Āḷattūr in Uttaramēḷūrparru, a subdivision of Iṟumbēḍu-nāḍu in Veṇkuṉṟa-kōṭṭam by Iḷaiāḻvāṉ Kāliṅgarāyaṉ of Neṭṭūr, for offerings to the god every month on the asterism of Chitrā in which he was born and for worship, etc., to the image of Tīravāḷi-āḻvār consecrated by him.
488	On the same base	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	5th year, Makara, śu. di., trayōdaśi, Monday, Mūla.	Do.	Incomplete. Mentions only the name of the donor, viz., Tērpoḻiyaṉiṟāṉ Tāmatāṇḍāṉ alias Śōḻiyadaraiyaṉ of Mēḻaikkoḍumaḷūr alias Uttamapāṇḍyanallūr in Vaḍatalai Śembiya-nāḍu, a subdivision of Pāṇḍi-nāḍu.
489	Do.	.. ..	....	..	Do.	Records the gift as sarvamānya of the village of Tiṇḍurai in Amarūr-nāḍu, a subdivision of Puḷal-kōṭṭam by Madurāntaka Pottapichōḷaṉ Rājagaṇḍagōpāla for offerings and worship, to the god during the service called Āṇaikaṭṭiṉa Śaṅkaranārāyāṇaṉ-śandi. Quotes the 8th year (persumably of Rājarājadēva).

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the base of the south verandah round the same 'rock'.	..	....	..	Tamil	Ratification of the order contained in No. 489 above by the residents of Tiṇḍurai.
491	On the same base	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	[1]8th year, Makara, śu. di, paurṇamī, Wednesday, Hasta.	Do.	Records the gift of 32 cows and 1 bull by Jñānamperrān Villavarāyaṉ Tiruvēkamba-Uḍaiyāṉ, a dēsaveḷḷāḷa of Vaigavūr in Ūṟṟukāṭṭu-kōṭṭam for the supply of ghee for a perpetual lamp and milk to the god.
492	Do.	..	Do.	20th year, Mithuna, śu. di., saptamī, Sunday, Śatabhishaj.	Do.	Records gift of cows by a private individual of Narāyaṇapuram for a perpetual lamp to the god.
493	Do.	..	Tribhuvanachakravartin Kōnēriṇmaikoṇḍāṉ.	13 + 1st year and 76th day.	Do.	Records gift, by Iḷaiyāḷvāṉ Kāliṅgarāyar of Neṭṭūr, of the taxes of the villages of Śirukōḷi and Peruṅkōḷi in Uttaramēlūrpaṟṟu for the expenses connected with the offerings to the god Nāyaṉār Emberumāṉār consecrated by him, repairs to the temple, bhāshyavṛitti for expounding the Rāmānujabhāshya and the feeding of certain jīyars in the temple maṭha.
494	Do.	..	Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ.	12th year, 222nd day.	Do.	Records the gift, by Mahābalivāṇarāyar of the village of Kulōttuṅga-viḷāgam in the eastern portion of Ūṟṟukāṭṭukōṭṭam, free of taxes, for offerings, daily worship, lamp, garland and other things required for the god Pagaiyarmudiśūḍumperumāḷ set up by him in the temple.
495	Do.	..	....	Śaka 1475, Pramādīcha, Ṛishabha, ba. di., pañchamī, Aviṭṭam.	Do.	Registers an agreement by the temple trustees and the manager Aḻagiyamaṇavāḷajīyar to provide certain offerings to the god on certain days from the income of Vallattāṉjēri Pēṟṟchchambākkam presented by Tiruveṅgaḷappar, son of Śiruttirumalaiyaṅgār of Tāḻappākkam.
496	Do.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1474, Paridhāpi, Makara, ba. di., pañchamī, Tuesday, Makhā.	Do.	Registers an agreement given by the temple authorities to Periyatirumalaiyaṅgār, son of Annamaiyaṅgār and Śiruttirumalaiyaṅgār, son of Periyatirumalaiyaṅgār of Tāḻappākkam for providing certain offerings to the god and for conducting certain festivals at specified scales of expenditure.
497	Do.	..	....	..	Grantha ..	One of the verses records the gift of the village Śārdūlapākam (Pulippākkam) in Toṇḍai-maṇḍalam by Kōdaṇḍarāghava for expenses connected with the daily worship of the god. Another is a benedictory verse in praise of the god and the third praises the king's prowess.
498	Do.	..	....	Khara, Tai, 22 ..	Grantha and Tamil.	Incomplete. Records the gift made by Śrīmatu Kumāra Daṇāyaka, of talayārimānya to the śāttina Śrī Vaishṇavas of the temple, for the merit of Kāyasam Ayyapparaśayyaṉ and Narasayyaṉ of Śālaippākkam.
499	Do.	Vijayanagara.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya, 'who instituted the elephant hunt'.	Śaka....trayōdaśī, Thursday, Mūla.	Tamil	Built in. Gift of money for meeting the expenses on certain festival days. The grant was registered in the name of Pōṟṟeṟṟu Nayiṉār, son of Uruppaṭṭūr Tiruveṅgaḍaiyaṉ by Periya Tirumalainambi Chakkarārāyar, agent of Eṭṭūr Tirumalai Kumāra Tātāchārya Ayyaṉ, manager of the temple.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
500	On the west verandah round the same 'rock'.	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpāladēva.	31st year, Kanya, śu. di., tritiyā, Thursday, Viśākha.	Tamil ..	End built in. Records gift of cows by a private individual for a perpetual lamp to the god.
501	On the same verandah	..	Do.	21st year, Kumbha, śu. di., pañchami, Monday, Aśvini.	Do.	Records gift of 32 cows and one bull by Girakki Perumaṇḍi-dēvaṉ, son of Kāmarasar, for a perpetual lamp to the god.
502	Do.	Vijaya-nagara.	Virapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1564, Chitra-bhānu, Vaiśākha, ba. di., 30.	Telugu ..	Records gift of the village of [Muśuli] by Tamappa-nāyaḍu, son of Chinnakrishṇa-nāyaḍu of Pāchaḍa and grandson of Tamma-nāyaḍu as tiruvidaiyāṭṭam for the expenses connected with the worship, offerings to the god and for conducting a festival during the Rōhiṇi asterism every month.
503	Do.	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpāladēva.	21st year, Kumbha, śu. di., dvitīya, Friday, Uttirāṭṭādi.	Tamil	Records gift of 32 cows and one bull by Rāmanakkaṉ, a nāyaka of Malai-maṇḍalam for a perpetual lamp to the god.
504	Do.	Vijaya-nagara.	Virapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhi-kṛit, Dhanus, śu. di., pañchami, Wednesday, Śravishṭha.	Do.	Gift of money, accruing as income from a village, for offerings on festival days and for a flower garden. The amount was entrusted with Raṅgayadēvaśōḷa Mahārāja, son of Chālikyadēva-Chōḷa-Mahārāya.
505	Do.	..	....	..	Telugu ..	Seems to record a gift of land for offerings to god Varadarājasvāmin on the Rōhiṇi festival day. Mentions Tammi Bhūpati, son of Chinna Kṛishṇa.
506	On the north verandah round the same 'rock'.	..	....	..	Tamil	Beginning built in. Mentions Tirumalai-nambi Rāmanujaiyaṅgār and Tirumalai Anantachāri.
507	On the same verandah	Vijaya-nagara.	Virapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1470, Kīlaka, Makara, śu. di., paurṇami, Pushya.	Do.	Gift of money which accrued from the village Pāmbūṇḍi alias Kṛishṇapuram which was assigned by Mahāmaṇḍalēśvara Rāmarāju Chinna Timmayadēva-Mahārāja to Mahāmaṇḍalēśvara Vallabhayadēva-Mahārāja who had to conduct the charities.
508	Do.	..	....	28th year	Do.	Registers the orders of Nīlagaṅgaraiyaṉ Tiruvēkamba-muḍaiyaṉ making a gift, free of taxes, of the village of Vallavaḍaraiyaṉchēri in Ūṟṟukkāṭṭu-kōṭṭam for offerings and worship, to the god and for the service called Kumāragōpāḷaṉ-śaṇḍi instituted by him.
509	Do.	Vijaya-nagara.	Virapratāpa Sadāśivadēvaraya-Mahārāya.	Śaka 1473, Virōdhi-kṛit, Vṛischika, śu. di., dvitīya, Friday, Anurāḍa.	Do.	Gift of money by Perumāḷ Dāsar for offerings to the god at the festival in the vasantan-tōppu in the month of Chittirai.
510	Do.	..	....	Śaka 1436, Bhava, Āshāḍha, śu. di., daśami, Wednesday, Uttira-Phalguni.	Kanarese ..	End built in. Seems to record the fact that Kṛishṇarāya (name not mentioned) gilt the Puṇyakōṭi-vimāna with fine gold for the merit of himself, his father Narasaṇa-nāyaka Voḍēya and his mother Nāgalādēvi.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the north verandah round the same 'rock'	Vijayanagara	Achyuta	Śaka 1455, Nandana, Śrāvaṇa, śu. di., Sunday, dvādaśi.	Sanskrit in Grantha.	The same verses are re-engraved above this inscription in Kanarese, Nagari and Telugu characters respectively. Records that king Achyutarāya, son of Narasa, performed the Mukta-tulābhāra ceremony of himself and his queen Varadāmbikādēvi at Kāñchī and that his son China Venkaṭādri gave munificient gifts to Brahmins.
512	On the same verandah	Do.	Viraprataṭa Kṛishṇadēva-Mahārāya ..	Śaka 1451, Virōdhi, Tulā, śu. di., paurṇami, Sunday, Aśvani.	Tamil ..	Built in at the beginning. Records gift by Rāmānujapaṇḍitar ayyan of 50 paṇam of gold which was to be invested on land and the income therefrom utilized for providing certain offerings to the god on certain specified occasions.
513	On the base of the east, south and west verandahs round the same 'rock.'	Do.	Do. ..	Śaka 1436, Bhāva, Āshāḍha, śu. di., daśami, Wednesday, Uttara-Phalguni.	Sanskrit in Kanarese.	Same as number 478 above.
514	Left of entrance into the Narasimhasvāmin shrine in the same temple.	Chōḷa .	Tribhuvanachakravartin Rājarājadēva ..	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati.	Tamil	Records gift of one lamp-stand and cows by Kettamaladēviyār, one of the wives of piḷḷayār Gaṇḍagōpālar for a perpetual lamp to the god.
515	In the same place	..	....	10th year	Do.	Beginning built in. Seems to record gift of 96 sheep by a [illegible] of Pallapuram in Puliyūr-kōṭṭam for a perpetual lamp. Tirunārāyaṇam is mentioned as a liquid measure.
516	Do.	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	8th ,, ...	Do. . ..	Beginning and end built in. Begins with the historical introduction "[illegible]," etc. Seems to record gift of 197½ kaḻañju of gold of 9⅝ mārru fineness tested by the temple touchstone (kōyilkal) for a bathing vessel (sahasradhārā) for the God Śrīraṅgaśāyi alias Vikramaśōḷa-[vinnagar-pe]rumaḷ in the temple by Kañjaraṉ Vāśishṭaṉ Kumārasvāmi of Teṉkañjāru in Tiruvindaḷūr-nāḍu.
517	On the right wall, inside the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who having taken Madura and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	1[3]th ,, ...	Do.	Records gift of land in the mēlttuṇḍam of Tirukkāṭṭukōṭṭam, free of taxes, for the expenses of the service called Kulōttuṅgaśōḷaṉ-śandi and for offerings to the god. Vaṇḍuvarāvata-virruirundāṉ Palavarāyaṉ of Muttārukūrram in Pāṇḍi-maṇḍalam figures as a signatory.
518	On the same wall	Do. ..	Chakravartin Vikrama-Chōḷadēva	10th ,, ...	Do. .. .	Incomplete. Fragment.
519	Do.	Do. ..	Rājakēsarivarman Uḍaiyār śri Rājādhirājadēva I.	[3]2nd ,, ...	Do.	Begins with the historical introduction "[illegible]" etc. The inscription is highly damaged and is incomplete. Records the gift of an ear-ornament and of sheep for a perpetual lamp to the god Tiruvattiyūr-Āḻvār by Seṭṭi-Rājamāṇikkattār alias Nuḷambamāḍēviyār, the daughter of Ayyaṉ-śettiyār, the headman of Koḷāvā [illegible]ng in Arumoḷidēva-vaḷanāḍu. Her full name is give Jayaṅgoṇḍa-śōḷa Vīranuḷambamāḍēviyār.
520	On the left wall, inside the same shrine.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	10th ,, ...	Do.	Begins with the historical introduction "[illegible]," etc Gift of land and a salt-pan in Taiyūr alias Rājakēsarinallūr in Kumiḻi-nāḍa in Āmūr-kōṭṭam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
521	On the left wall, inside the same shrine.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva, ('who having taken Madura Ilam (Ceylon), Karuvūr and the crowned head of the Pāndya, was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year, Mīna, ... dvādaśi, Monday, Makha	Tamil ..	Seems to ratify the grant recorded in No. 520 above.
522	On the left wall of the gōpura in front of the same shrine.	Do. ..	Rājakēsarivarman Uḍaiyār śrī Rājēndra-Chōḷadēva (Kulōttunga I)	[3]rd year ..	Do.	Damaged. Begins with the historical introduction "Svasti śrī," etc. Sale of land by the assembly to the temple for offerings and worship.
523	On the right of entrance into the first prākāra.	Vijayanagara	Sāyaṇa-Uḍayār	14th year, Tulā. śu. di., pañchami, Thursday, Mūla.	Do.	Records the gift of the village of Mēlaivilāgam in Vadakarai Maṇavil-kōṭṭam for supplying a garland to the temple and for a flower-garden by one of the servants of Sāyaṇa-Uḍaiyār.
524	On the left of entrance into the same prākāra	..	Sakalalōkachakravartin Rājanārāyaṇa Sambuvarāya.	14th year, Āṇi ..	Do.	Gift of 300 kuḻi of land in Teṉkarai Tiruchchōlai for a flower-garden.
525	On the east wall of the second prākāra.	Vijayanagara	Viraprataṇa Sadāśivadēva-Mahārāya ..	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīyā, Friday, Svāti.	Do.	Registers the gift of the village Meykāvaṇūr in Puliyūr-kōṭṭam in Tiruttaṇi-śīmai for daily offerings.
526	On the same wall	Do.	Do. ..	Śaka 1475, Ānanda, Rishabha, ba. di., pañchami, Śatabhishaj, Wednesday.	Do. . ..	Gift of land for a flower-garden to the temple by Sāḷuva Timmarāja, son of Sāḷuva Vijayadēva-Mahārāja who was a feudatory of the king.
527	Do.	Do.	Do. ..	Śaka 1469, Plavaṅga, Pushya, ba. di., Thursday, tṛitīya	Telugu ..	Gift of the village of Vaḍakānipākkam for offerings to the god by Gōpināyaniṅgāru, the agent of Rāmarāju Chinna Timmayadēva-Mahārāya for the merit of the latter.
528	Do.	Do.	Do. ..	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Aśvati.	Tamil	Records gift of money by Maṭṭili Varadarāja, son of Maṭṭili Sōmarāju Pōtturāja for providing daily offerings, to the god and for special offerings on his natal-star day. Maṭṭili Varadarāju bears a number of birudās.
529	Do.	Do.	Do. ..	Śaka 1467, Viśvāvasu, vṛiśchika, śu. di., daśami, Friday, Uttara-Bhadrapadā.	Do.	Gift of money for offerings. The money was deposited for interest with Māḍabūsi Ugrāṇi rāyar.
530	Do	Do.	Do. ..	Śaka 1471, Saumya, Rishabha, ba. di., tṛitīyā, Tuesday, Uttarāshāḍhā.	Do.	Registers that Vallabhayadēva-Mahārāya, son of Sōmavaṁśādhīśvara śrīman Mahāmaṇḍalēśvara Rāmarājurāya Varadarāja of Ātrēya-gōtra, made a gift for the merit of his mother Kṛishṇamma, of a garden and left it in the possession of Uttāṇḍarāyar to be utilized as a flower-garden and for conducting the garden festival and leased out permanently to Narasayya, son of Saṁkīrtana Rāmānujayya, the village of Siṭṭaṇañjēri in the Poḷiyūr-śīrmai, the income from which was to be utilized for conducting the tōppu-tirunāḷ festivals of the god.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dyuasty.	King.	Date.	Language and alphabet.	Remarks.
531	On the east wall of the second prakāra.	Vijayanagara	Virapratāpa Veṅkaṭapatirājadēva-Mahārāya.	Śaka 1509, Sarvajit, Karkaṭaka, śu. di., daśami, Thursday, Mūla.	Tamil	Records the gift of the village of Paruttiputtūr in Tiruttaṇiśirmai for offerings by Tirumalainambi Chakrarāyar, the agent of achārya-Ayyaṉ of Ēṭṭūr, Tirumalai, Kumbhakōṇam and Tirumāliruñjōlai. The gift was inscribed in the name of Āramudaḷvār, grandson of Kiḍambi Śrīnivāsa Ayyaṅgār and others.
532	On the same wall	Do.	Virapratāpa Sadāśivarāya-Mahārāya ..	Śaka 1471, Saumya, Vaiśākha, ba. di., tṛitīyā, Tuesday.	Telugu ..	Same as No. 530 above.
533	Do.	Do.	Virapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Pushya, ba. di. 7, Wednesday.	Do. ..	Same as No. 474 above.
534	Do.	Do.	Virapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1483, Dhunmati, Tula, ba. di., dvitīya, Saturday, Rōhiṇi.	Tamil	Records the assignment, on interest, to Rāyasam Veṅkaṭādri, son of Mosalinadugu Timmarāja, of the income of certain villages for providing offerings to the god.
535	Do.	Do.	Do. ..	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mṛigaśirsha.	Do.	Records the assignment of the income of certain villages to Rāmarāja, son of Mahāmaṇḍalēśvara Chikkarāja of Āraviṭi (?) for conducting the annual festivals of the god and for providing certain offerings and cakes.
536	Do.	Do.	Virapratāpa Achyutarāya-Mahārāya ..	Śaka 1457, Dhurmukhi, Vṛischika, śu. di., Newmoon, Monday, Anurādha.	Do.	Gift of certain lands for providing cakes to the god.
537	On the south wall of the same prākāra.	..	Tribhuvanachakravartin Vijaya Gaṇḍagōpāladēva.	18th year, Simha 10, ba. di., prathama, Sunday, Śatabhishaj.	Do.	Gift of cows and a lamp-stand by Mayyūr Rāmaṇṇadēvan, a member of the Nāyakanmār of Malai-maṇḍalam, for a perpetual lamp in the temple.
538	On the same wall	..	Do.	5th year, Kanyā, śu. di., prathama, Monday, Chitrā.	Do.	Gift of cows for a perpetual lamp to the temple by Śrīkumāraṉ, a member of the Nāyakanmār of Malai-maṇḍalam.
539	Do.	..	Do.	14th year, Kanyā, ba. di, pañchami, Sunday, Śravaṇa.	Do.	Gift of 32 cows and a bull by Tiruvattiyūrkōṟṟi of Tiruvāyppāḍi for a perpetual lamp in the temple.
540	Do.	..	....	Śaka 1582, Vikāri, [Chaitra], 25, śu. di., Chaturdaśī, Sunday, Hasta.	Telugu ..	Records the repair of prākāra walls in the Varadarāja temple at Kañchi, by the son of Doḍḍayāchārya.
541	Do.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1454, Nandana, Jyēshṭha, ba. di., 12, Thursday.	Kanarese ..	Same as No. 50 of 1900.
542	Do.	Do.	Do.	Do.	Telugu ..	Same as No. 541 above.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
543	On the south wall of the second prākāra.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1454, Nandana, ... ekadaśi, Sunday, Mūla.	Tamil	Assignment of the income of 17 villages to the temple for providing special offerings at the instance of the king when he visited the temple and weighed himself against pearl in company with his wife Varadādēvi Amman and Kumāra Veṅkaṭādri-Uḍayār and made a gift of 1,000 cows.
544	On the same wall	Do.	Do.	Śaka 145[4], Nandana, Phālguna, ba. di., chaturdaśi.	Do.	Records that in the year Virōdhi on the day of Kārttika-bahuḷa-pañchami, on the occasion of his coronation, king Achyutarāya directed Saḷuva-Nāyaka to assign villages to the temples of Varadarāja and Ekāmbaranātha equally neither more nor less. But as Saḷuva-Nāyaka gave more to Ekāmbaranātha, Achyutarāya hearing this equalised the number of villages by redistribution.
545	Do.	Do.	Achutayaraya	Śaka 1454, Nandana, Phālguna, ba. di., 4, (Saturday).	Telugu ..	Same as No. 544 above.
546	Do.	Do.	Do.	Śaka 1454, Nandana, Śrāvaṇa, ba. di., 12, Sunday.	Kanarese ..	Registers gift of villages and lands to the temple of Varadarājasvāmin on the occasion of the tulābhāra ceremony of the king.
547	Do.	Do.	Do.	Śaka 1455, Vijaya, Phālguna, ba. di., Sunday, 4.	Do. ..	Registers grant of certain villages to Varadarājasvāmin and Ekāmbaranātha equally on the occasion of the coronation of the king.
548	Do.	Do.	Do.	Do.	Nāgari ..	Same as No. 547 above.
549	Do.	Do.	Do.	Śaka 1454, Nandana, Jyēshṭha, ba. di., 12, Thursday.	Kanarese in Nagari	Same as No. 541 above.
550	Do.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1472, Sādhāraṇa, [śu], di., saptami, Rōhiṇi.	Tamil	Assignment of certain lands granted for providing offerings during the time of Kṛishṇarāya by Vaḍamalai-aṇṇaṉ and Vīramārāja. These lands were now made over to Nāgarāja, son of Siddarāja of Sōmavaṁśa.
551	On the west wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rajarājadēva ..	26th year, Makara, ba. di., Thursday, saptami, Hasta.	Do.	Gift of 115 sheep for a lamp by a native of Karum[bū]r.
552	On the same wall	Do. ..	Do. ..	26th year, Mēsha, ba. di., daśami, Thursday, Śravishṭha.	Do.	Gift of 33 cattle for a lamp by a native of Puliyūr in Puliyūr-kōṭṭam.
553	Do.	..	Tribhuvanachakravartin Alluṇṭikka-Mahārāja Gaṇḍagōpāladēva.	3rd year	Do.	Records a gift of 4 cows for ¼ lamp.
554	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	1[1]th ,, ..	Do.	Gift of 32 cows and a bull for a lamp and of 120 kāsu for conducting worship and offerings at the service called Dhaṉmaparipālaṉ-śāndi and for feeding five devotees in the temple by Tiruvaraṅgamuḍaiyaṉ alias Rājādhiraja Malaiyarāyaṉ alias Daṉmaparipālaṉ, son of Muṉaiyadaraiyaṉ alias Kulōttuṅgasōḷa Malaiyarāyaṉ, one of the Malai-Maḍalis residing in Tirunedumbirai in Perumūrnāḍu, a sub-division of Maṇavir-kōṭṭam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
555	On the west wall of the second prākāra.	Chōḷa ..	Tribhuvanchakravartin Rājarājadēva ..	22nd year, Mīna, śu. di., dvādaśī, Saturday, Āśleshā.	Tamil	Gift of 33 cattle for a lamp by Koṇḍu Nāgadēvarāja alias Gopa[ḷa] . . . . Perumāḷ of Nāttaṟādi-nāḍu.
556	On the same wall	..	....	....	Do.	Registers an order of Madurāntaka Pottappichchōḷaṉ stating that the assembly of the people of Jayaṅgoṇḍa-śōḷamaṇḍalam remitted six kalam of paddy per vēli of lands granted as dēvadānam, tiruvidaiyāṭṭam, paḷḷichchandam, agara-parru, maḍapparru, jīvita-parru, paḍai-parru, and vaṉṉiya-parru.
557	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Kumbha, śu. di., pañchamī, Thursday, Aśvati.	Do.	Gift of $17\frac{3}{4}$ vēli of land in Periyaṉaṅjēri alias Virasiṁha-chaturvēdimaṅgalam, a hamlet of Ukkal in Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam, by Periya-perumāḷ alias Perumāḷdāsaṉ to 58 Brahmans for reciting the Vaishṇava hymn *tirumoḻi*.
558	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	18th year, Mīna, ba. di., Tuesday, Śravaṇa.	Do.	Gift of 16 buffaloes for $\frac{1}{2}$ lamp by a native of Ūṟṟukkāḍu alias Rājarāja-chaturvēdimaṅgalam in Āvūr-kūṟṟam, a sub-division of Nittavinōda-vaḷanāḍu.
559	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	24th year, Mēsha, śu. di., ēkādaśī, Wednesday, Pūrvaphalgunī.	Do.	Gift of 32 cows, a bull and a lamp-stand for burning a perpetual lamp in the temple by a native of Veṇḍattūr in Śeṅgāṭṭu-nāḍu, a sub-division of Śeṅgāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
560	Do.	Do. ..	Do. ..	21st year, Kumbha, ba. di., dvādaśī, Thursday, Pūrvāshāḍhā.	Do.	Gift of 99 cattle for 3 perpetual lamps by the individual mentioned in No. 557 above.
561	Do.	Vijayanagara	Virapratāpa Śadāśivarāya-Mahārāya ..	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśī, Friday, Rōhiṇī.	Do.	Gift of 80 poṉ for offering cakes on the festival days in the months of Āṉi, Puraṭṭāḍi, Māśi and Vaigāśi, out of the 9 poṉ and 6 paṇam accruing as interest every year at 1 paṇam per cent. During one of the festivals the god had to be taken to the temple of Śoṉṉavaṇṇamśeyda-perumāḷ on two days and cakes offered.
562	Do	..	Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.	6th year, Ṛishabha, ba. di., daśamī, Friday, Rēvatī.	Do.	Gift of land by Allāḷagāmuṇḍaṉ, Vīragāmuṇḍaṉ, Śrīraṅga-gāmuṇḍaṉ and Gavuṇḍaiyaṉ, the pradhāni-Mudalis of Iḍai-nāḍu in Poysaḷa-rājya, for supplying cardamom to the temple.
563	Do.	..	Do.	2nd year, Simha, śu. di., pañchamī, Saturday, Hastā.	Do.	Gift of 11 buffaloes for a perpetual lamp by Toṇḍai-maṇḍala Gurukularāyaṉ, a native of Vēḷichchēri alias Śīlasikhā-maṇi-chaturvēdimaṅgalam in Puliyūr-kōṭṭam.
564	Do.	..	Śakalalōkachakravartin Rājanārāyaṇaṉ ..	Plava . . . prathamā, Monday, Rēvatī.	Do.	Unfinished. Records the gift of the village of Śirupuliyūr in Ukkal-parru by Kaṭṭāri Śāḷuvaṉ.
565	Do.	..	Tribhuvanachakravartin Gaṇḍagōpāladēva.	[3]rd year, Mithunā, śu. di., daśamī, Wednesday, Hasta.	Do.	Records a gift of land by purchase for providing offerings to the god by a native of Mēlmaṇḍalam.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
566	On the west wall of the second prākāra.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	[2]9th year, Karkaṭaka, śu. di., pañchami, Monday, Pushya.	Tamil	Records a gift of land in Perunagar in Perunagar-nāḍu, a sub-division of Veṇkuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍa-śōḻamaṇḍalam by Viraperumāḷ Ediriliśōḻa Śambuvarāyaṉ Āḻappirandanāyaṉ alias Rājarāja Śambuvarāyaṉ, grandson of Śeṅgēṇi Virāgaraṉ Ammaiappaṉ for offerings and worship at the service called Āḻappirandaṉ-śandi following the service called Gaṇḍagōpāḷaṉ-śandi. The donor made a gift of land in Panaṅgāṭṭuppuṇḍi, a hamlet of Ukkal for the supply of flower-garlands to the god.
567	On the same wall	..	....	Śaka 15[8]1, Viḷambi, Tai, [18].	Telugu ..	Gift of certain privileges in the temple to Veṅkaṭadri, son of Dharmayya of Krōttapalli.
568	Do.	..	Tribhuvanachakravartin VijayaGaṇḍagōpāladēva.	16th year, Rishabha, ba. di., daśamī, Friday, Uttara-Bhadrapadā.	Tamil	Gift of land in the villages of Perumbuḍūr with its hamlets Mēlaipaṭṭu, Kōṭṭuppākkam, Paṅchālipaṭṭu, Pāyvāṇiyapaṭṭu, Kuśapaṭṭu and Kachchipaṭṭu for conducting the service Rāhuttarāyaṉ-śandi called after the donor Nallasiddarasa, who bears various birudas and who is stated to have been born of the Pallava family and of Bhāradvājagōtra.
569	Do.	Vijayanagara	Virapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1436, Bhava, jyēshṭha, śu. di., 10, Wednesday, . . .	Telugu ..	Same as No. 498 above.
570	Do.	..	.....dēva	24th year, Makara, śu. di., dvitīya, Wednesday, Śravaṇa.	Tamil	Built in at the beginning. Records the gift of 32 cows and 1 bull by one of the handmaids (ஆளுடையநாச்சிமார்) of Gaṇḍagōpāladēva, for a perpetual lamp in the temple.
571	On the north wall of the same prākāra.	..	Vijaya Gaṇḍagōpāladēva	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of land in Eriyagaram, a hamlet of Kūttanūr alias Rājadhirāja-chaturvēdimaṅgalam, by a native of the latter village for maintaining a flower-garden for supplying sacred garlands.
572	On the same wall	..	....	Mithuna, śu. di., Shashṭhi, Wednesday, Uttara-Phalgunī.	Do.	Seems to record that, while the king, seated with his consorts under the canopy called Ariyaṉṉavallāṉ on the throne of Viravallāḷa in the Abhishēka-maṇḍapa, was listening to the songs of Śaḍagōpaṉ, he directed that a house for dwelling together with certain privileges may be given to a certain Kārambichēṭṭu Nārasiṅga-bhaṭṭaṉ who appears to have been an approved devotee of god.
573	Do.	..	....	Do.	Do.	Records the assignment of all taxes levied on the village of Murukkambākkam belonging to the temple to a servant (name lost) of Sāḷuva Maṅgu-Mahārāju made on an occasion similar to the one mentioned in No. 572 above.
574	Do.	..	....	Vikāri, Mēsha, śu. di., prathamā, Friday, Aśvati.	Do.	Records that the god invested the title of Brahmatantra-svatantra jīyaṉ on Vaishṇavadāsa and directed that a maṭha should be established for him with the lands necessary for its maintenance, that the books procured by him should be left with him and that towards the propagation of Rāmānuja-darśana by him and his disciples after him, all disciples of Rāmānuja and other devotees of the god should take him in their community. The occasion for the grant is the same as that mentioned in No. 572 above.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the north wall of the second prākāra.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Vilambi, Vṛischika, ba. di., pañchami, Monday, Pushya.	Tamil	Gift of the village of Tirumukkūdal in Śālaipākkam-śīrmai in Kaḷaṭṭūr-kōṭṭam, a hamlet detached from Madurāntakam, for offerings by Śalakkarāja Periya Tirumalaiyadēva-Mahārāja one of the feudatories of the king.
576	On the same wall	Do.	Do. ..	Hēvilambi, Arpaśi, 27th.	Do.	Records that the king directed that, out of 1200 poṉ assigned by him, in the year Vikṛiti, for offerings to the temple, 150 poṉ should be transferred in the name of Gōvindayyaṅgār, son of his preceptor Uruppuṭṭūr Nallāṉ Chakravarti Śīrrayyaṅgār, who was to receive $\frac{1}{8}$th of the offerings as such.
577	Do.	Do.	Do. ..	Śaka 1462, Plava, Mēsha, śu. di., paurṇamī, Sunday, Svāti.	Do.	Gift of 120 poṉ for offerings to the temple of Raghunātha in Vēgavati. The money was deposited on interest with Rāma-bhaṭṭa, son of Bhūtanātha Chiṭṭi-bhaṭlu.
578	Do.	..	....	Thursday, Hasta ..	Do.	Stones missing and mutilated. Seems to record a gift similar to that contained in No. 572 above to a certain Vindukaṉ.
579	Do.	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Vilambi, Karkaṭaka, śu. di., ēkādasi, Jyēshṭha, Monday.	Do.	Gift of 100 paṇam for celebrating the day of Śrījayanti festival on which Śrī Krishṇa was born. In making provision for worship and offerings, it was particularly noted that the image of Krishṇa should be represented as a child drinking milk ,placing the conch at the mouth. The gift was engraved on stone in the name of Vaḍa Tiruvēṅgaḍaḷiyar, the kōyil-kēḷvi, who was the disciple of Paravastu Nayiṉār Ayyangār at the instance of Kandāḍai Rāmānujaṉ̃jīyaṅgār, one of the managers of the temple.
580	Do.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Makara, śu. di., saptami, Sunday, Rēvatī.	Do.	Gift of land for offerings by Tiruppadirāja for the merit of his father Mahāmaṇḍalēśvara Śāḷuva Chinnayadēva-Mahārāja of the lunar race and of a garden for the merit of his daughter Akkamma.
581	Do.	Do.	Achyutarāya-Mahārāya	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa.	Do.	Built in at the beginning. Gift of the village of Uttiraśōlai in Dāmal-kōṭṭam by Tiruvēṅgaḍa Aṇṇaṉ, son of Bhaṭṭaḍi-[p]iraṉ of Śrīvillipuṭṭūr.
582	Do	Do.	Vīrapratāpa Sadaśivadēvarāya-Mahārāya.	Śaka, 1472, Sādhāraṇa, Kumbha, śu. di., dvitīyā, Saturday, Uttara-Bhadrapadā.	Do.	Beginning built in. Gift of the village of Śiṭṭaṇañjēri by Rāmabhaṭṭa, son of Bhūtanātha Chiṭṭabhaṭlu for offerings to the god Vēgavati Raghunāthaṉ.
583	Do.	Do.	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1458, Durmukhi, Kumbha, dvādaśi, Wednesday, Uttarāshāḍhā.	Do.	Records that Nārāyaṇa-śeṭṭiyār son of Periyanāgu-śeṭṭiyār of the Neḍuṅkumāra-gōtra, gave 530 gold coins to the god, the interest from which was ordered to be utilised for sacred offerings on certain festival days. Mentions also a temple and a maṭha dedicated to Tirukkachinambi, the Vaishṇava devotee.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
584	On the north wall of the second prākāra.	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1455, Vijaya, Karkaṭaka, ba. di., tritīyā, Wednesday, Śatabhishaj.	Tamil	Records that the king soon after his coronation in the year Virōdhi directed that the gift of villages made to the temple of Varadarājadēva and Ekāmbaranātha should be of equal estimated worth and ordered Sāḷuva-Nāyaka to attend to it. But the latter gave more to Ekāmbaranātha than to Varadarāja and that, on hearing this, Achyuta went to Conjeeveram in person and effected the equalization between the two temples by casting lots.
585	On the same wall	..	....	Ṛishabha, śu. di., daśami, Saturday, Hasta.	Do.	Similar to No. 572 above. The recipient herein is Pōttarasaṉ, the minister (pradhāni) of Sāḷuva Maṅgu-mahārāja. In addition he was also given the right of levying taxes at 2 paṇam on storeyed houses and 1 paṇam on houses with inside verandahs.
586	Do.	Vijayanagara	Vīrapratāpa Śrīraṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1505, Subhānu, Tulā, ba. di., tritīya, Rōhiṇi, Tuesday.	Do. .. .	Gift of the village of Chēdirāyaṉkuppam of Uratti-parru in Nallūr-nāḍu, a sub-division of Veṅkuṇṛa-kōṭṭam in Paḍaiviḍu-rājyam for offerings and for conducting festivals by [Ēṭṭūr] Tirumalai Kumāra Tātāchārya.
587	Do.	Do.	Vīrapratāpa Veṅkaṭapatidēva-Mahārāya..	Śaka 1510. Sarvadhāri, Simha, śu. di., pañchami, Saturday, Chitra.	Do.	Gift of the villages of Ālambākkam, Ānambāḍi in Kurumbarai nāḍu, a sub-division of Kaḷattūr-kōṭṭam in Paḍaiviḍu-rājyam for offerings by the donor mentioned in No. 586 above. The gift was engraved in the name of Raṅgappayyaṅgār, son of Aṇṇavayyaṅgār, grandson of Pattaṅgi Nayiṇār Ayyaṉ.
588	Do.	Do.	Vīrapratāpa Śrīraṅgadēva-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1504, Chitrabhānu, Tulā, ba. di., pañchami, Sunday, Mūla.	Do.	Gift of the village of Teḷatteru in Iḍaivāśal-śīrmai for conducting certain festivals. The record was engraved in the name of the Āchārya of Tirumalai, Kumbakōṇam and Tiruma[rbār]pīrunjōlai (Tirumāliruñjōlai), who had to meet the expenses out of the interest accruing on the money-income of the village.
589	On the base of the south wall of the Anantāḻvār shrine in the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Śaka 1134	Grantha and Tamil.	Records that Śiyagaṅga of the Gaṅga dynasty built the Anantāḻvār shrine with stone. It mentions Chōḻēndrasiṃha as his father's name and gives him the birudas Kuvaḷāḷapuraparamēśvara, Gaṅga-kulōtbhava and Siraimittaperumāḷ.
590	Inside the Karumāṇikkavarada shrine in the same prākāra.	Do. ..	Chakravartin Vikrama-Chōḷadēva ..	11th year	Tamil	Records that the king set up in the temple the image of Vikramachōḷa-viṇṇagar-Āḻvār and for its daily worship made a gift of land, as dēvadāna, in the village of Vilvalam, which was renamed Akaḷaṅkanallūr, in Kāliyūr-nāḍu, a sub-division of Kāliyūr-kōṭṭam.
591	On the base of the south wall of the same shrine.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., ēkādaśi, Tuesday, Aśvati.	Do	Gift of the village of Mērpākkam near Añjūr in Seṅgaḷunīrpaṭṭu-śīrmai which belonged to Daḷavāy Timmarāja, the agent of Mahāmaṇḍalēśvara Rāmarāja-Viṭhalarāja-Chinna Timmarāja-Pāppu Timmayadēva-Mahārāja. The village was handed over to Daḷavāy Timmarāja on lease for providing offerings to Aruḷaḷa-Perumāḷ.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
592	On the base of the north wall of same shrine.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1471, Saumya, Karkaṭaka, śu. di., pañchami, Friday, Rēvati.	Tamil	Records the assignment of the village of Iraiyūr, the income from which, amounting to 120 poṉ, was ordered to be utilised for sacred offerings, garlands and butter for the god by Ḍaḷavāy Koppu-nāyakar, the agent of Mahāmaṇḍaḷēśvara Rāmarāja Timmarāja Chinnatimmayadēva, for the merit of his master.
593	On the east wall of the Abhishēka-maṇḍapa in the same temple.	..	....	2nd year, Āṇi ..	Do.	Records the gift of 30 cows and a bull for a perpetual lamp in the temple of Śri-Rāmachandra-Perumāḷ in Viśira-nāḍu in Vaḍa-maṇḍalam by the managers of the Aruḷāḷa-Perumāḷ temple at Conjeeveram.
594	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	18th year, Vṛiśchika, śu. di., trayōdaśi, Tuesday, Aśvati.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Ṇuḷappiyārruḷaṉ Nārāyaṇaṉambi Dāmōdaraṉ, one of the kēḷvi-muḍalis of Gaṇḍagōpāḷadēva.
595	Do.	..	....	....	Do.	Records the building of the maṇḍapa by Iḷambilakāṭṭu Nāyakar.
596	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Makara, śu. di., prathama-Tuesday, Śravaṇa.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Muraṇōttamaṅgalam in Vaḷḷuva-nāḍu in Malai-maṇḍalam.
597	Do.	Do. ..	Do. ..	18th year, Makara, ba. di., daśami, Monday, Svāti.	Do.	Gift of 33 cattle and one lamp-stand for a perpetual lamp by Kaṇḍaṉ Ēraṉambi residing in the city of Kuḷamūkku in Malai-maṇḍalam.
598	Do	Do. ..	Do. ..	11th year, Simha, ba. di., [tṛitīya], Sunday, Uttara-Bhadrapada.	Do.	Gift of 33 cattle and a lamp-stand for a perpetual lamp by Iyakkaṉ Ayyaṉambi, a native of Kārāyappaḷḷi in Malai-maṇḍalam.
599	Do.	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1418, Sarvajit, Mēsha, śu. di., daśami, Pushya, Tuesday.	Do.	Incomplete. Gift of 100 paṇam for offering cakes during certain festivals.
600	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka [1462] . .... Sunday, Hasta.	Do.	Gift of money for offerings by a native of Kāḍavarāyaṉ-paṭṭu.
601	Do.	Saḷuva	Mahāmaṇḍalēśvara Bujabala Vīra Narasiṅgadēva-Mahārāya.	Śaka 143 [1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati.	Do.	Gift of 3,000 paṇam for offering cakes. The money was deposited with a native of Narasiṅgarāyapuram.
602	On the south wall of the same maṇḍapa.	..	Sōmēśvara	....	Grantha and Tamil.	Built in at the beginning and incomplete. Mentions that king Sōmēśvara was descended from the family of the Yadus and that Dēvikā born of the Chālukya family was his chief queen.
603	On the same wall	..	Tribhuvanachakravartin Vīra Gaṇḍa-gōpāladēva.	3rd year, Kumbha, ba. di., tritīya, Saturday, Hasta.	Tamil	Gift of 33 cattle and a lamp-stand for a perpetual lamp by a native of Rājarājapuram, a sub-division of Veṅkuṉṟa-kōṭṭam.
604	Do.	..	Sakalalōkachakravartin Rājanarāyaṇa Sambuvarāya.	7th year, Āṇi, 30th	Do.	Enumerates the localities to which the (image of the) god may resort to after it was carried in procession on the elephant, horse and garuḍa vehicles respectively and after the car festival.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
605	On the south wall of the same maṇḍapa.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Kumbha, śu. di., chaturdaśi, Tuesday, Makha.	Tamil	Gift of 33 cattle for a perpetual lamp in the shrine of (Periyapirāṭṭiyār), the senior consort of Aruḷāḷa-perumaḷ by a native of Tirumuṇaippāḍi-nāḍu in Naḍuvil-maṇḍalam.
606	On the same wall	Do. ..	Do. ..	24th year, Vṛischika, śu. di., pañchami, Tuesday, Pūrvāshāḍha.	Do.	Gift of four cows for one-eighth lamp by a native of Śūral in Vēḷi-nāḍu.
607	Do.	..	....	26th year, Margaḷi	Do.	Refers to an order of Madurāntaka Pottappichchoḷan according to which taxes were levied on all oil merchants in Mummaḍichōḷapperunderuvu in Conjeeveram. Baṇḍhapaḷḷi is mentioned as one of the places exempted from this tax. Stones with the insignia of Gaṇḍagōpāla were set up to mark the jurisdiction.
608	Do.	..	Tribhuvanachakravartin Alluṇṭikha Mahārāja Gaṇḍagōpāladēva.	5th year, Tuḷa, śu. di., prathamā, Monday, Viśākhā.	Do.	Gift of 97 cows and one bull for three perpetual lamps by Kōṇ Kāṭṭaiyaṉ, a minister of Gaṇapatidēva.
609	Do.	..	....	25th year	Do.	Refers to the order of Madurāntaka Pottappichchoḷaṉ. Records a grant similar to that contained in No. 607 above. The tax was levied herein on merchants, Śāliya weavers and other people residing in the streets of Arumoḷidēvap-perunderuvu, Rājarājapperunderuvu, Nigariliśōḷapperun-deru alias Gaṇḍagōpālapperunderuvu and Kūṟaivāṇiyap-perunderuvu.
610	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Makara, ba. di., daśami, Friday, Svāti.	Do.	Gift of cows and sheep for a perpetual lamp by a servant of Gaṇḍagōpāla.
611	Do	Do. ..	Do. ..	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitrā.	Do.	Gift of 33 cattle for a perpetual lamp by Mallaya Daṇḍa-nāyaka, son of Appaya Daṇḍanāyaka, brother (?) of the mahāpradhāni Daṇḍinagōpa.
612	Do	Do. ..	Do. ..	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla.	Do.	Gift of 33 cattle for a perpetual lamp by Kēśava Daṇḍa-nāyaka, son of the individual mentioned in No. 611 above.
613	Do.	Vijayanagara	Vīrapratāpa Virūpākshadēva-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta.	Do.	Incomplete. Mentions a king with Saḷuva birudas whose name is lost.
614	Do.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1464, Śubhakṛit, Mithuna, śu. di., trayōdaśi, Sunday, Mūla.	Do.	Gift of 250 paṇam for offering cakes on ēkādaśi days after the return of the god from procession. The money was deposited on interest with the maṇṟāḍis of Tiruvattiyūr.
615	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	24th year, Ṛishabha, ba. di., pañchami, Saturday, Uttara-Phalgunī.	Do.	Gift of 33 cattle for a perpetual lamp by Gōppaya Daṇḍa-nāyaka, younger brother of Mallaya Daṇḍanāyaka, son of Appaya Daṇḍanāyaka.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
616	On the south wall of the same maṇḍapa.	Chōḷa ..	....	20th year, Simha, śu. di., daśami, Monday, Mūla.	Tamil	Gift of a flower-garden by purchase by Mādayya Daṇḍanāyaka for supplying flowers and garlands.
617	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	Do.	Do.	Gift of 33 cattle for a perpetual lamp by mahāpradhāni Daṇḍinagōpa Mādaya Daṇḍanāyaka.
618	Do.	..	....	....	Do.	Beginning built in. Gift of land and cows by Taḷuvakkuḷaindāṉ Vāṇādaraya of Peruṅguṟumbūr for garlands, sacred offerings and perpetual lamp to the god. The cows were left with Garuḍanmēl-aḷagiyār of the nambi caste, and the possession of the land was given to Uttaravēdi-aḷagiyār for rearing a flower-garden.
619	On the west wall of the same maṇḍapa.	Chōḷa ..	[Tribhuva]nachakravartin Rājarājadēva	. . . śu. di., Saturday, pañchami.	Do.	Gift of 33 cattle for a perpetual lamp by a native of Nellore.
620	On the same wall	Do. ..	Kulōttuṅga-Chōḷadēva, 'who was pleased to take the crowned head [of the Pāṇḍya] and Madura.'	13th year, Mēsha, 11, Thursday, Pushya, śu. di., Aṣhṭami.	Do.	Gift of 40 cows and one bull for a perpetual lamp and for offering milk to the god by . . . Ammaiappaṉ Kaṇṇuḍaipperumāḷ alias Vikrama-Chōḷa Śāmbuvarāyaṉ.
621	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	21st year, Simha, śu. di., daśami, Wednesday, Mūla.	Do.	Gift of the village of Kūkkuḷam, a sub-division of Vaḍa Payirkōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam for worship and offerings to the god Aḻagar at Tirumāliruñjōlai in Pāṇḍi-maṇḍalam by Madurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkaḷattidēvaṉ alias Gaṇḍagōpāḷaṉ, at the service (śandi) called after him.
622	Do.	Do. ..	Do. ..	21st year, Simha, śu. di., chaturdaśi, Sunday, Śravishṭha.	Do.	Gift of the village of Vaḷḷuvappākkam in Ūṟṟukkāṭṭukōṭṭam, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam for the maintenance of Tiruvāḷiparappiṉāṉ-kūṭṭam who had to recite śindu (ode) in the temple of Aruḷāḷaperumāḷ by the individual mentioned in No. 621 above.
623	Do.	..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	....	Do.	Unfinished. Registers that the cows and sheep belonging to the temple may freely graze on certain lands in a large number of villages in Toṇḍai-maṇḍalam whose names are enumerated and that no tax will be levied on them by the owners.
624	Do.	..	Tribhuvanachakravartin Vīra Gaṇḍa-[gōpāladēva].	4th year	Tamil prose and verse.	Damaged. Seems to record a gift of lamp and appears to refer to the king as belonging to the Pallava family.
625	Do.	..	....	....	Tamil	Much damaged. Quotes the order of Madurāntaka Pottappichchōḷaṉ and records the assignment of certain taxes.
626	Do.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	1 * year	Do	Gift of land in the village of Aḷagiyaśōḷanallūr for daily worship by Ammai Appaṉ Pāṇḍi-nāḍu-koṇḍāṉ alias Ira. .
627	On the north wall of the same maṇḍapa.	..	....	....	Do. .. .	Registers the gift of the two villages Ka[lañjanū]r and Aiyyaṅkuḷattūr in Kāliyūr-kōṭṭam by Madurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkaḷattidēva Gaṇḍagōpāḷaṉ in the 19th year of Rājarājadēva.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
628	On the north wall of the same maṇḍapa.	..	....	..	Tamil	Records gift of land in the village of Kāliyūr in Kāliyūr-kōṭṭam for a flower-garden by the individual mentioned in No. 627 above and refers to the 19th year of Rājarājadēva.
629	On the same wall	..	....	..	Do.	Gift of land in Kāliyūr for forming an agaram, to the bhaṭṭas of the temple of Gaṇḍagōpāla-Vinnagar Emberumān at Kāliyūr in the 24th year of Rājarājadēva. Refers to the order of Madurāntaka Pottappichchōḷan.
630	Do.	..	....	..	Do.	Records the order of Madurāntaka Pottappichchōḷan fixing the share of the produce which the occupiers of the areca-nut and betel gardens belonging to the temple had to set apart and granting certain special privileges to be enjoyed by the owners on the lands.
631	On the east wall of the gōpura in front of the Abhishēka maṇḍapa.	Chōḷa ..	Rājakēsarivarman Kulōttuṅga-Chōḷa-[dēva].	36th year	Do.	Incomplete. Begins with the introduction "ஸ்வஸ்தி," etc.
632	On the right wall of the same gōpura.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	45th year, 190th day.	Do.	Begins with the historical introduction "ஸ்வஸ்தி" etc. Gift of money for offerings at the early morning service by Vaṅgāmuḷaiyūr-Uḍaiyaṉ Araiyaṉ Mummuḍi-sōḷaṉ alias Aṇukkappaḷḷavaraiyaṉ of Maṇṇi-nāḍu, a sub-division of Virudarāj-bhayaṅkara-vaḷanāḍu, a district of Śōḷa-maṇḍalam.
633	On the left wall of the same gōpura.	Vijayanagara ..	Viraprataṭa Kṛishṇadēva-Mahārāya ..	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śatabhishaj.	Grantha and Tamil.	Incomplete. The record stops with the date.
634	On the same wall	..	....	Śaka 1359, Piṅgaḷa, Mithuna, Thursday, Śravaṇa.	Do.	Records that Vasantarāya, son of Anapōta-Nāyaka and brother of Siṅga-Nāyaka made a gift of the four dvārapāla images Chaṇḍa and Prachaṇḍa at the second and third gōpuras respectively and the two pinnacles of gold for the car.
635	Do.	Chōḷa ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	. . . , [Thursday], Uttara Phalguni.	Tamil	The commencement of each line is very much damaged. Begins with the historical introduction "ஸ்வஸ்தி," etc. Registers a sale of land, free of taxes, by the people of Vaidavūr in Ūṟṟukkāḍu-nāḍu, a sub-division of Ūṟṟukkāḍu-kōṭṭam, a district of Jayaṅgoṇḍa-Śōḷamaṇḍalam to the Mahāmuṇi of Periyakōyil who was feeding the Brahmans versed in the sacred lore at Arikēsuvaṉ-maṭha situated on the north bank of the sacred tank (Tiruppoigai), of Arulāḷaperumāḷ.
636	On the wall to the right of entrance into the Tāyār shrine in the same temple.	..	....	Kīlaka, Āḍi ..	Do.	Built in. Records the assignment of certain taxes from the village of Nallālam in Vayalāmūr-paṟṟu. A certain Goppaṇaṉ figures as the signatory.
637	On the same wall	..	Tribhuvanachakravartin Vijaya Gaṇḍa-gōpāladēva.	21st year, Vṛiśchika, śu. di., dvādaśi, Tuesday, Aśvati.	Do.	Remission of taxes, for supplying sacred garlands to Periyapirāṭṭiyār, on certain lands in Paḍai-nāḍu alias Dēvapperumāḷnallūr in Kaliyūr-kōṭṭam which was given for flower-garden, by Śiddarasa.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
638	On the wall to the right of entrance into the Tāyār shrine in the same temple.	Sāḷuva ..	. . . . son of Narasiṅgarāya-Mahārāya.	Śaka 1415, Pramādicha, Mēsha, śu. di., Monday.	Tamil	Built in at the beginning. Records a gift of money by Narasādēviyār, wife of Kammarāja Periya Timmarāja Uḍaiyār for daily offerings to the god.
639	On a stone set up in front of the Tāyār shrine, to the right of entrance.	..	....	Śaka 163 [2], Virōdhi, Phalguṇa, ba. di., 3[0], Saturday, Uttara-Bhādrapadā, Vṛishabha lagna.	Sanskrit verse in Telugu.	Records that in compliance with the order of Śrīnivāsa alias Attāṉ Tiruvēṅgaṇa Rāmānuja Jīyar, his pupil the chieftain Rāja Śrī Lālā Tōḍaramalla brought back the image of Varadarāja and his consorts from Uḍaiyārpāḷayam and set them up in the temple at Conjeeveram.
640	On the wall to the left of entrance into the same shrine.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	[6]th year, Vṛiśchika, śu. di., tritiyā, Monday, Anurādhā.	Tamil .. .	Records a gift of land, by purchase, in Dēvaperumāḷnallūr a paḍaipparru in Ūṟṟukkāṭṭu-kōṭṭam, by Tirukkāḷatti-Uḍaiyār, the headman (kiḻavaṉ) of Ambalvāymaṇalūr in Puḻal-nāḍu, a sub-division of Puḻal-kōṭṭam alias Vikrama-śōḻa-vaḷanāḍu, a district of Jayaṅgoṇḍa-śōḻamaṇḍalam, for the purpose of rearing a flower garden to the god.
641	On the same wall	Vijayanagara	Vīrapratāpa Kṛishṇadēva-Mahārāya ...	Śaka 1439, Īśvara, Mēsha, śu. di., . . . ślēsha.	Do.	Built in. States that while Kṛishṇadēva-Mahārāya was camping at Kāñchī, he granted two villages for the floating festival of god Ēkāmbaranātha and that he constructed two small cars for the Vināyaka in that temple and for Kṛishṇa in the Perumāḷ temple and also specifies the routes which the Śiva and Vishṇu temple cars should take on the respective festival days.
642	On the wall above the steps leading to the same shrine, right of entrance.	Do.	Kampaṇa Uḍaiyār	Saumya, Māśi, 28th.	Do.	Registers that Tuṇai-irundāṉ Nambi Koṅgarāyaṉ assigned certain individuals as tirunandāviḷakkukuḍi to the temple and exempted them from taxes for burning two perpetual lamps in the shrines of Nāchchiyār Pēraruḷāḷar and Peruṁdēviyār in the lamp stands presented to the temple by the king.
643	On the same wall	..	....	Tai, 10	Do.	Seems to record a gift of gold for a perpetual lamp. Attipparru, a sub-division of Paḍaiviḍu-rājya is mentioned.
644	Do.	..	....	Yuva, Mārgaśīra, śu. di., 15.	Telugu ..	Records that Veṅkammā and Janaki, the wives of the headman of Ālampaḷḷi, son of Veṅkaṭapati Tirumalarao, paid a visit to the temple.
645	In the maṇḍapa in front of the same shrine, left of entrance.	Vijayanagara	Mallikārjuna-Mahārāya, son of Dēvarāya-Mahārāya, 'who instituted the elephant hunt.'	Śaka 1373, Pramōdūta, . . . 15.	Tamil ..	Built in. Records gift of 54 paṇam of gold for burning a twilight lamp to the god Varantarum-perumāḷ. The donee's name is obliterated.
646	On the north wall of the same shrine.	Do.	Vīraprataṇa Achyutayadēva-Mahārāya ..	Śaka 1452, . . . Karkaṭaka, śu, di., tritīya, Wednesday, Uttara-Phalguṇi.	Do.	Built in at the beginning and incomplete. Registers an agreement by the temple trustees given to Kandāḍai Rāmānujayyaṅgār, the agent of the charities of the Rāmānuja-kūṭa-maṭham in the Sannadhi street, that for 2,600 chakram gold coins deposited in the temple treasury, certain specified festivals, processions and offerings to Pēraruḷāḷar and Mahālakshmi will be conducted. A supplemental charity of Nārapparasayaṉ, the agent of Rāyasam Ayyapparasayaṉ for some other festivals and offerings is also mentioned.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
647	On the west wall of the same shrine.	..	....	....	Sanskrit in Grantha.	Same as No. 347 above.
648	On the west and south walls of the same shrine.	Sāḷuva ..	Narasiṅgarāya-Mahārāya	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya.	Tamil ..	Records that Virūpākṣha-daṇḍāyaka, the son of Gaṅgādhara of the Āśrāyana-gōtra, and a Vaśal-mahāpradhāna of Narasiṅgarāya Mahārāya, made a present of money for the reconsecration (?) ceremony of the images of Nāchchiyār Pērāruḷāḷar and Perandēviyār in the temple and that he formed a new town called Virūpākshadaṇḍāyakapuram and that having dug an irrigation canal in the temple lands and planted groves all around, ordered that from the produce of these lands certain offerings were to be made to these images and that a fourth of these offerings should be given to the Rāmānujakūṭa-maṭham.
649	On the south wall of the same shrine.	..	....	....	Grantha and Tamil verse.	States that Tātāchārya repaired and regilt the Puṇyakōṭi-vimāna which was originally erected by Krishṇarāya and which had become dilapidated and that he also erected the Kalyāṇakōṭi-vimāna and had it also gilt with gold.
650	On the same wall	..	....	Śaka 1536, Ānanda, Mēsha, śu. di., 3, Saturday, Rōhiṇi, Kaṭaka lagna.	Grantha ..	Refers to the same events as in No. 649 above, and gives the details of the date on which these consecrations took place.
651	On the north, west and south walls of the same shrine.	..	....	....	Sanskrit verse in Grantha.	A set of twenty verses in praise of God Hanuman consecrated in the temple on the bank of Tātasamudram, a tank dug by and named after Tātāchārya. The verses are re-engraved on the east and north walls of the 'rock', and also on the outermost gōpura, right of entrance.
652	On the western base of the hundred-pillared maṇḍapa in the second prākāra of the same temple.	Vijayanagara	Vīrapratāpa . . . . rāya	Śaka 1491, ba. di., dvitīya, Tuesday, Uttara-Phalguni.	Tamil	Damaged. Seems to record a gift of land for certain festivals and offerings.
653	On the west wall of the third prākāra, right of entrance.	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1477, Rākshasa, Siṁha, śu. di., dvitīya, Sunday, Uttara-Phalguni.	Do.	Registers a gift of land, by purchase, in Agaram Nāveṭṭikuḷattūr and Agaram Dēvarāyamahārāyapuram alias Poigaippākkam by Paradāya Āḷagiyasiṅgar, son of Muḍumbai Appiḷai Aṇṇayyaṅgār of Tirunārāyaṇapuram and of the Śrīvatsa-gōtra, for cake offerings to the god on the birth-days of certain Āḻvārs and Āchāryapurushas and on certain other festival days.
654	On the same wall	..	....	Pañchami, Sunday, Mūla.	Do.	Built in at the beginning. Gift of 8,500 kuḻi of land, houses and house sites, by Allumtirukkāḷattidēva Mahārāya-Gaṇḍagōpāḷadēva for the construction of the . . . temple and its prākāra walls and for growing a flower-garden adjoining it.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
655	On the west wall of the third prākāra, right of entrance.	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya ..	Śaka 1457, Manmatha, Mīna, śu. di., saptamī, Monday, Mṛigaśīrsha.	Tamil	Registers an agreement between the temple treasurers and the temple agent Rāmānujaya-Tiruppaṇipiḷḷai on the one hand and the tenants of the temple lands on the other to the effect that as the areca, cocoanut and mango trees growing on these lands had withered on account of drought, fresh trees should be planted, the share in the produce which the tenant should reserve for himself being refixed on an improved basis.
656	On the same wall left of entrance..	..	....	.. ..	Sanskrit verse in Grantha.	Records that Rāmarāya ordered the repair of the stone steps of the tank called Anantasaras and made some gifts to the Ēkāmranātha and Varadarāja temples. Gives the genealogy of the earlier members of the Karnāṭa dynasty. The composer of the verses is one Ōbhala-dīkshita of Kṛishṇapuram.
657	On the south wall of the third prākāra, opposite the Uḍaiyavar sannidhi.	..	....	Śubhakṛit, Āṇi, 28.	Tamil	Registers a gift of land in Kuvaḷaivēḍu by Rāyasam Timmakkaṉ for certain festivals and for singing the Tiruppallāṇḍu-hymns of Periyaḷvār, which function was being conducted by Kandāḍai Aṇṇāvaiyaṅgār.
658	On the wall of a dilapidated maṇḍapa next to the Maṇavāḷar sannidhi.	Vijayanagara	Virūpākshadēva, son of Vīrapratāpa Prataāpadēva-Mahārāya.	Śaka 1389, Sarvajit, Simha, ba. di., chaturthi, Wednesday, Aśvini.	Do.	Records that two pieces of land, which belonged to the temple in paḍaippaṟṟu alias Tēperumaḷnallūr and which remained uncultivated on account of its non-irrigable high level were purchased as Uḷavukkāṇi by the treasury of Tirumeḷiśaiāḻvār, reclaimed and brought under cultivation and that these lands were leased out for 200 paṇam of gold per year by the temple.
659	On the left wall of the stable-maṇḍapa.	Do.	Vīrapratāpa Kṛishṇadēva-Mahārāya ..	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśī, Wednesday, Svāti.	Do.	Records gift of land, by purchase for 170 paṇams of gold, for offerings to the god on particular festival days by Veṅgayār Kaḷastinātha of Paramēśvaramaṅgalam, the tiruppaṇi-vāśal kaṇakku in the temple.
660	On the right wall of the same maṇḍapa.	Do.	Do. ..	Śaka 1438, Dhātu, Kumbha, ba. di., pañchamī, Wednesday, Svāti.	Do.	Records gift of land by purchase for 50 paṇams of gold by Kāmaiyaṉ, son of Uttaramērūr-uḍaiyaṉ Amarāpaḍikāttār Nallappar, Periya Eṟappaṉ Chinna Eṟappaṉ and Aṅgāṇḍai for cake-offerings to the god on five particular festival days in different months.
661	On the wall of the outermost gōpura, right of entrance	Do.	Mahāmaṇḍalēśvara Harihararāya ..	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptamī, Wednesday, Anurādha.	Do.	End much damaged. Records the gift, by Ōbhaladēva-Mahārāja, of 32 cows and a bull for maintaining a perpetual lamp in the temple. A large number of high-sounding birudas are mentioned to Piḷḷaiyar Podukkam Aubaḷadēva-Mahārāja who appears to be the father of the donor of the gift.
662	On the same wall	Do.	Vīra Kampaṇa Uḍaiyār	Śaka 12[96], Ānanda, Karkaṭaka, śu. di., chaturdaśi, Wednesday, Śatabhishaj.	Do.	Records the assignment, free of taxes, of Uttamachōḷanallūr alias Koḷipākkam, a village in Brahmadēśapparru in Virpēdu-nāḍu, in the sub-division of Kāliyūr-kōṭṭam, by Kōnappa, son of Muddappar for worship and daily offerings to the god. Arumbāgaṇḍaṉ and Bahaikkutappuvarāyaragaṇḍaṉ are mentioned as birudas of Muddappar.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
663	On the wall of the outermost gōpura, left of entrance.	..	....	....	Tamil verse ..	Contains two laudatory verses in praise of one Rāmānujayya of Tiruppuḷāṇi, who is stated to have undertaken some extensive repairs to the temple at Conjeeveram and to have attained to great fame and beatitude.
664	On the same wall, right of entrance	..	....	....	Do. ..	Records that king Krishṇarāya covered the Puṇyakōṭi-vimāna of the god with gold plate.
665	Do. left of entrance ..	..	....	....	Tamil	In modern characters.
666	On the east base of the same gōpura, left of entrance.	..	....	Śaka 1408, Vyaya, Tula, śu. di., dvādaśī, Friday, Pushya.	Do.	States that Rāghavaṉ and Chellaperumāḷ, the agents of Tirumalai-nāyaka made, on the occasion of Saṅkrama-puṇyakāla, arrangements with certain individuals of Dāsi and Teṉṉēri of the Vayalaikkāvūrparru for burning lamps before the god.
667	On the same base, right of entrance	Śāḷuva ..	Narasiṅgarāya-Mahārāya	Śaka 1408, Parābhava, Siṁha, śu. di., tṛitīya, Friday, Pushya.	Do.	Registers an agreement by Āyiammaṉ and Īśvarappaṉ to burn a lamp before the god for the merit of the king.
668	On the west base of the same gōpura, left of entrance.	..	....	Śaka 1413, Parābhava (wrong), Tai, 16.	Do.	Records the employment of certain individuals in Paḍai-viḍu, under the charge of Karpūrajīyar as tiruvilakku-kuḍi, granted by Ēgappa-nāyaka Tirumalai-nāyaka for lamps to the god.
669	On the south wall of the Tyāgarāja shrine, Tyāgarājasvāmin temple, Tiruvārūr, Negapatam taluk, Tanjore district.	Chōḷa ..	Parakēsarivarman alias Rājēndradēva ..	3rd year	Do.	Begins with the short introduction "ஸ்ரீமலபரி, ஸ்ரீமன் மஹாராஜ," etc. Gives the details of the quantity of gold which was used for plating and gilding the different parts of a golden pavilion (ponṉiṉ-tirumaṇḍapam).
670	On the south wall of the same shrine.	Do. ..	Rājakēsarivarman alias Vijayarājēndradēva.	31st ,, ...	Tamil verse and prose.	Commences with the introduction "ஸ்வஸ்திஸ்ரீ," etc. Records that in compliance with the king's order Veṇkāḍaṉ Tirunīlaṅkaṇṭhaṉ alias Adhikāri Irumuḍiśōḷamū-vēndavēḷaṉ utilised certain gold and silver vessels in the temple treasury for the erection of a golden pavilion for the God Uḍaiyār Vīdiviṭaṅkadēva of Tiruvārūr in Tiru-vārūr-kūṟṟam, a sub-division of Adhirājarāja-vaḷanāḍu. The four verses engraved in continuation refer to several gifts of golden ornaments by Kūṭṭaṉ Śembiyaṉ Vēndavēḷaṉ of Pūṇḍi.
671	On the same wall	Do. ..	Rājakēsarivarman alias Tribhuvanachakra-vartin Kulōttuṅga-Chōḷadēva.	24th ,, ...	Tamil	Begins with the introduction "ஸ்வஸ்திஸ்ரீ," etc. Records gift of 3 kaḻañju, 1 maṉjāḍi and 1 kunri of gold of standard weight and fineness and equal to Rājarājaṉ māḍai by Arumoḻi-Rājēndra-chōḷaṉ, which was invested by the temple assembly in purchasing and leasing out 450 kuḻi of tax-free land for the expenses connected with the sacred bath of the god.
672	Do.	Do. ..	Do. do.	[24]th ,, ...	Do.	Begins with the introduction "ஸ்வஸ்திஸ்ரீ," etc. Built in at the end. Gift of 96 sheep for a perpetual lamp to the temple of Mūlasthānam-Uḍaiyār of Tiruvārūr, in Tiruvārūr-kūṟṟam, a sub-division of Gēya-Māṇikka-vaḷa-nāḍu by one Nārāyaṇa Siṅgaḷattaraiyaṉ, a portion of whose full name is obliterated.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
673	On the south and west walls of the same shrine.	Chōḷa ..	Parakēsarivarman alias Rāj.....	8th year	Tamil	Damaged. Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ," etc. Records gift of paddy for offerings and worship during certain festivals and of 5 kāśu of gold for the purchase of pieces of cloth required to cover the pots of water for the god's bath.
674	On the west and south walls of the same shrine.	..	Kōnērinmaikoṇḍaṉ	31st ,, ... 24[4]th day.	Do.	Registers an order of the king to the managers of the temple of Mūlasthāṉam-Uḍaiyār of Tiruvārūr in Tiruvārūr-kūṟṟam, a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu making some provision for offerings and scented water to the god on certain festival occasions. Mentions the Śadayam of Arpaśi and Ārdrā of Āḍi as the asterisms of the king's father and the king respectively.
675	On the west wall of the same shrine	Chōḷa ..	Parakēsarivarman alias Rāje	Lost	Do.	Much damaged. Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ ," etc. Records an order of the king to Vēḷāḷa-kūttaṉ alias Śembiyaṉ Mūvēndavēḷāṉ to cover with gold plate certain portions of the garbhagṛiha and ardha-maṇḍapa of the temple.
676	On the north wall of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndradēva ..	8th year	Tamil prose and verse.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ," etc. Records the gift of a wreath of precious stones for the goddess, consort of Uḍaiyār Vīḍiviṭaṅkadēvar by Perumākkaḷūruḍaiyaṉ Vēḷāṉ Śeyyapādam of Gaṅgaikoṇḍa-śōḷapuram.
677	On the same wall	Do. ..	Do. do. ..	Do	Tamil ..	Begins with the introduction 'ஸ்வஸ்தி ஸ்ரீ,' etc. Records that Kūttaṉ alias Śembiyaṉ Mūvēndavēḷāṉ of Pūṇḍi, a hamlet of Pāvaichuṟṟu-pūṇḍi, a sub-division of Adhirāja-vaḷanāḍu, made tax-free gift of land by purchase for 100 kāśu for offerings to the god and that his brother Māraṉ alias Śembiyaṉ Mūvēndavēḷāṉ made another tax-free gift of land by purchase for 100 kāśu from the assembly of Pulivalam, a brahmadēya of Vijayarājēndra-vaḷanāḍu for the expenses of feeding daily 12 śivayōgins at the temple and making two gold ear ornaments to the god.
678	Do.	Do. ..	Do. do. ..	Do. .. .	Do.	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ ," etc. Records deposit of gold by Purakkuḍaiyaṉ Śuṟṟi Āḍittaṉ alias Śōḷavichchādira Viḷupparaiyaṉ of Purakkuḍi in Ambar-nāḍu a sub-division of Uyyakoṇḍa-vaḷanāḍu with certain merchants of Tiruvārūr for providing offerings and oil for bath to the god and further gifts of gold for supplying clothes to the images and fees to temple song-sters and servants.
679	On the north and west walls of the same shrine.	Do. ..	Rājakēsarivarman alias Rājādhirājadēva	27th year	Do.	Incomplete. Begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Records the details of the quantities of paddy accruing from the several bits of temple dēvadāna lands in the villages of Tīyaṅkuḍi and Mēṉmaṅgalam which were bought over by the king and Aṇukkiyār Nakkaṉ Pāvai-naṅgaiyār for expenses connected with offerings and worship to the god Tiruvaraṉēriyuḍaiyār.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
680	On the same walls	Chōḷa ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva.	20th year .. .	Tamil	Incomplete. Begins with the introduction "[illegible]" etc. Gives a detailed list of the gifts of Rājēndra-Chōḷa-dēva and his servant (?) Anukkiyār Pāvainaṅgaiyār for plating and gilding certain portions of the temple, of Aruṇoḷikuttaṉ alias Lōkamārāyaṉ of pearls and coral wreaths and of several other gifts of precious stones and ornaments and lamps to the god. Rājarajaṉ-kāsu-niṟai-kal is mentioned as a standard weight of gold.
681	On the west wall of the Valmīkanātha shrine, same temple.	..	....	Śaka 15·8, Prajōṟpatti, wrong Chittrai 5.	Do.	States that the jewel-chests of the big temple at Tiruvārūr and Valmikinatha which were in the custody of one individual were now left in the joint charge of two men Brahmārāyar and Viḻuppaḍarāyar and lays down what ought to be done when any discrepancies arise in the jewel accounts if the seals of the ponpaṇḍāravāsal were mis-handled.
682	On a slab lying in the Gōpālasvāmin temple at **Bollavaram**, hamlet of **Proddaturu**, Cuddapah district.	Vijayanagara	Vīrapratāpa Vīra-Sadāśivadēva-Mahārāya, 'ruling at Vijayanagara.'	Śōbhakṛit, Nija-Śra[vaṇa].	Telugu ..	Registers the grant of tolls in the pe[ṁ]ṭa at Bollavaram in Guddalūri-sīma which he held as a nāyaṅkara, by the Mahāmaṇḍalēśvara Timmarāju of the Ātrēya-gōtra and born of the Lunar race, for offerings to the temple of Gōpikanātha-Perumāḷ on the day of Krishnāshṭami.
683	On a slab in a field on the northern side of **Modimidapalli**, another hamlet of Proddaṭūru.	..	....	Śaka 1438, Dhātu, Āshāḍha, śu. di., 13, Thursday.	Do. ..	Damaged. States that the Garuḍa-pillar was set up by Vālayya, son of Komḍi-Seṭi.
	ALUR TALUK, BELLARY DISTRICT.					
684	On a stone set up near the Āñjanēyasvāmin temple at **Hattibelagallu**.	..	....	Durmati, Śrāvaṇa, śu. di., 5.	Kanarese ..	Mutilated. Registers the grant of the village of Hatiyabelagallu to the Jīya of that village for cooking and worship, by Mahāmaṇḍalēśvara Śrī-Ra[ṁ]. . . .
685	On another stone set up by the side of the road to Ālūru in the same village.	Vijayanagara	Vīrapratāpa Krishnadēvarāya	Śaka 1432, Pramōdūta, Māgha, ba. di., 2, Thursday.	Do. ..	Damaged. Mentions Jakke-Nāyaka and the village of Hattiyabelagallu. Seems to record a market-regulation.
686	On a slab lying near the Vīrabhadrasvāmin temple at **Nemakallu**.		....	Śaka 1484, Dundubhi, Māgha, ba. di., 14.	Telugu ..	Registers the grant of 10 māḍa of gold levied on the members of the Vīra-Śaiva community in the village of Nemmikallu, Rāmāpuram, Saimgalāpuram, Beḷu[do]na, Timmāpuram and Nala-Timmāpuram by Ajāti Vīra-Śaiva Siddha Bhikshāvṛitti-Ayyavāru for a perpetual lamp in the temple of Vīrabhadra at Nemmikallu. The gift was made on the occasion of Śivarātri.
687	On a stone lying near the Basavanna well at **Beludona**.	Vijayanagara	Vīrapratāpa Vīra-Veṅkaṭapatidēva-Mahārāya.	Śaka 1514, Nandana, Vaiśākha, śu. di., 15.	Kanarese ..	Registers a grant of land as tax free to five persons for having repaired and restored the well named Mādigoṇḍana-bhāvi, by Kachi Rahuta-Liṅgappa-Nāyaka, the parupatya of Chippagiri-sīme and agent of the Mahāmaṇḍalēśvara Aḷiya-Kaghunātharājayadēva-Mahā-arasu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
688	On a stone set up near the Āñjanēya temple at **Kundalagurti**.	..	....	Vishu, Māgha, ba. di, 15.	Kanarese ..	Registers the gift of the village Kundalaguppa surnamed Dēvalāpura to Gurumūrti Linganārādhya-Oḍeru by Mahārājādhirāja Haṇḍeya Dēvappa-Nāyaka.
689	On a slab in the Kēśavasvāmin temple at **Chippagiri**.	..	.. .	Śaka 1430, Vibhava, Vaiśākha, śu. di., 15, Saturday.	Telugu ..	Registers the construction of a tank and the grant of lands under it, for offerings and festivals in the temple of Prasanna Kēśava-Perumāḷ at Chippagiri and for the maintenance of the Brahmans serving in the temple, by Mahāmaṇḍalēśvara Timmayyadēva-Mahārāja, son of Kandanavōli Rāmayyadēva-Mahārāja and grandson of Āraviṭi Bukkayyadēva-Mahārāja. Chippagiri was situated in Mūḍanāṇṭi-sīmā which was held as a nāyaṅkara by the donor.
690	On a slab set up in the Bhōgēśvara temple in the same village.	Vijayanagara	Vīrapratāpa Achyutadēva	....	Sanskrit and Kanarese.	Much worn out. Seems to register a grant of land to the temple by a certain Chika Timmappaya to certain Brāhmaṇas doing service in the temple. Ādavāni is mentioned. Another grant dated in Ānanda which is also damaged is given at the end of the record. This refers to Tirumalayyadēva Mahā-arasu.
691	On a stone lying in the same temple	Western Chāḷukya.	Vijayāditya Satyāśraya Śrī Pṛithivivallabha-Mahārāja.	Lost	Do.	In archaic letters. Gift of 50 mattar of land for a flower-garden Bhavatharma Bhaṭārka Nerahōja is mentioned.
692	On a slab set up in the Timmappa (Veṅkaṭēśa-Perumāḷ) temple in the same village.	Vijayanagara	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya.	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse.	Do.	Registers the grant of land for offerings etc., to the temple of Prasanna-Veṅkaṭādri at Chippagiri in Mūḍanāḍa-sīme belonging to Arakereya-vēṇṭhe.
693	On a slab set up near the Sunklamma temple in the same village.	..	....	Śaka 1474, Pāridhāvi, Pushya, ba. di., 30, Solar eclipse.	Kanarese ..	Registers the grant of rice for offerings, to the temple of Suṅkadakaṭṭe Vināyakadēva at Chippigiri by Nāgappa the seṭi of Timmarasadēva, the officer in charge of the tolls (suṅka) of Ādavāni-sīme and the agent (karyakarta) of the Mahāmaṇḍalēśvara Rāmarāja-Koṇḍarājadēva-Mahāarasu.
694	On a hero-stone set up near the Rāmaliṅgasvāmin temple at **Nancherla**.	..	....	....	Do. ..	Records the death of Mamma-maṅka-gāmuṇḍa in a cattle-raid.
695	On a slab lying in the court-yard of the Bhīmēśvara temple at **Ramadurga**.	Western Chāḷukya	Ahūlōkamalladēva, 'ruling at Kalyāṇapura'.	8th year, Ānanda, Āshāḍha, śu., Amāvāse, Monday, Vyatipāta-Saṅkrānti, Solar eclipse.	Do. ..	Registers the grant of lands, garden, a house-site and an oil mill for conducting offerings, festivals, repairs, etc. in the temple of Bhīmēśvara situated on the banks of the Tuṅgabhadrā in Sindavāḍi Thousand by the Mahāmaṇḍalēśvara Vīra-Iruṅgōḷa-Chōḷa-Mahārāja who has a long praśasti. The temple was founded by a certain Bēvi-seṭṭi.
696	On a slab lying near the Bhōgēśvara temple in the same village.	Do.	Pratāpachakravartin Jagadēkamalladēva 'ruling at Kalyāṇapura'.	5th year, Dundubhi, Māgha, puṇṇame, Monday, Lunar eclipse, Uttarāyaṇa-Saṅkramaṇa.	Do. ..	Registers the grant of the village of Honanaḷi for offerings, etc., in the temple of Svayambhu-Bhōgēśvaradēva at Indavāḷi in Sinupavāḷa situated in Ādavāni 500, by the Daṇḍanāyaka Chiyamarasa who was the hergaḍe of Sindavāḍi 1000, under the orders of his father, the heriḷāḷasandhivigrahin Kēśimayya who was ruling Manedeḍenāḍu, Miriṭi-nāḍu Koḷipaka-nāḍu, Sindavāḍināḍu and Kallakeḷagu-nāḍu.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
697	On another slab in the same place..	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya Vikrama 4th year, Siddhārthi, pushya, Amāvāsye, Thursday, Uttarāyaṇa-Saṅkrānti.	Kanarese ..	Registers the grant of land, by the Mahāmaṇḍalēśvara Jōgimayyarasa for offerings and a perpetual lamp in the temple of Sōmēśvara constructed by Garuḍasetṭi.
698	On a third slab set up in the same place.	Rāshṭrakūṭa	Duddhayya, son of Amōghavarsha ..	....	Do. ..	In archaic characters. Records the remission of taxes sēse, siddhāya etc. on 12 maṇḍalis including Indravaḷi by Ballaha.
699	On a slab lying near the Hanumana-done in the same village.	Western Chāḷukya.	Bhūlōkamalla	8th year, Ānanda, Jyēshṭha, śu. tadige, Friday.	Do. ..	Registers the grant of 4 mattar of land, 2 oil-mills, a house-site and a flower-garden to Malli-Paṇḍita of Henṉkana-hāḷa for conducting worship in the temple of Kaliḍēva consecrated by Gaṅgoṇḍa Garuḍa-seṭṭi of Indravōḷi and that of Parama-Bhagavati.
700	On a slab set up in the courtyard of the Āñjanēyasvāmin temple at **Haalharivi**.	Vijayanagara	Sadāśivarāya	....	Telugu ..	Registers the grant of lands in the village of Aligera for a feeding-house for the itinerant Brahmans and Śūdras who resorted to the temple of Chennakēśava at Halaharivi. The grant was made at the request of Aḷiya Rāmappaya by the king.
701	On a pillar lying in the same place.	Western Chāḷukya.	Pratāpachakravartin Jagadēkamalla ..	6th year, Rudhirōdgārin.	Kanarese ..	Registers the grant of black land, 2 oil-mills and garden to the temple of Ariya Saṅkaraḍēva by the Daṇḍanāyaka Chiyamarasa. The temple was built by two gavuḍas.
702	On a slab set up near the Māramman temple at **Kaminahalu**.	..	Ajare-Khāne Khōdā Yivaṇḍa Amadali Ayana-Sāna-malki jam Akarama-mulki Abdula Bāba Sa.	Śaka 1573 Nandana, Vaiśākha, śu. di., 10.	Do. ..	Records the grant of land free of taxes to a gavuḍa of Kāvinahāḷu which belonged to Aḍavāni [district].
703	On a pillar in the Lakshmi temple **Gulya**.	Vijayanagara	Virapratāpa Kṛishṇadēvarāya-Mahārāya	Śaka 143[0], Śukla, Śrāvaṇa, śu. di., 10, Thursday.	Do. ..	Registers grant of lands in the village of Virupasamudra with the produce of a mango garden, to a temple whose central shrine, sukanāsi and raṅga-maṇḍapa were constructed by a certain Narasarāja. The donor was of the Kauṇḍinya-gōtra and Yajuś-śākha and bore the title the lord of Yēṭūru in Gaṇḍikōṭa 'sime'.
704	On a slab lying near the Timmappa temple at **Virupapura**.	..	....	Śaka 14[7]9, Piṅgaḷa, Chaitra, ba. di., 12.	Do. ..	Registers the grant of one kāśu per bēru (bullock-pack) on the bērus that come into the market at Virupāpura, for the temple of Tiruvēṅgaḷanātha by Ḍaḷavāyi Gaṅgapa-Nāyaka, the agent of the mahāmaṇḍaḷēśwara Gōbūri Tirumaḷarājayaḍēva-Mahārasu, and the mahānāḍu including the gauḍa, the śēnabōya and the (paṭṭaṇa-svāmi) of the village.
705	On another slab in the same place	..	....	Siddhārthi, Vaiśākha, śu. di., 18.	Do. ..	Incomplete. Mentions the Mahāmaṇḍaḷēśvara and the village referred to in No. 704 above.
706	On a slab lying near a well in the same village.	..	....	Śaka 1573, Nandana, Kārtika, śu. di., 5.	Do. ..	Records a grant of land by Baḍēkhān Nāyaka Saheb to one Chennappa for having repaired a well and for its future up-keep.
707	On a pillar set up near the Basavēśvarasvāmin temple at **Bolagoti**.	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1443, Vṛisha, Chaitra, śu. di., 1.	Do. ..	The grant portion is lost. Mentions Kājage Kāmaṇa-Nāyaka, governor of Aḍavāni-durga.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
708	On a slab in the Kēśavasvāmin temple at **Holalagundi.**	Western Chaḷukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇapura'.	Ch. Vik. 50, Viśvāvasu, Māgha śu. di., 1, Friday, Solar eclipse.	Kanarese ..	Registers the grant of land, a garden, a well and an oil-mill for offerings, worship and repairs in the temple of Brahmēśvaradēva at Hoḷalukoṇḍe by the Mahāmaṇḍalēśvara Daśavarmmadēvarasa of the Kāśyapa-gōtra who bore the title 'lord of Miriñjegōkaripura' and had his capital at Hoḷalukoṇḍe.
709	On a gaddigekallu lying near the chāvaḍi at **Kanchagara-Belagallu.**	..	....	Śaka 1639, Hēmaḷambi, Kārtika, ba. di., 2, Saturday, Rōhiṇi, Amṛita-Siddhayōga, Taitulakaraṇa.	Do. ..	Records the commencement of the construction of the temple of Bhōgēśvara, of a well, a tank on the road to Ādavāni and the gift of land by Aiyyaṇa, son of kulakarṇi Rāyapa Narasamma of Kañchagāra Beḷagallu.
710	On a slab lying near the Āñjanēyasvāmin temple in the same village.	Western Chaḷukya.	Āhavamalladēva	Śaka 903, Vikrama, Vaiśākha, śu. di., 5, Thursday.	Do. ..	Records the revival of the former grants of land made to the temples of Pañchalikēśvara, etc., and also registers the gift of lands to Kaḷapriyadēva and two Vishṇu temples by Dharevaladēvi, wife of Vīra-Noḷamba Pallava-Pemmanadidēva of the Pallava family who had the title 'the lord of Kāñchīpura'.
711	On a boulder called 'Bache-guṇḍu' near the same temple.	Do.	Trailōkyamalladēva	Śaka 969, Sarvajit, Vaiśākha, Amāvasye, Friday, Solar eclipse.	Do. ..	Registers a grant of land, to the temple of Vishṇudēva of Nāgaṇōja, by the Mahāmaṇḍalēśvara Gaṇḍarādityarasa who had the title 'the lord of Māhishmatīpura' and who was ruling the Sindavāḍi 1000, Bennevūru 12 and [Nu]rugunda.
712	On a boulder near the entrance into the same village.	..	....	Śaka 1549, Prabhava, Chaitra, śu. di., 5.	Do. ..	Damaged. Seems to register a gift of land and well. Mentions the Mahanāyakāchārya Koṇḍapa-Nāyaka and the villages Sirugumpe and Kamchagāra-Beḷugala.
713	On a boulder in a field to the south-west of the village of **Gejjehalli.**	..	....	Śaka 1[5]53, Pramōdūta, Kārtika, śu. di., 13, Sunday.	Do. ..	Registers a gift of land to four individuals to maintain a flower-garden and a well. Mentions Yellapa-Nāyaka, the agent of Makhasāhi of Gajahaḷa, who was again the agent of Bābasaheb, Killēdār of Ādavāni.
714	On a stone set up in the Byāḍarakēri at **Vandavagilli.**	..	....	Khara, Śrāvaṇa, śu. di., 10.	Do. ..	Mutilated. Records the lease of land granted to the gauḍa, sēnabōva and the citizens of Vandavāgiḷa by Chennaṇa-Nāyaka, the agent of Timmapa-Nāyaka, the son of Virupaṇṇa-Nāyaka.
715	On a slab lying in a field to the west of the village of **Hebbettam.**	..	....	Śaka 1517, Manmatha, Vaiśākha, ba. di., 10.	Do. ..	Records the grant of lands to a private individual by the gauḍa, sēnabōva, taḷavāra and the ayagāras of Hebbeṭa for having constructed a tank when there was scarcity of water for cattle in the village.
716	On a stone set up near the Bhōgēśvarasvāmin temple in the same village.	..	....	Plava, Māgha, .. Thursday.	Do. ..	Damaged. In Chāḷukyan characters. Gift of lands by purchase.
717	On a slab set up near the Kallarayya temple at **Neraniki.**	Yādava ..	Yādava-Nārāyaṇa Praudha Pratāpachakravartin Rāmachandradēva.	Śaka 1198, 5th year, Dhātu, Chaitra, śu. di., 1, Tuesday.	Do. ..	Registers the grant of lands for offerings to the temple of Kaḷināthadēva and for the maintenance of a feeding-house, by Lakhumidēva-Nāyaka, the sarvādhikāri of Vasudēva.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
718	On a slab set up near the Suṅkalamma temple in the same village.	Yadava ..	Yadava-Nārāyaṇa Praudha Pratāpachakravartin Rāmachandradēva.	Śaka 1209, [1]7th year, Sarvajit, Śrāvaṇa śu. di., 15, Thursday.	Sanskrit and Kanarese.	Records the gift of two panas on every ten pack bullocks by the merchants of Vira-Nārāyaṇapura Tumbula-paṭṭaṇa to the Mahānāyakāchārya Nāgēya-Nāyaka, son of Kammeya-Nāyaka. Mentions the king's subordinate Dēvarāṇe, and the villages granted to Nāgaya-Nāyaka in Sindavāḍi-nāḍu.
719	On another slab near the Kallārayyana temple in the same place.	..	....	Paridhāvi	Do.	Mutilated. In archaic characters of about the 11th century. Mentions the names of some gāvuṇḍas.
720	On a slab built into the side of Ambar-bāvi at Kottapeta, hamlet of Neraṇiki.	..	....	..	Persian ..	....
721	On a slab set up near the Āñjanēyasvāmin temple at Kurukundi.	..	....	Hēmalambi, Jyēshṭa, śu. di., 15.	Kanarese ..	Fixes by lease the rent and due to Liṅgarasa, the agent of Bācharasaya, from the gaṇḍa and the people of the village of Kurukundi for having reconstituted the village ruined by Mādayya.
722	On a stone set up near the Bhimeśvarasvāmin temple in the same village.	..	....	Manmatha, Māgha, śu. di., 12, Thursday.	Do. ..	Records the appointment on contract, of Liṅga-jīya Nandi-jīya for worship in the temple of Bhimeśvarādēva at Kurukunde by Koṇḍapaya, the agent of Bācharasaya.
723	On a slab set up near the Pōtappan temple in the same village.	Vijayanagara	Vīrapratāpa Sadāśivarāya	Śaka 1466, Krōdhi, Māgha, ba. di., 11.	Do. ..	Registers the remission of certain taxes on barbers at Kurukundi situated in Ādavani-sime.
724	On a slab set up near the Ōbalēśvarasvāmin temple in the same village.	Western Chāḷukya.	Kīrtivarma Satyāśraya Pṛithvivallabha ..	Lost	Do. ..	Mutilated. In archaic characters of about the 9th century.
725	On a slab lying near the Āñjanēyasvāmin temple at Manekurti.	..	....	Śaka 1420, Kālayukti.	Do. ..	Registers a grant of wet and dry lands to a private individual by Guḷeya Kāvaṇa-Nāyaka for having constructed a tank.
726	On a beam over the main entrance into the temple of Ahōbalēśvarasvāmin temple at Hulebidu.	Vijayanagara	Sadāśivarāya	..	Telugu ..	Records the grant of the village of Tummulabiḍu for offerings to the temple of Avubaḷa-Janārdanadēva at Huḷiyabiḍu situated in the Hente-sime which was bestowed on Rāmarāja-Kōneṭi-Timmarāja.
727	On a slab set up in a field to the west of the village of Bilebalu.	..	....	Śaka 1463, Plava, Bhadrapada, śu. di., 12.	Kanarese ..	Registers the grant of land to certain bōvas for the construction of a tank and channels and the upkeep thereof, by Mallapa-Nāyaka.
728	On a broken slab lying near the Āñjanēyasvāmin temple at Kuruvalli.	Western Chāḷukya.	[Tribhu]vanamalla	. . . Tāraṇa, Vaiśākha.	Do. ..	Mutilated. Mentions the Mahāmaṇḍalēśvara Śēkaradēva. Seems to record a grant of land, a garden, an oil-mill and a house-site.
729	On a slab built into the wall of the Āñjanēyasvāmin temple at Molagavalli.	..	....	Śaka 1479, Piṅgaḷa, Kārtika, ba. di., 6.	Telugu ..	Damaged. Records a grant of land to certain artisans attached to the temple of Chennakēśvaradēva for the merit of Siddhirāja Śrirangarājayadēva-Mahārāja.
730	On a slab set up near the Āñjanēyasvāmin temple at Haligēra.	Vijayanagara	Sadāśivarāya	..	Do. ..	Registers the grant by the king of the village of Aligera to the temple of Chennakēśvara at Halahari and to the choultry which was resorted to by the Brāhmaṇas travelling by the military route (daṇḍudōva).
731	On another slab in the same place .	Do. ..	Virapratāpa Sadāśivarāya-Mahārāya, 'ruling at Vidyānagara.'	Śaka 1482, Raudri, Mārgaśira, śu. di., 12.	Do. ..	Mutilated and damaged. Seems to register the money and grain income in the village of Haligera belonging to Ādavani-durga which was held by the Mahāmaṇḍalēśvara Śrirangaraja, son of Śiddhirāja Aubaḷarāja as an amaraumbaḷi, to the temple of Kēśava-Perumaḷ at Hālaharivi and to the choultry which was resorted to by itinerant Brāhmaṇs travelling by the military road.

B.—Stone inscriptions copied in 1919—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
732	On a slab set up near the Īśvara temple at **Nagaruru.**	Yādava ..	Yādava-Nārāyaṇa Pratāpachakravartin Kannaradēva.	Śaka 1176, Ānanda, Āshāḍha, śu. di., 11, Monday.	Kanarese ..	Registers the revival of the previous grant of land to the choultry of Sōmanāthadēva by the Mahāpradhāna and Sarvādhikāri Jōgama-Rāhuta who was ruling the Sindavāḍi-nāḍu.
733	On the same slab	Do. ..	Do.	Śaka 1177, Rākshasa, Āshāḍha, śu. di., 11, Monday.	Do. ..	Damaged. Seems to register a gift of land to the temple of Siddha-Sōmanāthadēva at Nagarūru by a certain Paṇugidēva.
734	On another slab in the same place..	Western Chaḷukya	Śri.....ditya Bhaṭara	..	Do. ..	Seems to record a grant of land in Nāgamaṅgala. Mentions Toṇḍaimān Muttarasa and a Chaitya temple.
735	On the Garuḍa-kambha set up in front of the Chennakēśvarasvāmin temple at **Chinna-Hoturu.**	..	....	Rudhirōdgāri, Māgha.	Do. ..	Seems to provide for offerings in the temple of Ādikēśavanātha consecrated by Pratāpa Harihararāya.
736	On the wall to the left of the entrance into the Lakshmīnārāyaṇasvāmin temple at **Pedda-Hoturu.**	..	....	Śaka 1463, Plava, Kārtika, śu. di., 12, Monday.	Kanarese in Nāgari.	Records the gift of land for offerings in the temple of Lakshmīnārāyaṇadēva at Saṅgamāpuram.
737	On the Garuḍa-kambha set up in front of the Āñjanēyasvāmin temple in the same village.	..	....	Śaka 1681, Pramathi, Śrāvaṇa, ba. di., 8, Friday, Rōhiṇi.	Kanarese ..	Records that the Garuḍa-kamba was set up by Māchiredi. The village is called Hire-Hōturū.
738	On a stone pillar set up at the entrance into the village of **Nagaradona.**	..	....	Svabhānu, Āshāḍha, śu. di., 10.	Do. ..	Records the gift of a Vināyaka-pillar (benakana kamba) by Dēvarasa, son of Kereya-Nāganna of Nagaradoṇe.
739	On a slab lying near the Kalleśvarasvāmin temple at **Suluvayi.**	Vijayanagara	Vīrapratāpa Sadaśivadēva-Mahārāya ..	Śaka 1485, Durmati, Śrāvaṇa, śu. di., 15.	Do, ..	Damaged. Records the gift of some land and cash income to Kalināthadēva by Mahāmaṇḍalēśvara Tirumalarāja Rāmarājayyadēva-Mahā-arasu with the consent of all people.
740	On the south wall of Arjunaliṅgēśvara temple at **Pallichchandai,** Madura district.	Pāṇḍya ..	Maṟavarman alias Kulaśēkharadēva, 'who was pleased to take every country'.	23rd year, Mithuna, śu. di., tritīya, Friday, Pushya.	Do. ..	Records that the images of Kūttāḍuvār and his consort set up in the temple in the 22nd year, were consecrated and that provision was made for worship by Kū[pa]karāyar, son of Maḻavarāyar. Mentions the assembly of Kundadēvi-chaturvēdimaṅgalam, a brahmadēya below Vēḷūrkuḷam in Madurōdaya-vaḷanāḍu, a dēvadāna of Muḍivaḷaṅgu-Pāṇḍiya Īśvaramuḍaiya-Nāyaṉār.
741	On the north, west and south walls of the same shrine.	Do. ..	Do. do. ..	20+1st year, Karkaṭaka, 8, ba. di., ēkādaśi, Rōhiṇi.	Do. ..	Damaged. Seems to register a sale of land by the assembly mentioned in No. 740 above to Kūttaṉ Tennāḍaṉ alias Tribhuvanaśiṅgadēva residing in Kaṇṇanūr in Malaimaṇḍalam. Mentions the temple of Muśuguṇattiruvarāmīśuram-uḍaiya-Naya[ṉār].

C.—Stone inscriptions copied in 1920.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Vaidyanatha temple at Tirumalavadi (Udayarpalayam taluk, Trichinopoly district).	Chōḷa ..	Parakēsarivarman	10th year ..	Tamil	Records the gift of a silver salver for betel offerings to the temple of Tirumalavadi-Uḍaiyar by the queen (?) Nakkan Tillaiaḷagiyar alias Sōḷamadēviyar. Mentions the standard weight called Vaiyagattārkkal.
2	On the same wall	Do. ..	Rājakēsarivarman, 'who conquered Madura.'	17th ,, ..	Do.	Gift of sheep for a lamp to the temple of Tirumalavadi-Mahādēva.
3	Do.	Do. ..	Parakēsarivarman	5th ,, ..	Do.	Records a similar gift to the same temple. Tirumalavadi is stated to have been situated in Poygai-nāḍu.
4	Do.	....	....	..	Do.	Gift of a gong to the temple of Tirumalavadi-Āḻvār by a private individual.
5	Do.	Chōḷa ..	Pa[rakēsa]rivarman, 'who conquered Madura.'	19th year ..	Do.	Gift of sheep for a lamp by a native of Pondayil in Miraikūrram.
6	Do.	Do. ..	Rājakēsarivarman	1[7]th ,, ..	Do.	Unfinished. Records a gift of a lamp to the temple by a native of Puḷḷamaṅgaḷam in Kiḻar-kūrram.
7	Do.	Do. ..	Parakēsarivarman	1[6]th ,, ..	Do.	Unfinished. Records the gift of a copper-image of Koḷgaidēva and a silver plate for betel at the śribali offerings.
8	Do.	Do. ..	Do.	3rd ,, ..	Do.	Registers a gift of land by purchase, for a lamp to the temple by a certain Arinjigaikēni, daughter of 'Mutta-Uḍaiyār.'
9	Do.	Do. ..	Do.	4th ,, ..	Do.	Gift of sheep for a lamp to the same temple by a native of Kiḻsengiḻi-nāḍu.
10	Do.	Do. ..	Do.	10th ,, ..	Do.	A similar gift of sheep for a perpetual lamp. Tirumalavādi is said to be a dēvadāna in Miypi[la]ṟu which was a sub-division of Po[y]gai-nāḍu.
11	On the west wall of the same shrine. ..	....	....	..	Do.	Gift of a gold-flower and a gold sword to the image of Mahādēva by two private individuals.
12	On the same wall	Chōḷa ..	Parakēsarivarman	3rd year ..	Do.	Registers a gift of gold for offerings to the god and for feeding five persons on the Tiruvādirai day in the temple.
13	Do.	Do. ..	Do.	10th ,, ..	Do.	Fragment. Seems to register a gift for a lamp. Mentions Porakkāḍu in Ārkkāṭṭuk-kūrram.
14	Do.	Do. ..	Rājakēsarivarman	27th year, Tula, Saturday, Bharaṇi.	Do.	Stones displaced at the right end. Records a gift of money for a lamp to the temple of Tirumaḷuvāḍi-Perumānaḍigaḷ by Iḷaṅgōṉ Piḷḷichi, the senior queen of "Sōḷapperumāṉār" and the daughter of Vallavaraiyar.
15	Do.	Do. ..	Do.	27th year	Do.	Gift of land for a lamp to the same temple by a certain Parisaikiḷāṉ Nakkaṉ Siṅga[dēvaṉ] of Parivaṇdatturai in Ārkkāṭṭu-kūrram, who purchased it from the assembly of Mārapiḍugu-chaturvēdimaṅgaḷam.
16	Do.	Do. ..	Pa[ra]kēsarivarman	7th ,, ...	Do.	Intercepted by pillars. Gift of sheep for a lamp to the same temple by a native of Taṇjāvūr.
17	Do.	Do. ..	Parakēsarivarman	6th ,, ...	Do.	A similar gift of sheep for a lamp to the temple by a certain Kāmaṉ Tayaṉ, a teacher (vāttī) of Iḍaiyar.
18	Do.	Do. ..	[Ra]jakēsarivarman	23rd ,, ...	Do.	Registers a gift of land, by purchase, to the temple of Tirumalavāḍi-Mahādēva by a certain Āyiravaṉ Ēnāḍi, the headman of Ārkkāḍu in Porakkāḍu, a sub-division of Ārkkāṭṭuk-kūrram. Mentions Vaṭṭanārkuḍi, a brahmadēya in Poygai-nāḍu.

C.—Stone inscriptions copied in the year 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north, west and south walls of the same shrine.	Chōḷa ..	Rāja.....nachakravartin Kulōttuṅga-Chōḷadēva.	[14]th year ..	Tamil	Built in at the beginning. Begins with the introduction "ஶ்ரீமகள் உறை", etc. Registers the appointment by royal order of a certain Chandrabhūshaṇa Bhaṭṭa for an additional Śaivāchāryakkāṇi in the temple at Tirumaḷavāḍi in Poygai-nāḍu a sub-division of Puvaṇamuḷuduḍai[ya]-vaḷanāḍu.
20	On the north wall of the Utsava-vigraha shrine adjoining the central shrine in the same temple.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	19th year, Mēsha ba. di., prathamā, Monday, Anurādha.	Do.	Registers a gift of land, by purchase, to a certain individual for bringing a pot of water from the Kāvēri daily for the sacred bath of the image in the temple at Tirumaḷapāḍi in Poygai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu, by one of the āndars living in the same village.
21	On the same wall (inside)	Do. ..	Do.	16th year, Mithuna, ba. di., ēkādaśi, Friday, Bharaṇi.	Do.	Records a similar gift of land for the same purpose by a brother-in-law of Vīraiya Daṇḍanāyaka, the Mahāpradhāni of the king.
22	On the north and west walls of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati.	Do.	Another gift of land by purchase for the same purpose by Pārantāṅgiōṉ alias Amarakōṉ who had the kāvalkāṇi of Tirumaḷavāḍi alias Jīvachintāmaṇinallūr which was a dēvadāna of the temple. Records also some previous gifts by the same person of a brass vessel (aṇṇakkoṇḍi), a kāḷam, two sounding horns, a bamboo tiruvaḍutaṇḍu, a mirror, a sounding conch and five lamps.
23	On the west wall of the same shrine.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmana-[tha]dēva.	25th year, Vṛischika, ba. di., daśami, Thursday, Hasta.	Do.	Another gift of land for providing a pot of water daily from the Kāvēri for the sacred bath of the god by a certain Pāmaiya-Nāyakar.
24	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	24th year Kanyā, ba. di., pañchami, Monday, Rōhiṇi.	Do.	Unfinished. Gift of land by two residents of Nerkuṉṟam in Pērūr-nāḍu, a sub-division of Puliyūrk-kōṭṭam alias Kulōttuṅga-śōḷa-vaḷanāḍu in Jayaṅgoṇḍa-śōḷamaṇḍalam.
25	On the west and south walls of the same shrine.	Do. ..	Do do. ..	26 + 1st year, Karkaṭaka, ba. di., trayōdaśi, Sunday, Punarvasu.	Do.	Built in at the right end. Records a tax-free gift of land by a merchant of Eraṉpuram in Malai-maṇḍalam for maintaining a well, a water-trough and a servant for drawing water in the south gate of the third prākāra for devotees to wash their feet before entering the temple.
26	On the south wall of the same shrine.	..	....	Śaka 1409, Plavaṅga, Dhanus, ba. di., tritiyā, Monday, Pushya.	Do.	Registers a gift of land to a dancing woman for service in the temple, by Koṉēridēva-Mahārāja.
27	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitrā.	Do.	Gift of land by purchase for two lamps to the temple of Tirumaḷapāḍi Uḍaiyār by a resident of Kūṟṟūr in Kuṉṟa-kūṟṟam, a sub-division of Uttuṅgatuṅga-vaḷanāḍu.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the right wall of the Ganapati shrine in the same temple.	Chōla ..	Rājakēsarivarman	6th year .. .	Tamil	Records gift of gold for the śribali offerings by a certain Parisaikilān Āyiravan Padaiyālan of Parivandattūrai in Arkattuk-kūrram on the southern bank (of the Kāvēri).
	On the west wall of the Jnanēśvara shrine in the same temple.	Do. ..	Tribhuvanachakravartin Rājēndra-Chōladēva.	3rd year, Vrischika, śu. di., chaturdaśi, Sunday, Aśvati.	Do.	Gift of land in Rājagambiramangalam separated from Nittavinōdanallūr, for a pot of Kāvēri-water for the sacred bath of the lord of Tirumalavādi by the wife of Arasūr Nañjani Kanda-Bhattan of Gandarāditta-chaturvēdimangalam.
30	On the east, north and west walls of Chandēśvara shrine in the same temple.	Do. ..	Parakēsarivarman alias Rājēndra-Chōladēva.	23rd year	Do. .. .	Beginning lost. Seems to record a gift of land by certain Brahmans of Madurāntaka-chaturvēdimangalam, a brahmadēya, to Chandēśvaradēva at Tirumalavādi, a dēvadāna in Poygai-nādu, a sub-division of Vadagarai Rājēndra-śinga-valanādu.
31	In the third gōpura leading into the central shrine, left of entrance, same temple.	Pāndya ..	Jatāvarman alias Tribhuvanachakravartin Sundara-Pāndyadēva.	3rd year, Vrischika, ba. di., dvitīya, Saturday, Rōhini.	Do	Gift of land for fetching two pot-fuls of water daily from the Kāvēri for the sacred bath of the lord of Tirumalavādi by Arayan Deivachchilaiyār alias Eduttakai Alagiyān of Valamār alias Vembanallūr in Kāvūr-kūrram, a district of Pāndi-mandalam.
32	On the same gōpura, right of entrance.	Chōla ..	Rajakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladēva.	29th year	Do.	Begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ", etc. Gift of a lamp-stand to the temple of Tirumalavādi, in Poygai-nādu, a sub-division of Gēyavinōda-valanādu by a native of Tiruvelppūr in Kavi-nādu.
33	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōladēva.	2[6]th year, Rishabha, Sunday, Anurādha.	Do.	End built in. Begins with the introduction, "ஸ்வஸ்திஸ்ரீ", etc. Records remission of certain taxes on lands granted for feeding in the Gangaikondān-śālai in the temple by the great assembly of Gandarāditta-chaturvēdimangalam, a brahmadēya in Poygai-nādu, a sub-division of Rājēndra-śinga-valanādu who met at the hall called Uttamaśōlan-mandapam.
34	Do.	Pāndya ..	Jatāvarman alias Tribhuvanachakravartin Vīra-Pāndyadēva.	6th year, Karkataka, ba. di., dvādaśi, Sunday, Mriga-śirsha.	Do.	Gift of land in Nittavinōdamangalam for two pots of Kāvēri-water for the sacred-bath of the lord of Tirumalavādi by Pinbalagiyān Irāśingadēvan, one of the Kaikkōlars of Tondaimānār-agaram in Karungudi-nādu, a sub division of Pāndi-mandalam.
35	Do.	Chōla ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttunga-Chōladēva.	4th year 137th day	Do.	The inscription begins with the introduction, "ஸ்வஸ்தி ஸ்ரீ", etc. Gift of 90 sheep for a perpetual lamp to the temple of Tirumalavādi in Poygai-nādu, a sub-division of Tribhuvanamulududai-valanādu by Tiruvēgambamudaiyāl Tyāgasundari, daughter of Nulambar.
36	Do.	Do. ..	Parakēsarivarman alias Rājēndra-Chōladēva.	31st year	Do.	Begins with the historical introduction, "ஸ்வஸ்திஸ்ரீ", etc. Gift of 96 sheep and a lamp-stand for a perpetual lamp to the Lord of Tirumalavādi, in Poygai-nādu, a sub-division of Rājēndrasinga-valanadu by Ulagudaiyāl, daughter of Perundaram Dendanayakam Kuttan Jananathan alias Valavanmārāyar Marasiyar Kiliyūrudaiyan Vāluvan Kannan alias Udayamāttānda Muvēndavēlān.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
37	On the same gōpura, right of entrance.	Chōḷa ..	Parakēsarivarmaṉ alias Rājēndra-Chōḷadēva.	20th year	Tamil ..	Begins with the historical introduction "ஸ்வஸ்திஸ்ரீ", etc. Gift of paddy for offerings to the image of Piḷḷaiyār Tirujñānasambandaḍigaḷ, Tirunāvukkaraiyadēva and Nambi Āṟṟanār set up in the temple by Tirumālaraṅgaṉ alias Tiruppaḷḷittāmapichchaṉ and his lady.
38	On the east and north walls of the first prākāra of the same temple.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	29th year, Mithuna, śu. di., tritīyā, Monday, Punarvasu.	Do. ..	Built in at the end. Gift of land in Nādaripugaḷnallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgaḷam for the maintenance of the person who had to bring a pot of water from the Kāvēri for the sacred-bath and offerings to the image of Bhāvanāpati-nāchchiyār set up in the verandah on the north side of the first prākāra of this temple.
39	On the north wall of the same prākāra.	Do. ..	Do. do ..	20th year, Karkaṭaka, ba. di., pañchadaśi, Monday, Pushya.	Do. ..	Built in at the end. Gift of land by purchase for a perpetual lamp to the temple of Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu by Vallaya Daṇḍanāyaka, son of Dūtappiḷḷai Daṇḍanāyakkar of Araṇaippuram, one of the pradhānis of Vīra-Narasimhadēva.
40	In the third gōpura leading into the central shrine, left of entrance.	..	....	..	Telugu ..	Gives in a single verse the praise of the chief Gōpaya-Tippa who was a great philanthropist to the poor and the poets.
41	On the north wall of the first prākāra.	Hoysaḷa ..	Vira-Rā[manātha]dēva	[1] 3 Mēsha, śu. di., saptami, Saturday, Āślēsha.	Tamil	Built in at the beginning. Gift of land for the maintenance of the person bringing water for the sacred-bath of the god at Tirumaḷavāḍi by Dēvaṇṇaṉ alias Dēvapperumāḷ, son of Kaḷiyāṇḍār of Toṭṭi, am one of the followers of Mahāpradhāni Vira Daṇḍanāyaka.
42	On the same wall	..	Lost	. . . . . [Sunday], Bharaṇi.	Do.	Built in at the beginning. Gift of land for the maintenance of the person bringing a pot of water from the Kāvēri for the sacred-bath. Mentions the Mahāpradhāni Viraiya Daṇḍanāyaka.
43	Do.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-Phalguni.	Do.	Gift of land in Rājarājamaṅgalam which was separated from Vikramaśōḷanallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgaḷam for the maintenance of the person bringing a pot of Kāvēri-water for the sacred-bath of the lord of Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Rājarājavaḷanāḍu, by Pasini Vikramādittaṉ Vallaya Nāyakaṉ, a native of Mānābharaṇanallūr of Tuḷu-rājya.
44	Do.	Vijayanagara.	Pratāpadēvarāya	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīya, Friday, Pushya.	Do.	Beginning not engraved on the wall. Seems to register a gift of land by purchase for offering cakes to the image of Āḷagiya-piḷḷaiyār set up in the temple by one of the kaṇmāḷars.
45	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vira-Rāmanāthadēva.	6th year	Do.	Damaged. Registers a gift of land for the maintenance of the person bringing one pot of water for the sacred-bath of the lord of Tirumaḷavāḍi.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the north wall of the same prākāra.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	18th year, Rishabha, ba. di., pañchami, Monday, Uttarāshādha.	Tamil	Gift of land by purchase in Ponnārmēnivilāgam by Kummaṇṇan, son of Kāśyapaṇ Kallaṇṇagaḷ for a perpetual lamp to the temple of the lord of Tirumaḷavādi. Mentions the liquid measure 'Sembiyaṇ-Mahādēvi.'
47	On the west wall of the same prākāra.	Do ..	Do.	19th year, Rishabha, śu. di., dvitīya, Wednesday, Mrigaśiraha.	Do.	Gift of land in Ponnārmēnivilāgam separated from Ulaguyyavandanallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam for one pot of Kāvēri-water for the sacred-bath of the god at Tirumaḷavādi by Uḍuttūrudaiyāṇ Tiruchirrambalamudaiyaṇ alias Kanakarāyaṇ.
48	On the same wall	Do. ..	Do.	1[5]th year ..	Do.	Records a gift of land for the sacred-bath in Ediriliśōḷa . . . . . separated from Koḍaṇḍarāma-nallūr, a hamlet of Gaṇḍarāditya-chaturvēdimaṅgalam. One of the donors was a native of Naḍuvil Kāvēri in Ārkāḍu-kūṟṟam, a sub-division of Teṉkaṟai Pāṇḍikulāśani-vaḷanāḍu.
49	On the east wall of the maṇḍapa between the 2nd and 3rd gōpuras.	..	....	Śaka 1412, Sādhāraṇa, Kārtigai, 10th day.	Do.	Records that the maṇḍapa was constructed by Rājaraganḍa Kōnērirāyaṇ, son of Mahāmaṇḍalēśvara Rāya Basavaśaṅkara who bears the birudas paṭṭukaṭṭāri, Kāñchipuravarādhīśvara, etc.
50	On the south wall of the same maṇḍapa.	..	....	Vijaya, Kārtigai, 28.	Do.	Records a gift of land in Uḍayam and Aṇṇimaṅgalam for offerings by Śevvappa Maḷavarāyaśōḷagaḷ. Refers to an earlier gift of land for offerings to Āravattimūvar (63 Śaiva devotees).
51	On the west wall of the same maṇḍapa.	..	....	Śaka [14]14, Paridhāpi, Āvaṇi, 26.	Do.	Gift of land in Pēr-Araśūr as a dēvadāna to the (images of) Nāyaṇmār set up in front of the temple after paying certain amount into the treasury of Kōnēridēva-Mahārāja.
52	On the left wall of entrance of the kitchen room, same temple.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	. . . . Mēsha, śu. di., chaturdaśi, Friday, Hasta.	Do.	Damaged. Gift of land by purchase in Nittavinōdamaṅgalam for offerings to the image of Bhikshāṭanadēva set up in the temple by Neṟkuppai-Uḍaiyāṇ Ārāvamudu Periya Nāyaṇ alias Naṟpattennāyiranambi.
53	In the second gōpura of the same temple, right of entrance.	Hoysaḷa ..	Sārvabhaumachakravartin Rāmanāthadēva.	[3rd] year, Kārttigai.	Do.	Gift of land in Kulōttuṅga-śōḷanallūr for the maintenance of the person bringing one pot of Kāvēri-water for the sacred bath by Vēḷūr Kiḻaraṇ Rājarājadēvaṇ.
54	In the same place	..	....	Śaka 1409, Plavaṅga, Tai, 24.	Do.	Remission of taxes on lands belonging to the temple by Rāya Basavaśaṅkara Kōnēridēva-Mahārāja who bears the birudas paṭṭukkaṭṭāri, etc. The amount remitted had to be utilised for the great worship (Mahāpūja) and repairs in the temple.
55	Do. left of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi.	Do.	Registers lands brought under cultivation for perpetual lamps given to the temple. Mentions the liquid measure 'Śembiyaṇmādēvi'.
56	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	[17]th year, Mēsha, ba. di., [trayōdaśi], Mūla.	Do.	Gift of land by purchase for one pot of Kāvēri-water daily for the sacred-bath of the lord of Tirumaḷavādi by Dēvaṇṇaṇ alias Dēvapperumaḷ.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the same gōpura, left of entrance.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	12th year, Makara, ba. di., tritīya, Monday, Makhā.	Tamil ..	Gift of land in Ponnārmēnivilāgam for the maintenance of the person bringing a pot of Kāvēri-water daily for the sacred-bath of the lord of Tirumaḷavāḍi by Śiṅgaḷattaraiyaṉ.
58	Do.	Hoysaḷa ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	. . . Mīna, śu. di., [pratha-mā], Monday, Aśvati.	Do. ..	Damaged. Records a similar grant.
59	Do.	Do. ..	. . . . . Vīra-Rāmanāthadēva ..	[15]th year, Karkaṭaka, śu. di., saptami, Sunday.	Do. ..	Damaged. Gift of land by purchase by a Daṇḍanāyaka at the service of rousing the god from sleep (tiruppaḷḷi-eḻuchchi), for the merit of the king.
60	Do.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	36th yaar, Mithuna, ba. di, chaturdasi, Sunday, Rōhiṇi.	Do. ..	Mutilated in the beginning. Gift of land for maintaining a flower-garden by the wife of a Brahman servant of the temple of Tirukkaḷa-Uḍaiyār in Nittavinōda-vaḷanāḍu.
61	On the east wall of the second prākāra, right of entrance.	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	[26]th year ..	Do. .	Much damaged. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of 14 kāśu and vessels for early morning-offerings in the temple at Tirumaḷavāḍi, in Poygai-nāḍu, a sub-division of Rājēndraśiṅga-vaḷanāḍu by Tirumāl Araṅgaṉ alias Tiruppaḷḷittāmapichchaṉ. Below this, is another inscription dated in the 31st year of the same king referring to a gift of paddy for the same offerings.
62	On the same wall	Do. ..	Do. do.	12th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Sale of land to the temple by Mōgiḷayaṉ Kōvaṉ Śuvaraṉ of Amaravikkiramachchēri Kārikuḍi, a brahmadēya in Gaṇḍāditya-chaturvēdimaṅgalam, in Poygaināḍu, a sub-division of Vaḍagarai Rājēndrasiṁha-vaḷanāḍu.
63	Do.	Do. ..	Do. do.	8th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Sale of land to the temple by a Brahman lady.
64	Do.	Do. ..	Do. do.	7th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Sale of land to the temple by Varṟaḷūr Mādēva Daśapuriyaṉ.
65	Do.	Do. ..	Do. do.	[8]th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Sale of land to the temple by Mōśi Anantanārāyaṇaṉ of Mahimābharaṇachchēri Kaṇḍiyūr, a sub-division of Gaṇḍarāditya-chaturvēdimaṅgalam, a brahmadēya of Vaḍagarai Rājēndrasiṁha-vaḷanāḍu.
66	Do	Do. ..	Do. do.	8th ,, ..	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Sale of land to the temple by a private individual of Āḷattūr.

C.—Stone Inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
67	On the same wall, left of entrance	Chōḷa ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	13th year ..	Tamil	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of 90 sheep for burning a perpetual lamp in the temple of Vaidyanāthadēva at Tirumaḷavāḍi, by a shepherd Vēmbanśōḷai alias Uttamaśōḷakkōn.
68	Do.	Do. ..	Do. do.	Lost	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of land for offering milk at the early morning service by a servant of the king.
69	Do.	Do. ..	Do. do.	17th year	Do. ..	The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of a gold ornament set with jewels to the temple at Tirumaḷavāḍi by a Brahman lady of Maruṅgūr. Records also the gift of a jewelled ornament and a gold-flower in the 19th year of the king.
70	Do.	Do. ..	Do. do.	25th ,, ...	Do. ..	Unfinished. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of a silver armour (kavacham) to be used at the three sacred-baths and 30 kāśu for one perpetual lamp by Aṇukkiśūṟṟi[ya] Pañchavaṉ Mādēvi.
71	Do.	Do. ..	Rājakēsarivarman alias Rājādhirājadēva [I].	2[9]th year, 102nd day.	Do. ..	Gift of a pearl umbrella to the god at Tirumaḷavāḍi, a dēvadāna in Poygai-nāḍu, a sub-division of Rājēndra-siṅga-vaḷanāḍu by Madurāntakadēvaṉ Arumoḷimaṅgaiyār alias Pirāṉār, daughter of Rājēndra-Chōḷadēva.
72	Do.	Do. ..	Tribhuvanachakravartin [Vijayarāja-Chōḷadēva].	2nd year, Tulā, ba. di., [dvā]daśi, Saturday, Mṛiga-śirsha.	Do. ..	Gift of land by purchase for fetching a pot of water from the Kāvēri for the sacred-bath of the god in the temple at Tirumaḷavāḍi in Poygai-nāḍu, a sub-division of Vaḍa-garai Rājarāja-vaḷanāḍu by a lady of Āragaḷūr in Ārṟūr-kaṟṟam.
73	Do.	Do. ..	Parakēsarivarman alias Uḍaiyār [Rājēndra-Chōḷadēva].	Lost	Do. ..	Much damaged and built in at the bottom. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Makes provision for feeding Śivayōgins and Māhēśvaras on the days of Maśi-Shashṭhi and Tiruvāṉi-ashṭami festivals.
74	On the same wall, right of entrance	Do. ..	Parakēsarivarman alias Uḍaiyār Rājēndra-Chōḷadēva.	31st year	Do. ..	Much damaged. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ" etc. Gift of 30 kāśu and two lamp-stands for burning a perpetual lamp in the temple of Tirumaḷavāḍi.
75	Do.	Do. ..	Do. do.	Lost	Do. ..	Built in at the bottom. The inscription begins with the introduction "ஸ்வஸ்திஸ்ரீ," etc. Mentions the lands lying waste until the 21st year, but brought under cultivation for feeding Śivayōgins and Tapasvins on the occasion of the midday-offerings, by a servant of Rājēndra-Chōḷadēva named Vīraśōḷa Nellūruḍaiyāṉ Nāṉūṟṟuvaṉ Yāmāraman of Vīrachōḷanallūr in Tirukkaḷumaḷa-nāḍu, a sub-division of Rājēndraśiṅga-vaḷanāḍu.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On the north wall of the same prākāra.	Chōḷa ..	Rājakēsarivarman Tribhuvanachakravartin Rājarājadēva.	3rd year, Makara, śu. di, ēkadaśi, Saturday, Rōhiṇi.	Tamil ..	Begins with the historical introduction "ஸ்வஸ்தி ஸ்ரீ" etc. Gift of land for offerings, festivals and flower-garlands to the image of Āḷuḍaiya Piḷḷaiyār in the temple of Tiurmaḷavāḍi-Uḍaiyār by Vāṇādarāyaṇ, grandson of Paṭṭamuḍaiyāṇ Arayaṇ Uttamachōḷa Gāṅgēyarāyaṇ of Āvūr-kūṟṟam in Nittavinōda-vaḷanāḍu.
77	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	[10]th year, Tulā, ba. di., shashṭi, Friday, Pushya.	Do. ..	Damaged. Gift of land for providing two pots of water for the sacred-bath.
78	Do. do.	Do. ..	Virarājēndravarman alias Rājadhirājadēva.	33rd year, Kumbha, [Sun]day, Aśvini.	Do. ..	Much damaged. Seems to be a copy of the old record. Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ" etc. Gift of land for daily worship of the images of Jayaṅgoṇḍa-śōḷa-viṭaṅkar and his consort, set up by one of the managers of the temples of Maha-Vishṇu and his consort and of Brahmā by the great assembly of Gaṇḍarāditya-chaturvēdimaṅgalam, a brahmadēya in Poygai-nāḍu, a sub-division of Rājēndrasiṅga-vaḷanāḍu which assembled in the temple of Gaṇḍarāditya-Viṇṇagar.
79	Do. do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	4th year, Siṁha, ba di., ashṭami, Monday, Rōhiṇi.	Do. ..	Unfinished and damaged. Begins with the introduction "[ஸ்வஸ்தி] ஸ்ரீ ஸ்ரீ," etc. Gift of land for forming a grove of trees for the god Tiruma avāḍi-Uḍaiyār to step in after sanctifying the water in the Kāvēri.
80	Do. do.	Do. ..	Tribhuvanachakravartin Virarājēndradēva.	[6]th year ..	Do. ..	Gift of 91 sheep for burning a perpetual lamp in the temple
81	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	4th year, Tulā, ba. di., tṛitīya, Sunday, Krittika.	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ" etc. Gift of 90 sheep for a perpetual lamp by a native of Iḍaiyārūr in Pāṇḍi-nāḍu.
82	Do. do.	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	[1]1th year, Dhanus, ba. di., daśami, Thursday, Viśākha.	Do. ..	Damaged. Records a gift of land by a merchant of Dinachintāmaṇinallūr for the consecration and worship of the image of Bhikshāṭanadēva set up by his father who died before consecrating it.
83	Do. do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year	Do. ..	Unfinished. Records that the gift of 198 sheep for 2 lamps ordered in the 15th year of Periyadēvar Kulōttuṅga-Chōḷadēva, 'who abolished tolls' was engraved on stone now.
84	Do. do.	Do. ..	Kulōttuṅga-Chōḷadeva	4th ,, ...	Do. ..	Damaged and unfinished. Gift of 90 sheep for burning a lamp in the temple by Tyāgasundari, daughter of Nuḷambar.
85	Do. do.	Do. ..	Rājakēsarivarman alias Rājadhirājadēva I.	2[9]th ,, ..	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீ etc." Gift of land for a perpetual lamp by Araiyaṉ Jayaṅgoṇḍasōḻiyār alias Pañchavanmādēviyār, wife of Śōḷavallabhadēva, who is called son (piḷḷaiyār).

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
86	On the north wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who took [Madu]ra, Ilam (Ceylon)' and the crowned head of the Pāṇḍya.	22nd year	Tamil ..	Records that Kauśiyandēvaṉ Kūttaṉ alias Gaṇḍarāditta Bhaṭṭaṉ, one of the Śivabrāhmaṇas of the temple took charge of certain lamps including the one given by Tiruvēgambamuḍaiyār alias Tyāgasundari in the 4th year of Kulōttuṅga-Chōḷadēva. The price of one sheep is stated to be 48 kāśu.
87	On the same wall	Do. ..	Lost	21st year, Mithuna, śu. di., aṣhṭami, Sunday, Hasta.	Do. ..	Mutilated. Contains a portion of the introduction of Kulōttuṅga-Chōḷa III. Gift of land for a perpetual lamp to the temple by a native of Urattūr-kūrram in Kōṇāḍu alias [Iraṭṭa] pāḍikoṇḍaśōḷa-vaḷanāḍu.
88	Do.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai (Madura), ... Karuvūr and the crowned head of the Pāṇḍya.'	[2]4th year ..	Do. ..	Damaged. Gift of land in Anapāyanallūr for conducting worship to Vayichchiyanāthapperumāḷ in this temple by Avaḷavaḷinallūr Uḍaiyāṉ Perumāṉ Tiruvēgambamuḍaiyāṉ.
89	Do.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	10th year, Kumbha, ba. di., tṛitīyā, Śravaṇa.	Do. ..	The inscription stops with the name of the king and the date.
90	On the west wall of the same prākāra.	Do. ..	Tribhuvanachakravartin Rājadhirājadēva (II).	6th year	Do. ..	Refers to the lamps given during the reigns of Rājēndra-Chōḷadēva and Kulōttuṅga-Chōḷadēva, 'who abolished tolls.' Seems to provide for maintaining the lamps given during the time of Periyadēvar Rājarājadēva, as the recipients of the sheep died and their assignees could not either be found out or were unable to maintain the lamps.
91	On the same wall	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti.	Do. ..	Records the gift of a house at Tirumaḷavāḍi to Kuṟṟūru-uḍaiyāṉ Teṟṟi Periyāṉ alias Ediriliśōḷamūvēndavēḷār who owned lands in Kuṉṟa-kūṟṟam alias Uttuṅgatoṅga-vaḷanāḍu but who was required to reside in Tirumaḷavāḍi guarding the place. He appears to have extended the temple and certain maṇḍapas as the space within them was very narrow.
92	Do.	Do. ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājarājadēva	4th year, Simha, ba. di., aṣhṭami, Monday Rōhiṇi.	Do. ..	Begins with the historical introduction "[illegible]" etc. Records the registering of the dēvadāna lands purchased from the tenants for arrears of rent. The dēvadāna included also other lands given to the image of Vayichchiyanādiśvaram-uḍaiya-Nāyaṉār set up in the temple by Eyirpakkiḷaiyaṉ Embirāṉ Sambandar, one of the Māhēśvaras.
93	On the south wall of the second prākāra of the same temple.	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḷadēva.	15th year, 147th day.	Do. ..	Unfinished. Begins with the introduction "[illegible]" etc. Seems to register the number of sheep given and the quantity of ghee to be measured out for the 33 perpetual lamps given to the temple of Tirumaḷavāḍi-Uḍaiya-Mahādēva in Poygaināḍu, a sub-division of Kulōttuṅga-śōḷa-vaḷanāḍu.
94	On the same wall	Do. ..	Parakēsarivarman alias [Rājēndra-Chōḷa-dēva].	Lost	Do. ..	Much damaged. Sale of land for a flower-garden and its maintenance.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
96	On the south wall of the same prākāra.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	17th year, Makara, ba. di., ēkādaśi, Wednesday, Anurādha.	Tamil ..	Gift of 90 sheep for a perpetual lamp to the temple at Tirumaḷavādi in Poygai-nāḍu, a sub-division of Rājarāja-valanāḍu by Kuṉṟattūr Śēkkiḻān Mādēvaḍigaḷ Rāmadēva alias Uttamachōḷa Pallavarayaṉ of Kuṉṟattūr-nāḍu in Puliyūr-kōṭṭam alias Kulōttuṅgachōḷa-valanāḍu, a district of Jayaṅgoṇḍa-śōḷamaṇḍalam.
97	On the same wall	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	18th year, Dhanus, ēkādaśi, Wednesday, Mūla.	Do. ..	Begins with the introduction "ஸ்வஸ்தி ஸ்ரீமது" etc. Gift of 90 sheep and a ram for a perpetual lamp to the lord of Tirumaḷavādi by Viḷaṅgavandār alias Akilabhuvanamudayār of Peruvayalūr in Puliyūr-nāḍu a sub-division of Arumoḷidēva-valanāḍu.
98	On the south wall of the Sundarāmbāḷ shrine in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya.'	2[9]th year, Tulā, śu. di., trayōdaśi, Monday.	Do.	Mutilated. Seems to register a gift of land to the temple.
99	On the east wall of the ruined maṇḍapa to the north of the shrine of the goddess in the same temple.	Do. ..	Rājakēsarivarman	3rd year	Do. ..	Incomplete. Registers a gift of gold for offering crushed rice (aval) on the day of Ārdrā in the month of Mārgaḻi to Gaṇapati by Kēṇḍaḷa Veḷḷaḷa Piḷḷaiyār of Kumbaḷḷumbūr in Ōymā-nāḍu, a district of Toṇḍai-nāḍu.
99	On the first gōpura of the same temple; right of entrance.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍya-dēva.	7th year, Kanyā, ba. di., navami, Friday, Punarvasu.	Do. ..	Built in at the end. Gift of paddy for repairs to the temple, the maṇḍapa and the prākāra wall called Periya-nāṭṭāṉ-tirumaḍil by the citizens of Viraī-nāḍu, a sub-division of Poygai-nāḍu in the district of Rājarāja-valanāḍu.
100	In the same place	Do. ..	Māravarman alias Tribhuvanachakra-varṭin Parākrama-Pāṇḍyadēva.	6th year, Kumbha, śu. di., navami, Sunday, Mūla.	Do. ..	Damaged and built in at the end. Seems to register a gift of land to the temple.
101	Do.	Do. ..	Do. do.	*2nd year, 206th day	Do. ..	Do. do.
102	In the same place, left of entrance ..	Do. ..	Do. do.	[3]th year, 163rd day.	Do. ..	Registers a gift of land for repairs to the temple.
103	Do.	Do. ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	2nd year, Makara, śu. di., saptami, Friday, Rēvati.	Do. ..	Records an assignment of certain taxes for conducting repairs to the temple. Tirumaḷavādi was situated in Poygai-nāḍu, a sub-division of Vaḍagarai Rājarāja-valanāḍu. Sundara-Pāṇḍya Maḷavarāyaṉ figures as one of the signatories.
104	On the east wall of Aṅkurēśvara temple at Adigudi, Lalgudi taluk, same district.	.. ....	....	....	Grantha ..	A Sanskrit verse in praise of the god.
105	On the same wall, right of entrance.	.. ....	....	....	Tamil ..	Gift of land for the sacred bath of Mūrchhaḻunda-Nāyaṉār.
106	On the right side of the doorway leading into the central shrine in the same temple.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	[2]7th year ..	Do. ..	Gift of land for a perpetual lamp by a native of Aṉbil, a brahmadēya in Kiḻ-kūrru, a sub-division of Kiḻār-kūrru to the temple of Tiruvādikudi.
107	On the left side of the same doorway.	Do. ..	Parakēsarivarman	3rd ,, ...	Do. ..	Gift of land, for feeding 25 Brahmaṇas on the seven festival days in the month of Maśi, to the temple of Īśvara-Bhaṭṭāraka at Tiruvādikudi, a brahmadēya in Kiḻ-kūrru, a sub-division of Kaḷāra-kūrru, a district of Vaḍagarai Maḷa-nāḍu

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	COIMBATORE DISTRICT. **Dharapuram Taluk.**					
108	On the base of the north and west walls of the central shrine in Vinnirainda-Perumal temple at **Koduvay**.	Ummattur ..	Mahāmaṇḍaleśvara Viranāṭjaraya Uḍaiyar.	Śaka 1411, Sadhārana, Kārttigai, 12.	Tamil ..	Records that the inhabitants of Poṅgalūrkkā-nāḍu repaired the ruined temple of Vinnirainda-Perumal and re-engraved on its walls the old defaced inscriptions of Chōla and Chēra kings recording the gift of two villages for daily worship, offerings and repairs in the temple. Mentions also Valippukkā-nāḍu.
109	On the base of the south wall of the same shrine.	..	Do. do.	Do.	Do. ..	Records that the residents of Koḍuvay gave some land in Vēlampūṇḍi to the priest of the Perumal temple to provide (kambu-) food for Brahman travellers.
110	On a pillar inside the ardhamaṇḍapa in the same temple.	Koṅgu-Chōḷa	Virarājēndradēva alias . . . . rāda-Perumal.	[20]th year.. ..	Do. ..	Damaged. Seems to record that the pillar on which the inscription is engraved was set up by Virarājēndra Uttama-Nārāyaṇadēva.
111	Behind the image in the central shrine in the same temple.	Do.	Virachōḷa Kaliṅgar[khadēva]	14th ,, ...	Vaṭṭeḻuttu ..	Damaged. Seems to record the digging of a well in the temple.
112	On the east and north walls of the mahā-maṇḍapa of the Nāgēśvara-svāmin temple, in the same village.	,,	....	Kali 4825, Śōbhakṛit, Arpaśi, 15.	Tamil ..	Records that Chinnayya Kavaṇḍaṇ, a resident of Nilali, reconstructed in stone the Śiva temple which had formerly been built of brick and wood and had consequently gone to ruins.
113	On the wall of the maṇḍapa at the entrance into the same temple, left side.	..	....	Kali 4835, Virōdhikṛti (wrong), Āvaṇi, 15.	Do. ..	Records that the individual mentioned in No. 112 above built the maṇḍapa at the entrance of the temple.
114	On the wall of the same maṇḍapa, right side.	..	....	Do.	Do. ..	Records that Seṅgamiamma], wife of Chinnayya Kavaṇḍaṇ mentioned in No. 112 above, built some portions of the temple.
115	On the east and north walls of the Subrahmaṇya shrine in the same temple.	..	....	Aṅgira, Paṅguṇi, 13.	Do. ..	Records that Vīrabhadra Mudaliyār built of stone the Subrahmaṇyasvāmin shrine in the same temple.
116	On a slab set up out side the Kāśi Viśvanāthasvāmin temple at **Karukkaipalayam**.	..	....	Khara	Do. ..	Records gift of land for the maintenance of a maṭha and for feeding Śaivite ascetics.
117	On the north wall of the central shrine, Vaḍuganāthasvāmin temple, **Kuṇḍaḍam**.	Koṅgu-Chōḷa	Virarājendradēva	11 + 1st year ..	Do.	Records the gift of one accha of gold by the maṇaikkilatti of the Kuḍimichchi caste for a twilight lamp to the god.
118	On the east wall of the same shrine	Do.	Do.	[24]th ,, ...	Do. ..	Damaged and incomplete. Records a gift of gold for a lamp to the god by one . . Ko-Kaṇḍara Pallavarayaṉ, captain of a thousand foot-soldiers stationed at Palāmbara . . kkōṭṭai.,
119	On the same wall	Do.	Tribhuvanachakravartin Virarājēndradēva.	15th ,, ...	Do. ..	Built in. Records a deposit of gold for a lamp to the god, Tirunilaiaḷagiya-piḷḷaiyār by a resident of Kurundakkuḷattu-karai in Kaḷavaḷi-nāḍu, in [Pāṇḍi]-maṇḍalam.
120	Do.	..	....	Do.	Do. ..	Beginning built in. Records gift of gold to certain Brahmans for burning a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
121	On the east wall of the same shrine	..	....	....	Tamil ..	Beginning damaged. Records gift of gold for a lamp to the god by Śāttaṉ-Śrīdēvi, a member of the Malayakaṭṭi caste.
122	On the south wall of the same shrine.	Koṅgu-Chōḷa	Vīrarājēndradēva	....	Do. ..	Mutilated. Records gift of gold by . . . śōḷappallavaraiyaṉ, a captain of 1,000 soldiers, for a twilight lamp to the god.
123	On the same wall	Do.	Do.	[29] + 5th year ..	Do ..	Records gift of gold for a lamp to the god by an ascetic (vayirāgi) of Vīraśōḷaṉ-tirumaḍaiviḷāgam in Rājavichchādirapuram in Naraiyanūr-nāḍu.
124	Do.	Do.	Do.	44th ,, ..	Do. ..	Records gift of gold by Ulagaivalamvandāṉ to certain temple priests for burning a lamp to the god.
125	Do.	..	. ..	....	Do. ..	Damaged. Seems to record gift of gold for providing oil for anointing the god on Wednesdays.
126	Do.	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīrarājēndradēva.	[45]th year ..	Do. ..	Damaged. Seems to record gift of gold for a twilight lamp to the god by one Nityakalyāṇaṉ, a resident of Kōḍaimaṅgaḷam.
127	On the west wall of the same shrine, inside the store-room.	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍya[dēva]	11th ,, ..	Do. ..	Built in at the beginning. Records gift of gold by a member of the Veḷḷāḷa caste for lamps to Vaḍugapiḷḷaiyār and to god Āvuḍai[yār] Koṅga-Viṭaṅka[ttuāvu]ḍaiyār.
128	On the doorjambs of the entrance into the central shrine.	Do.	Do.	15 + 5th ,, ..	Do. ..	Records the order of the assembly of Kuṇḍōḍam to set apart for the requirements of worship and repairs to the temple of Vaḍugapiḷḷaiyār, a certain percentage of the profits on the sales of woven cloth, yarn, salt, etc.
129	On the right door-post of the Amṛitaghaṭēśvara shrine in the same temple.	Koṅgu-Chōḷa	Vīrarājēndradēva	6th ,, ...	Do. ..	Records that the mahā-maṇḍapa of the temple was the charitable gift of the Vāṇiyars of Kuṇḍōḍam.
130	Do. left side	Do.	. . . . . ṅga-Chōḷadēva	10th ,, ...	Do. ..	Much damaged. Mentions the name of Iruṅgōḷaṉ.
131	On the base of a pillar in the mahā-maṇḍapa in the same temple.	Do.	Kōkkalimārkha Vikrama-Chōḷadēva ..	42nd ,, ...	Do. ..	Incomplete.
132	On the doorjamb of the first entrance into the temple, right side.	Koṅgu-Pāṇḍya.	Sundara-Pāṇḍyadēva	24th ,, ...	Do. ..	Records that the doorposts of the maṇḍapa were erected by certain Vāṇiyars of Kuṇḍōḍam and that a lamp was also agreed to be burnt by them there.
133	Do. left side	Do.	Vīra-Pāṇḍyadēva	15th ,, ...	Do. ..	Damaged.
134	On a lion pillar in the tank in front of the temple.	Koṅgu-Chōḷa	Vīrarājēndradēva	11th ,, ...	Do. ..	States that the lion-pillar was erected by one Vīraśōḷa-Iruṅgōḷaṉ alias Perumāḷ-Perumāḷ, the headman (ūrāḷi) of Kōḍikkāraittoḷu.
135	On a pillar in the mahā-maṇḍapa of the Nallamaṅgai shrine in the Nāgēśvarasvāmin temple at **Sadayampalayam**.	Vijayanagara.	Vīra-Kampaṇa-Uḍaiyār	Pramādīcha ..	Do. ..	Records that the temple of Nāgēśvaramuḍaiyār at Kuṟaiyūr was repaired by Āvuḍaiyarāja after its desecration by the Muhammadans.
136	On another pillar in the same place.	Do.	Do.	11th year	Do. ..	Records that the same individual reconstructed the temple of Vaḍugapiḷḷaiyār at Kuṟaiyūr after its defilement by the Muhammadans.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
137	On a beam in the mandapa of the Viśvanāthasvāmin temple at **Konapuram**.	Koṅgu-Chōḷa	[Vik]rama-Chōḷadēva	20th year	Tamil ..	Records that the beam in the temple of Tirumarududaiyār was the gift of a gold-smith of Kadarrūr.
138	On another beam in the same place	Do.	Vikrama-Chōḷadēva	Do.	Do. ..	Records that the beam was the gift of Idaṅgainayaka-bhaṭṭa, a native of Kadarrūr.
139	On the base of the west and south walls of the central shrine, Vinnagaram-perumāṉ temple in the same village.	..	Tribhuvanachakravartin Kōnerinmaikoṇḍāṉ.	26th year and 305th day.	Do. ..	Records the gift of certain taxes to the god in lieu of lands enjoyed by certain persons in Vīra-Pāṇḍya-chaturvēdimaṅgalam in Narayanūr-nāḍu. The God is stated to have been consecrated by Gaṅgarāyaṉ for the merit of Sundara-Pāṇḍya. Pirāṇṭakapuram alias Rājarājapuram is mentioned and the signatory's name is given as Araiyanalagaṉ alias Vāṇādhirāja of Śiru-maranallūr in Kāñjairukkai.
140	On a beam in the mandapa in front of the kitchen in the same temple.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	30th year	Do. ..	Records that the beam was the gift of a Veḷḷāḷa by name Udayamāṇikkaśīla-Śeṭṭi. The title of Śeṭṭi to a Veḷḷāḷa is somewhat peculiar and denotes probably the Veḷḷāḷa-Śeṭṭi sect.
141	On another beam in the same mandapa.	Do.	Do.	Do.	Do. ..	Records that Śivapādaśekhara-Mūvēndavēḷāṉ gave one beam.
142	On a pillar in the same mandapa ..	Do.	Do.	26th year ..	Do. ..	Records that the pillar was the gift of Avināśi Araiśaṉ-Nāmiyillā-Udaiyār, a merchant of Edarrūr to the god Tirumarududaiyar. [The pillar appears therefore to have formerly belonged to the Śiva temple and to have been subsequently brought to the Perumāḷ temple.]
143	On a pillar in the Agastyēśvara temple at **Dharapuram**.	....	....	....	Do. ..	Mentions that Tirunīlakaṇṭhaṉ alias Tillaivāḻum-aṇḍaṇanambi gave the pillar as a gift.
144	On another pillar in the same temple.	....	....	....	Do. ..	Mentions that the pillar was the gift of Paradāyaṉ Śikāmāṇaṉ Nīlaiṉḍaiyaṉ.
145	On two detached stones in the south wall of the Kṛishṇasvāmin temple to the south of the same temple.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1471, Saumya, Vaiśākha, ba. di., 30.	Kanarese ..	Incomplete. Seems to record gift of a village by Śivanappa-Paṇḍita to Vīra-Paṇḍita.
146	On a slab set up in front of the Tillāpuriamman temple in the same village.	....	....	Kali 1150, Śaka 1125, Kālayakti (wrong,) Wednesday, pañchami, Uttirādam, Mīna lagna.	Tamil ..	In modern characters and mutilated. Mentions the names of Koṅguvaṉji, Vilāṭapuram and Rājarājapuram. The Kali and Śaka eras given are incorrect.
147	On the south wall of the mandapa in front of the Uttaravīrarāghava-perumāḷ temple in the 'Fort' of the same village.	Nāyaka ..	Vīrappa-Nāyaka	Kali 4416, Āṅgīrasa, (wrong), Margaḻi, ś.	Do ..	Incomplete and stones out of order. States that Tambigu.... llār pillai was the agent of Vīrappa-nāyaka.
148	On the west wall of the verandah behind the same temple.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndra.	15 + 1st year ..	Do. ..	Stones out of order and incomplete. Seems to record gift of land for rice offerings to the goddess Peruṅkaruṇaiśelviyar in the temple.
149	On two detached stones in the north wall of the sixteen-pillared mandapa in the same temple.	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1473, Virōdhikṛit, Bhādrapada, śu. di., 12, Thursday.	Kanarese ..	Records gifts of rice, etc., and money for the god Vishṇu at Dharāpura.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
150	On detached stones in the south prākāra wall of the same temple.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Vīrarājēndradēva.	23rd year	Tamil	Incomplete. The stones probably belonged to a Śiva temple and seem to record some gift by Āṉuttirappallavarayaṉ for offerings to Subrahmaṇya in the temple of Āḷuḍaiyār Tirunāṭṭiyamuḍaiyār. Mentions Karaivaḷi-nāḍu.
151	Do.	Koṅgu-Pāṇḍya.	.....tin Vīra-Pāṇḍyadēva	6th ,, ...	Do.	Fragmentary and stones missing. Mentions Rājādhirāja-chaturvēdimaṅgalam, as a brahmadēya in Naraiyanūr-nāḍu.
152	Do. west wall ..	....	....	11th ,, ...	Do.	First line damaged. Mentions the gift of certain ceiling stone beams and pillars to the Piḷḷaiyār temple by one Vīraṉ Vīraṉ alias Aḻagaikkōṉ, a merchant of Rājavich-chādirapuram.
153	On a lion pillar lying in the compound of the Kalyāṇarāmasvāmin temple in the same 'Fort.'	Koṅgu-Chōḷa	Vīrarājēndradēva	13th ,, ...	Do.	Records the gift of the lion-pillar by a merchant of Kaḍaṟūr.
154	On two detached stones by the side of a well called the Kalyāṇarāmasvāmin tank.	Do.	Do.	6th ,, ...	Do.	Records gift of two kaḻañju of gold by Tuṅganuḍaiyaṉ alias Teliṅgaṉāḍu-uḍaiyaṉ for a twilight lamp to the god Tiru-[ma]ṟai-uḍaiyār of Nīlanpērūr.
155	On the base of the south wall of the central shrine in the Sokkanāthasvāmin temple at **Kolinjivadi**.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	30th year and 51st day.	Do.	Records gift of six mā of land, free of all taxes in Aṇṇkam-paḷḷam alias Amarabhuvaṉkaramaṇṇaṟai in Uḍaiya-piraṭṭi-chaturvēdimaṅgalam in Naraiyanūr-nāḍu for daily worship to the goddess Tirukkāmakōṭṭattu-nāchchiyār alias Aḻagiyaśokkiyār in the temple.
156	On the same base	....	Do.	30th year and 56th day.	Do.	Records another gift of 2¾ mā of land in Vīrasōḻamaṇṇaṟai, Kumaṇarāyaṇparru and Kulōttuṅgaśōḻamaṇṇaṟai to the same goddess.
157	On the base of the west wall of the same shrine.	....	Do.	[29]th year and 235th day.	Do.	Records gift of 3/16 vēli of land free of certain taxes to the god Aḻagiyaśokkaṉār in the same temple.
158	On the south base of the Piḍāri-amman temple at **Dalavay-pattanam.**	Koṅgu-Pāṇḍya.	.....varman Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	24th year	Do.	Damaged. Seems to record gift of gold for a twilight lamp to the Piḍāriamman called Nāṇadēśa-naṅgai.
159	On the north wall of the mahā-maṇḍapa of the Kaliyuga Kaṇ-ṇēśvarasvāmin temple at **Alangiyam.**	Do.	[Sun]dara-Pāṇḍyadēva	27th year, Vaigāsi, 5.	Do.	Records the deposit of gold with certain temple priests for providing offerings to the Nāchchiyār consecrated for the merit of her mother by Aḻagāṇḍār, daughter of Kāṇa-iniya-Perumāḷ alias Vijayiṅga-dēva, a temple servant residing in Maḍakkuḷa-kīḻ-madurai.
160	On the same wall	....	Vīra-[Sundara], 'who was pleased to take every country'	[7]61st year [Ar]-pāsi.	Do.	Gift of land, free of taxes, by Dēvaṉ Śivandakāḷ Perumāḷ, a Veḷḷāḷa of Uttamaśōḻanallūr alias Alaṅgiyam in Ten-Poṅgalūrkā-nāḍu, for the maintenance of a maṭha of Nāyaṉar[Jñāna]mūrtidēva-Nāyaṉār.
161	On two detached stones set up in the ruined wall of the north prākāra of the same temple.	Koṅgu-Chōḷa	Tribhuvanachakravartin Vīra-Chōḷadēva	2nd year	Do.	Incomplete. Gift of land for offerings and worship daily and on the Vishu and Ayana Saṁkrānti days to Vaḍuhapiḷḷaiyār set up in the temple of Kaliyuga Kaṇṇēś-varamuḍaiyār by Śeṟummai, wife of Tamayan Āḻavaṉ-dāṉ alias Vīrarājēndra Adiyamāṉ, a mudali of Alaṅgi-yam.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
162	On the ruined wall of the south prākāra, same temple.	Koṅgu-Chōḷa	Virarājēndradēva	10 + 1st year ..	Tamil	Damaged. Seems to record gift of land free of taxes by Siruppiḷaiviṟaṉ alias Vīrarājēndra Adiyamāṉ for daily offerings to the god.
163	On several displaced stones in the same wall.	Do.	Do.	15 + 1st ,, ..	Do.	Records gift of one tūṇi of land by Vīrarājēndra Adiyamāṉ to supplement the inadequate gift of land made by Virudarāyar his elder brother for daily offerings (tiruppudiyāḍu) to the god.
164	On the same wall inside the Vināyaka shrine.	....	Tribhuvanachakravartin Kōṉēriṉmaikoṇ-[ḍāṉ].	2[6]th ,, ..	Do.	Beginning built in. Records gift of land, free of all taxes, by Attiyarāḻvāṉ Agnichit Sarvakrituyāji to the temple.
165	On the base of the north wall of the central shrine, Paśupatīśvarasvāmin temple at **Kongur**.	Koṅgu-Chōḷa	Rājakēsarivarman alias Kulōttuṅga-Chōḷadēva.	3rd ,, ..	Do.	Gift of 2 mā of land by Sundaram Nilaiuḍaiya Perumāḷ alias Kulōttuṅgachōḷa Aṇuttirappallavaraiyaṉ for rice offerings to the god Paśupatīśvaramuḍaiyār in Koṅgūr alias Jayaṅgoṇḍa-śōḷanallūr in Poṅgaḷūrkā-nāḍu.
166	On the same base	Do.	Tribhuvanachakravartin Vira[rāje]ndradēva.	17th ,, ...	Do.	Beginning and middle built in. Seems to record gift of land for offerings to the god. Mentions Vadapaśa....., nāḍu and Perumbiḷi.. ...nallūr.
167	Do.	Do.	Do.	11th ,, ...	Do.	Records gift of gold for a twilight lamp to the god by Piḷḷaṉdēvaṉ, a Veḷḷāḷa of the Śāttaṉḍai sect.
168	On the south wall of the same shrine.	Do.	Do.	7th ,, ...	Do.	Records gift of gold to a temple priest by Śāttiperṟi alias Tiruviḷakku Piḍichi, a dancing girl of Koṅgūr for burning a twilight lamp to the god.
169	On the same wall	Do.	Do. ..	Lost	Do.	Damaged and incomplete. Seems to record gift of gold by a private individual for a lamp.
170	On the base of the north wall of the mahā-maṇḍapa in the same temple.	Do.	Do.	7th year	Do.	Records gift of gold by a private individual for a twilight lamp to the god.
171	On the left doorjamb of the entrance into the same maṇḍapa.	Do.	Kulōttuṅga-Chōḷadēva	10th ,, ...	Do.	Damaged at the end. Records that the two muḍaliś, Śuṭṭaṉ Adiyaśōḷaṉ alias Vīrarājeṉdra Iruṅgōḷaṉ and Āḻavaṉḍaṉ Vāḻvallāṉ alias Kulōttuṅgaśōḷa. . . . jēndra Pallava [raiyaṉ] agreed to measure out certain quantities of rice for daily offerings to the god.
172	On the beams of the maṇḍapa attached to the south side of the same temple.	Koṅgu-Pāṇḍya.	Tribhuvanachakravartin Kaṉēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva.	27 + 1st year, Āḍi, 7.	Do	Records gift as dēvadāna, free of taxes, of the village of Mahāmaṇḍala Vāṉarāyaṉallūr, a newly founded village in the suburbs of Koṅgūr for the expenses connected with the daily worship and offerings to the god Paśupatīśvaramuḍaiyār and repairs to the temple. Mentions as signatories Villavaḷaraiyaṉ and Toṇḍaimāṉ.
173	On a pillar in the same maṇḍapa ..	Koṅgu Chōḷa	Tribhuvanachakravartin Vīrarājēndradēva	15 + 1st year. ..	Do.	Incomplete.
174	On a door-post lying in the temple compound.	. ..		Śaka 1634, Śubhakṛit, Āvaṇi.	Do.	In modern characters. Records that Veṅkaṭamma, the mother of Paśupatiliṅgayaṉ of Kāśyapa-gōtra built the prākāra walls and the first gōpura-entrance to the temple. Śaka 1634 is a mistake for 1644.
175	On the base of the west wall of the central shrine of the Piḍāriamman temple in the same village.	Koṅgu-Chōḷa	. . . tin Vīrarājēndradēva ..	13th year	Do	Built in at the beginning. Seems to record that Vāḻvallāṉ Aṭṭālaichchēvagaṉ, a muḍali of Kīraṉūr in Poṅgaḷūrkā-nāḍu engraved on stone and copper the gift of land made by his grandfather Sōmanāthadēvar alias Aṇittirappallavaraiyar for offerings to the goddess Raṅgapiḍāriyār.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
176	On the inner wall of the maṇḍapa forming the entrance into the Chenniśvarasvāmin temple at **Kottanur.**	Koṅgu-Chōḷa	Vīrarājēndradēva	42nd year	Tamil	One stone is missing in the middle. Records gift of one achchu of gold by a temple priest for a twilight lamp to the god Chenniśvaram-uḍaiya-Nāyaṉār of Koṟṟanūr in Teṉkarai-nāḍu.
177	On a pillar in a ruined maṇḍapa in the east prākāra of the same temple.	Do... ..	. . . . ndradēva	* 4th ,, ...	Do.	Damaged and incomplete. Mentions Rājēndrasōḷa, as the name of a goldsmith in Koṟṟanūr.
178	Round the belt of the central shrine, Apramēśvarasvāmin temple at **Maravapalayam.**	Hoysaḷa ..	Vīra-Ballāḷadēva	Lost	Do.	Built in in the middle. Records gift of 5 mā of land situated in Uḍaiyapirātti-chaturvēdimaṅgalam in Naraiyanūr-nāḍu to provide daily offerings to the god Apramēśvaram-Uḍaiyār of Koṟṟanūr in Teṉkarai-nāḍu.
179	Round the base of the same shrine	Ummattūr ..	Mahāmaṇḍalēśvarā Nañjarāya Uḍaiyār ..	Paridhāpi, Tulā, śu. di., Monday, daśami, Śravishṭā.	Do.	Damaged in several places. Records gift of 2 mā of land in Karṟāyaṉkāṇi *alias* [Vīrasōḷa-chaturvēdimaṅgalam] in Teṉkarai [Vīrasōḷa-vaḷanāḍu] for offerings to the god Chennēśvaramuḍaiyār of Koṟṟanūr in Teṉkarai-nāḍu.
180	On the base of the north wall of the same shrine.	..	Tribhuvanachakravartin Kōṉērinmai-koṇḍāṉ.	15 + 4th year and 12th day.	Do. ..	Built in at the beginning. Records a tax-free gift of 8 mā of land situated adjacent to the land of the Nīlanpērūr-temple for offerings to the god Āḷuḍaiyār Apramēśvara-Uḍaiyār of Koṟṟanūr in Teṉkarai-nāḍu. Ellāmvallaśōḷa-Mūvēndavēḷāṉ figures as a signatory.
181	On the same base	Koṅgu-Chōḷa	Kulōttuṅga-Chōḷadēva	17th year	Do.	Records a tax-free gift of 7 mā of land for measuring out 24 kalams of paddy by the Rājakēsari-marakkāl required for offerings to the god.
182	On the north wall of the central shrine Tiruvalañjuḻirāthasvāmin temple at **Piramiyam.**	Do.	Tribhuvanachakravartin Vīrarājēndra-dēva.	14th ,, ...	Do.	Records gift of 8 amudan achchu of gold by a merchant in Vīrasaṅgāda-chaturvēdimaṅgalam, a brahmadēya in Teṉkarai-nāḍu, for offerings to Kshētrapālappiḷḷaiyār in the temple of Uḍayār Tiruvalañjuḻināyaṉār in the same village.
183	On the same wall	Do.	Kalimūrkha Vikrama-Chōḷadēva	42nd ,, ...	Vaṭṭeḻuttu ..	Records deposit of 55 kaḻañju of gold with the assembly for providing meals for 3 Brahmans daily in the temple. Parakēsarikkal-tulai-nirai-śempoṉ appears to have been the standard of fineness and weight of gold and Parakēsarikkāl a standard measure.
184	Do.	Do.	Tribhuvanachakravartin Vīrarājēndra-dēva.	3rd ,, ...	Tamil	Records that. . . . a sāmanta of Vīraśaṅgāda-chaturvēdimaṅgalam set up the image of the god's consort (palliyarai-nāchchiyār) in the temple in honour of his sister Kaḍaikkuricchchi-āḻvār, wife of. . . . jēndradēva and presented some gold to the village assembly through a certain Ānandakūṭṭaṉ for providing offerings on certain occasions.
185	Do.	Do.	Kalimūrkha Vikrama-Chōḷadēva	42nd ,, ...	Vaṭṭeḻuttu ..	Records that Nakkaṉ Viṭaṅkaṉ *alias* Vikramaśōḷapallavadaraiyaṉ of the perumāḷ perundanattaraiyar gave 15 kaḻañju of gold for a perpetual lamp to the god for the merit of Emādi Nakkaṉ Kuṉṟaṉ.
186	Do.	Do.	Rājakēsarivarman *alias* Tribhuvana-chakrvartin Vīrarājēndradēva.	5th ,, ...	Tamil	Records gift of 5 kaḻañju of gold by Dēvaṉ Mādēvaṉ *alias* Kaḷikaḍinda Śōḷamārāyaṉ of the perumāḷ-kaikkōḷars for a twilight lamp to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
187	On the west wall of the same shrine.	Kongu-Chōḷa	Kōnaṭṭaṉ Vikrama-Chōḷa	20th ,, ...	Vaṭṭuḻettu ..	Records gift of 12 kaḻañju of gold by the king to the villagers of Veḷḷānūr, a hamlet in Veḷḷakal in Kāṅgayanāḍu for providing oil for a perpetual lamp ordered to the temple by Vikramasōḻaṉ Śōḻamādēviyār. Parakēsariuḻakku is mentioned as a standard measure and Kēśavaṉ Sugrīvaṉ alias Śembiyaṉ Mūvēndavēḷaṉ appears as a signatory.
188	On the same wall	Do. ..	Vīrarājēndradēva	8th ,, ...	Tamil .. .	Records gift of 2 kaḻañju of gold by Arayapōśaṉ, son of Śaṅkaraṉ for a twilight lamp to the god.
189	On the base of the south wall of the same shrine.	Do. ..	Vī[rasōḻa] Kalimūrkhapperumāḷ ..	1[3]th ,, ...	Vaṭṭeḻuttu ..	Damaged. Seems to record that Brahmādhirājaṉ got a piece of land exempted from taxes by a payment of 15 kaḻañju of gold and presented it to the temple to meet the expenses connected with the sacred-bath and anointment of the god. Maḻanāḍu and Ayirūr are mentioned.
190	On the same base	Do. ..	Kalimūrkha Vikrama-Chōḷadēva ..	32nd ,, ...	Do. ..	Records a deposit of 12 kaḻañju of gold with the assembly of Vīraśaṅgāda-chaturvēdimaṅgalam by Aṇakkaṉ Śēndaṉ alias Eṟiyum Viṭaṉ[ka]-śeṭṭi of Maṇikaṇḍamaṅgalam in. . . . layūr-kūṟṟam, a sub-division of Kōṉāḍu, for a perpetual lamp to the god.
191	Do.	Do. ..	Vīrarājēndradēva	19th ,, ...	Do. ..	Records gift of 4 achchu of gold by Tirumaḻapāḍi Pallavarayaṉ of the Perumāḷ-Kaikkōḷas for offerings to the god on Śivarātri.
192	Do.	Do. ..	Rājādhirāja Vīra-Chōḷadēva	5 + 1st year ..	Do. ..	Records that certain land belonging to a Brahman of Vīraśaṅgāda-chaturvēdimaṅgalam was confiscated by the king on account of treason and that the same land was purchased by Periyaṉ Śōḻaṉ alias Vīraśōḻakkaṅgayaṉ, one of the feudatories of the king on payment of 30 poṉ into the treasury and was presented to the temple.
193	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	7th ,, ...	Do. ..	Records gift of 2 kaḻañju of gold by Āṇḍāḷ, the senior wife of Nambiyāḷvi, a son of Paśaḷai Tiruvāḻippōkki alias Vīrarājēndra Brahmādarāya of Śrī Uḍaiyāpiraṭṭi-chaturvedimaṅgalam in Naraiyanūr-nāḍu for a twilight lamp to the god for her own merit.
194	Do.	Do. ..	Rājakēsarivarman Tribhuvanachakravartin Kulōttunga-Chōḷadēva.	11th ,, ...	Tamil	End missing. Records that the assembly of [Vīraśaṅgāda-chaturvēdimaṅ]galam took from Uḍaiyār Vīranārāyaṇa [Māba]livāṇarāyar 20 kaḻañju of gold and invested it on thirty kuḻi of land for the temple.
195	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	...	Do. ..	Records gift of one ānai-achchu and one kiṭṭi of gold by a merchant of Vīraśaṅgāda-chaturvēdimaṅgalam for offerings and sacred-bath to the god.
196	Do.	Do. ..	Parakēsarivarman Tiruchchiṟṟambalamuḍaiyāṉ Vikrama-Chōḷa.	13th year	Do. ..	Records gift of 28 kaḻañju of gold together with one kaḻañju due as tax on the brahmadēya for the supply of sandal paste to the god throughout the year.
197	Do.	Do. ..	Tribhuvanachakravartin Vīrarājēndradēva.	[6]th ,, ...	Do. ..	Records gift of 2 kaḻañju of gold by a merchant for a twilight lamp to the god.
198	Do.	Do. ..	Rājādhirāja Uttama-Chōḷadēva	8th ,, ...	Do. ..	Records that Kēraḷakēsari Amarabhayaṅkara Kōṭpuliyār of the Perumāḷ-vāḻiār gave ½ kaḻañju of gold for the daily supply of three pot-fuls of water for the god's sacred bath.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
199	On the base of the south wall of the same shrine.	Kongu-Chōla	Vīrarājēndradēva	8th year	Vaṭṭeluttu ..	Records gift of two kaḷañju of gold by a Brahman lady Periyaṇḍachchāni for a twilight lamp to the god.
200	On the same base	Do.	Do.	13th ,, ...	Do. ..	Records gift of two kaḷañju of gold for a twilight lamp to the god.
201	Do.	Do.	Kulōttuṅga-Chōḷadēva	9th ,, ...	Do. ..	Incomplete. Records gift of 2 kaḷañju of gold by Śōḷa-nārāyaṇa Pallavaraiyaṉ-Aḷagaṉ Sōmapirāṉ alias Gaṅga-vadaraiyaṉ, the king's sāmanta of Rājarājapuram for a twilight lamp to the god.
202	Do.	Do.	Abhimānachōḷa Rājādhirājadēva	10th ,, ...	Do. ..	Records that Śilambanaḍaikkālavaṉ, a kāvalaṉ (guard[?]) residing in Vīrasaṅgaḍa-chaturvēdi-maṅgalam, covered the ceiling of the Mukha-maṇḍapa of the temple with stones for the merit of Eḍuppaṉ Nīlaṉ Śilambaṉ.
203	On the south base of the ruined platform of the same temple.	Do.	Rājakēsarivarman alias Tribhuvanachakra-vartin Vī[ra]rājēndrādēva	....	Do. ..	Records gift of one kaḷañju of gold by Piraṇṭakaśō[aṉ alias Vī[ra]rājēndra N[ittapallavaraiyaṉ], a drummer (uvachchakāṉi uḍaiyāṉ) for a twilight lamp to the god.
204	On a door-post lying within the central shrine in the same temple.	Do.	Vīraśōḷa-Kalimūrkhapperumāḷ	24th year	Do. ..	Records gift of 1½ mā of land to the assembly by the queen . . . . mādēviyār nāṭṭāṉ . . . . for arranging to sweep the temple precincts.
205	On a door-post standing in front of the same temple.	Do.	Rājādhirāja Uttama-Chōḷadēva	17 + 1st ,, ..	Tamil ..	End damaged. Mentions one Kaṇḍugaṉ Abhimānaśōḷa . . . Rājādhira[ja] as one of the relatives (urimaiyār), of the feudatories (sāmantas) of the king.
206	On a similar post in the same place	Dō.	Vīra-Rājendradēva	19th ,, ...	Do. ..	The inscription stops with the name of the donor and the rest is much damaged.
207	On the left doorjamb of the entrance into the central shrine.	..	....	....	Vaṭṭeluttu ..	Mutilated and beginning lost. Mentions that the gōpura of the temple was built in the name of Vichchādiraṉ by Viḷupparaiyaṉ, the nephew or son-in-law (*illegible*) of Śembiyaṉ Vikramaśōḷi[ya]rāyaṉ.
208	On a slab in a field 1 mile to the south of the same temple.	Chēra ? ..	Sārvabhauma Vīraguṇa Parāntaka ..	6 + 9th year ..	Do. ..	Much damaged. Seems to record gift of land by Vaḍuhaṅ-kōdai, wife of Puṭṭūr-kiḻāṉ Uḷḷaṅgaṇapaṉ and daughter of Kūḍalkiḻāṉ for offerings, anointment and festivals to the god. The king bears the biruda of Chandrāditya-kulatilaka and the district of Aṇḍa-nāḍu is mentioned.
209	In the same place	..	....	6 + 1[6]th ,, ..	Do. ..	Damaged. Seems to record gift of paddy for offerings to the god.
210	On a broken door-post lying on the old site of the Śiva temple at **Lakmanayakanpatti.**	Kongu-Chōḷa	Vīrarājēndradēva	15 + 1st ,, ..	Tamil ..	Incomplete. Refers to the gift of a stone door-post to the temple of Āḷuḍaiyār Aḷagiyanāyaṉār by a goldsmith residing in Kuṟuchchi in Teṉkarai-nāḍu.
211	On a slab set up in the prākāra of the Kulamāṇikkēśvarasvāmin temple at **Turambadi.**	..	....	....	Do. ..	In modern characters. Contains the imprecation that whoever obstructed the charity of the village given by Naṇjarāma Uḍaiyār to the god Naṇjuṇḍaliṅga will be a sinner. The engraver's name is given as Rāmaṇa Ōsaṉ.
212	On the base of the west wall of the Perumāḷ shrine at **Nanjaitalaiyur.**	Vijayanagara	Mahāmaṇḍalēśvara Vīra[pratāpa]Kumāra Mallikārjunarāya.	Śaka 1381 Prabhāthi, Ṛishabha, śu. di., saptami, Hasta, Monday.	Do. ..	Incomplete and damaged. Seems to record a gift of land in the time of Kampanāyaka Uḍaiyār, for daily worship in the temple.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	Round the central shrine of the Vaidyanāthasvāmin temple at **Mayilrangam.**	Vijayanagara	Kṛishṇadēva-Mahārāya	Kali, 4633, Vija (mistake for Vijaya), Tai, 12, pañ[chami], day lost.	Tamil	Built in at several places. Records gift of 150 kuḻi of land by the agent of the king for offerings and worship to the god Tirāvinaitīrta-tambirāṉār of Mayilrangam and the provision of 3 poṉ each to the gods Karaimaḍaiappa and Chellapiḷḷaiyār. Rājarājapuram is mentioned as the capital of Koṅgu-maṇḍalam.
214	On a slab set up in front of the Perumāḷ temple in the same village.	Do.	Achyutarāya	Kali 4635, Jaya, Chitra, 2.	Do.	Damaged at the end. Records the assignment of land near Maḍaviḷāgam by adhikāri Avināśiappar, the agent of Raghupatidēva-Mahārāja who was himself an agent of Mahāmaṇḍalēśvara Vāḷaiyadēva-Mahārāja for conducting worship, to the god Tirāvinaitīrta-tambirāṉār.
215	On a pillar in the Amman shrine in the Śiva temple at **Mulanur.**	Koṅgu-Chōḷa	Kalimūrkha Vikrama-Chōḷadēva	27th year	Veṭṭeḻuttu ..	Damaged and incomplete.
216	On the base of the north wall of the mahā-maṇḍapa of the Parakrama-Chōḷēśvara temple at **Vellakoyil.**	Vijayanagara	Mallikārjunarāya, son of Dēvarāya Uḍaiyār.	Pramōdāta, Vaigāsi, 29.	Tamil	Mutilated at the end. Records that during the regime of Kampayanāyaka, the naṭṭavar of Kāṅgaya-nāḍu made a gift of 6 poṉ, the income from the village of . . . chōḷēśvaramallūr in Veḷḷakaḷ in Kāṅgaya-nāḍu for daily worship and offerings to the god Parākrama-Chōḷēśvara and Karuṇaikaṭṭiya-piḷḷaiyār.
217	On a slab set up to the west of the Māndīśvarasvāmin temple at **Mandapuram,** a hamlet of **Mettupalayam.**	..	Tribhuvanachakravartin Koṉēriṉmaikoṇḍāṉ.	14+ 1st year ..	Do.	Damaged and incomplete. Seems to record gift of land of the village of Vīrapāṇḍiyanallūr, as dēvadāna for worship in the temple of Māndīśvara.
218	On the base of the north wall of the central shrine, Vikrama-Chōḷēśvara temple at **Kannapuram.**	Koṅgu-Chōḷa	Vīrarājēndra[dēva]	16 + 1st ,, ..	Do.	Records that in response to the request of the nagarattār of Abhimānaśōḷapuram and Vikramaśōḷapuram, the king ordered that the amount accruing from land taxes from the two villages should be equally divided and assigned for expenses to the two temples. Among the names of the signatories are found Ellāmvaḷḷa Śōḷa Mūvēndavēḷāṉ, Vāṇarāyadēvaṉ, Tyāgavinōdadēvaṉ, Muṉaiyadarāyaṉ, Chēdirāyadēvaṉ, Kaḍuveṭṭi, Kaḷappāḷarāyaṉ and Viḷaṭasiṅgadēvaṉ.
219	On the same base	Do.	Vīrarājēndradēva	16 + 1st ,, ..	Do	Records gift of one achchu of gold by Muṉaiyadarāyaṉ and Tyāgavinōdadēva, the headman of Viḷattūr for a twilight lamp to the god Āḷuḍaiyār Vikrama-chōḷēśvaraṉaiyaṉār.
220	On the south wall of the same shrine.	Do.	Do.	16 + 1 + [1] + 1st year.	Do.	Damaged at the end. Seems to record gift of one achchu of gold for a twilight lamp to the god by a merchant of Viḷḷavaṉmādēvi alias Vikramaśōḷa[puram].
221	On the same wall	Do.	Vīrarājēndra	17th year	Do.	Fragment.
222	On the north and west walls of the same temple.	Do.	Do.	8th ,, ...	Do.	Do.
223	On the south wall of the Nityaśelviammaṉ shrine in the same temple.	Do.	. . . . maṇṇachōḷa Rājādhirājadēva ..	3rd ,, ...	Do.	Built in and incomplete. Seems to refer to some feeding charity by Araiyaṉ Sōmaṉ.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the north wall of the Subrahmaṇyasvāmin shrine in the same temple.	Koṅgu-Chōḷa	Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷadēva.	13th year	Tamil	Records that a merchant of Villavaṉmādēvi alias Vikramachōḷapuram in Kāṅgaya-nāḍu set up the images of the two consorts of Kuṟṟameriñja-piḷḷaiyār, i.e., Subrahmaṇya.
225	On the north wall of the Ārdra Kapālīśvarasvāmin temple at **Madavilagam.**	Vijayanagara	Mahāmaṇḍalēśvaran Hariyarāya Uḍaiyār.	Sarvadhāri, Tai, 18.	Do.	Records gift of 5 mā of land in Ālambāḍi and Karṟāyaṉkaṇi alias Vīraśōḷa-chaturvēdimaṅgalam in Vīraśōḷa-vaḷanāḍu for daily worship and offerings to the god Uḍaiyār Pachchōṭṭu-āvuḍaiyār of Pāṟpati in Kāṅgaya-nāḍu.
226	On the south wall of the same shrine.	..	....	....	Tamil-verse ..	Mentions Uttamaśōḷa, the chief of Kārai, (i.e., Naṭṭaikaraiyūr).
227	On the same wall	Vijayanagara	Mahāmaṇḍalēśvaran Hariyarāya Uḍaiyār, son of Dēvarāya.	Sarvadhāri, Tai, 25.	Tamil	Registers an agreement given by the nāṭṭār of Kāṅgēya-nāḍu regarding No. 225 above. Dēvarāyam (a tax?) and a tax of one paṇam per village are mentioned.
228	Do.	..	Rājakēsarivarman Tribhuvanachak	[1]2th year ..	Do	Beginning built in. Records gift of one achchu of gold for a twilight lamp to the god Vināyakapiḷḷaiyār in the north of the village of Pāṟpaṇi in Kāṅgaya-nāḍu by the king's relative (Perumaḷ-urimaiyar) of Rājarājapuram.
229	On the base of the west wall of the same temple.	Koṅgu-Pāṇḍya.	Rājakēsarivarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	....	Do.	Much damaged. Seems to record gift of a lamp to the god.
230	On the doorjambs of the entrance into the Jayaṅgoṇḍanāthasvāmin temple at **Nattakkaraiyur.**	..	....	Śaka 1360 ..	Do.	States that the door-posts and two steps were the gift of a resident of Karaiyūr.
231	On a pillar inside the maṇḍapa in front of the same shrine.	Vijayanagara	Mahāmaṇḍalēśvara Mallikārjunarāya ..	Prabhava, Vaigāśi, 28.	Do.	Built in at the end.
232	On another pillar in the same place	..	....	....	Do.	States that the pillar was erected by Koṅgavēḷadaraiyar, uncle of Vi[raṇā]yaṉār Koṅgavēḷadaraiyar of Kāraiyūr in Kaṅgaya-nāḍu.
238	Do.	..	....	....	Do.	States that the pillar was the gift of Aḷagaṉ Uttamaśōḷa Gāmiṇḍaṉ Kariyaṉ Uttamaśōḷa Gāmiṇḍaṉ of the Veḷḷāḷa caste.
234	Do.	Vijayanagara	Mahāmaṇḍalēśvara Mallikārjunarāya ..	Prabhava, Vaigaśi, [28].	Do.	Records that the pillar was erected by a resident of Kāraiyūr.
235	Do.	Do.	Do. do.	Do.	Do.	Records gift of a pillar by Koṅgavēḷadaraiyaṉ Irāksha-perumaḷ, a Veḷḷāḷapayirar of Kāraiyūr.
236	Do.	..	....	....	Do.	States that a pillar and a corbel were given by a private individual of Tiṅgaḷūr in Kuṟuppu-nāḍu.
237	On a beam of the ceiling in the same place.	..	....	....	Do.	Records the gift of three ceiling beams and four corbels by a merchant of Tribhuvanamādēvipuram alias Kāraiyūr in Naṟkāviri-nāḍu.
238	On another beam in the same place	..	....	....	Do.	Records a similar gift by a merchant of Kāraiyūr.
239	On a slab lying in the south prakāra of the same temple.	..	Rāmadēva Mahāraya	Kali 4722, Śaka 1543, Durmati, Paṅguṇi, 6, Sunday.	Do.	Records gift of certain pieces of land to the god Jayaṅgoṇḍanātha Tambiraṉār by Nallattambi-Gauṇḍar Viśvanātha Chakkarai Uttamakkāmiṇḍa Maṉṟāḍiyār, a Veḷḷāḷapayirar of Kāraiyūr in Kāṅgeya-nāḍa during the time of Muttuviṟappa-nāyaka, the agent of Rāmadēva. Kāñchinadi appears to have been the other name of the Noyyal river.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
240	On a slab set up in the compound of the Pattiśvarasvāmin temple at **Marudurai**.	Vijayanagara	Krishṇarāya	Dhātu, Vaigāsi 22.	Tamil	In modern characters. States that during the regime of Koṇḍamarasar, the agent of the king, the residents of Marudurai in Kāṅgaya-nāḍu assigned certain lands to the god Āḷuḍaiya-tambiraṉār Paṭṭiyappar and to Ālala-sundarapaṇḍita-nayiṉar in equal shares.
241	On the base of the north wall of the central shrine in the Agastyeśvarasvāmin temple at **Akhilandapuram**.	Do.	Mahāmaṇḍaleśvara Vīra Sāyaṇa Uḍaiyār.	Dundubhi, Kārtigai, 15.	Do.	States that the residents of Kāṅgayam made a gift of one paṇam of gold per month for providing rice offerings at nights to the god Āḷuḍaiya-Nāyiṉār Tiruvagattīśvaram Uḍaiyar.
242	On the same wall	....	....	....	Do.	Records the charity of a stone Nirmālya-trough by a Veḷḷāla of Kaṅgayam.
243	On the base of the west wall of the same temple.	Koṅgu-Paṇḍya.	Sundara-Paṇḍyadēva	8th year, Āṇi ..	Do.	States that the Mukhavaṇai in the ardha-maṇḍapa was erected by Puḷiammai, the wife of Seṅgāḷi of the Kāvalar Kurumbiḷḷar of Paṭṭāḷi.
244	On the base of the south wall of the same temple.	....	....	....	Do.	Built in at the end. Records gift of two door-posts in the Ardha-maṇḍapa by a Veḷḷāla of the Āṇḍai sub-section.
245	On the same base	....	....	....	Do.	Built in in the middle. Seems to record a similar gift to the central shrine.
246	On a slab set up in front of the same temple.	Vijayanagara	Mahāmaṇḍaleśvara Achyutarāya-Mahārāya.	Kali 4633, Nandana, Māsi, 5, Thursday, śu. di., pañchami, Rēvati.	Do.	Damaged. Seems to record gift of land by the residents of Kaṅgayam to the god Āgastyēśvara in the time of Vāḷayadēva-Mahāraja, the right-hand of Timma-Daṇḍayaka, the agent of the king.
247	On the door-posts of the entrance into the central shrine Ādinātheśvarasvāmin temple at **Kiranur**.	Koṅgu-Paṇḍya.	Vīra-Paṇḍyadēva	15 + 1st year ..	Do.	Records that Periyaarasu Aḷagiyapiḷḷai, a chief of Kiḻaikkarai erected two door-posts in the temple of Āḷuḍaiyār Ādinātheśvaram-Uḍaiyār in Kīranūr in Kāṅgaya-nāḍu.
248	On two other door-posts in the same place.	Do. ..	Kulaśekharadēva	4th ,, ..	Do.	Records the gift of two door-posts to the temple by Ūṟāḷi of the Śokkaṉāḷiyār the chief of Mēlaikkarai.
249	On the north wall (inside) of the ardha-maṇḍapa, of the same temple.	Koṅgu-Chōḷa	Rājādhirājadēva	3rd ,, ..	Do.	Records an order of the king making a tax-free gift of land as dēvadāna for daily offerings and worship to the god.
250	On a pillar inside the Amman shrine in the same temple.	Do.	Vīrarājēndradēva	15th ,, ..	Do.	Records the erection of the nāyaka-kāl (pillar) in the Tirumaṇḍapa of the temple by Iḷaiya Śevvaraiyaṉ alias Injivaḷaṉ of Kīranūr.
251	On the door-posts of the Perumāḷ shrine in the same temple.	....	....	Vikṛiti, Tai, 5 ..	Do.	Slightly damaged and in modern characters. Records gift of a lamp to the god Vīranārayaṇa-perumāḷ by Vōḍaṉ Māndar Kuṭṭaṉ of Pārpini during his regime as collector of tolls in Kāṅgaya-nāḍu.
252	On the base of the north wall of the Vināyaka temple in the same village.	Koṅgu-Chōḷa	Vīrarājēndradēva	20th year ..	Do.	Incomplete and damaged. Seems to record gift of nine achchu of gold by Chitramēḷi, a goldsmith of Kīranūr for offerings and lamp to the god Iḍaṅgai-vināyaka-piḷḷaiyār.
253	On the same wall	Koṅgu-Paṇḍya.	Vīra-Paṇḍyadēva	2nd ,, ...	Do.	Records that the Dharmapaḍai in the Vināyaka temple was constructed by a blacksmith.
254	Do.	Koṅgu-Chōḷa	Tribhuvanavīradēva	2nd ,, ...	Do.	Damaged and incomplete. Seems to record gift of rice and kambu for offerings to god. Śōḷiyanāḷi is mentioned as a standard measure.
255	On the south wall of the same temple.	Do.	Vīrarājēndradēva	1[9]th ,, ...	Do.	Damaged. Seems to provide for the supply of kambu grain for offerings to the god.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the base of the north wall of the central shrine in the Pālvaṇṇēśvarasvāmin temple at **Arasanpalayam**.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	9+1st year ..	Tamil	Records gift of one kaḻañju of gold to a certain Brahman in the temple by a merchant living in Irāṭṭarumoḻiśōḻapperunderuvu in Kāñchikūvattuṇḍam for a twilight lamp to the god Pālvaṇṇēśvaram-Uḍaiyār.
257	On the same base	Do.	Do.	21st ,, ..	Do.	Records gift of one kaḻañju of gold by Kāḷi Kāḷi, a Kāvalaṉmaṉṟāḍi of Ravinallūr, for burning a twilight lamp to the same god in the temple at Paṭṭāḷi.
258	Do.	Do.	Do.	5th ,, ..	Do.	Records the sale by the resident of Paṭṭāḷi of a garden and an irrigation well to the temple treasury for twenty achchu of gold which was raised by a sale of cattle belonging, perhaps, to the temple.
259	On the base of the west and south walls of the same shrine.	....	Tribhuvanachakravartin Kōnērimēlkoṇḍaṉ.	20th year, 60th day	Do.	Registers an order of the king, assigning paddy recoverable from Karṟāyaṉ-kāṇi alias Vīraśōḻa-chaturvēdimaṅgalam in Vīraśōḻa-vaḷanāḍu, for the provision of daily offerings and worship to the god Pālvaṇṇēśvaram-Uḍaiyār and the image of Nāchchiyār, his consort, which was set up in the name of Akka[ṉ]. Śōḻakulamāṇikka Muvēndavēḷāṉ figures as a signatory.
260	On the same walls	....	Tribhuvanachakravartin Kōnērinmaikoṇḍaṉ.	4 + 4th year, 80th day.	Do.	Incomplete. Records gift of gold for offerings at the service called Vīrarājēndraṉ-śandi. Kuladīpa Mūvēndavēḷāṉ Vāṇarāyadēva, Chēdirāyadēva and Tyāgavinōda are mentioned as signatories.
261	Do.	Kongu-Chōḷa	Vīrarājēndradēva	29th + 7th year ..	Do.	Records gift of 40 achchu for offerings to god Pālvaṇṇēśvaram-Uḍaiyār. Mentions the measure Poṉṉāḍu-nāḷi.
262	Do.	Do.	Vikrama-Chōḷadēva	6th ,, ...	Do.	Records gift of one kaḻañju of gold by Kuṭṭaṉ Iyaḷvallāṉ Uḍaiyaśiṅgadēvaṉ, a member of the Perumāḷ-mudalis for a twilight lamp to the god.
263	On the base of the south wall of the same shrine.	Do.	Vīrarājēndradēva	13th ,, ...	Do.	Incomplete. Records a gift of money by Kuṭṭaṉ Vāḻavaṇḍaṉ of the Kāvalaṉ Kurumbiḷḷār of Paṭṭāḷi to the residents of Nallūr alias Amarabhuyaṅkara-chaturvēdimaṅgalam in Vāḻuppukka-nāḍu for supplying paddy to the temple for the Śivarātri festival.
264	On the same base	Do.	Vikrama-Chōḷadēva	20th ,, ...	Do.	Records gift of two kaḻañju of gold by certain private individuals for two twilight lamps in the temple.
265	On the base of the west wall of the same shrine.	Do.	Vīrarājēndra[dēva]	4 + 4th ,, ..	Do.	Records gift of one kaḻañju of gold for a twilight lamp in the temple by the lady Śōḻāṇḍi of Kāḍavūr in Kāṅgaya-nāḍu.
266	On the door-posts of the southern entrance into the same shrine.	Do.	Kulōttuṅga-Chōḷadēva	9th ,, ...	Do.	Records the erection of the maṇḍapa by Kūttaṉ Kūttaṉ alias Adiyamāṉ, a member of the Kāvalaṉ-kurumpiḷḷars of Paṭṭāḷi.
267	On the base of the east and north walls of the Mahā-maṇḍapa in the same shrine.	Do.	Vīrarājēndradēva	18th ,, ...	Do.	Records gift of one kaḻañju of gold for a twilight lamp to the god by a private individual.
268	On the base of the north wall of the same maṇḍapa.	Do.	Vikrama-Chōḷadēva	19th ,, ...	Do.	Incomplete. Mentions Vīrantappallavaraiyaṉ.
269	On the same base	Do.	Do.	Do. ,, ...	Do.	Incomplete. Records gift of gold for a twilight lamp by Seṅgōṭṭa[ḷ], wife of Śōṇāppallavaraiyaṉ of Vīrakēraḷam.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
270	On the base of the east wall of the Mahā-maṇḍapa.	Koṅgu-Chōḷa	Vikrama-Chōḷadēva	19th year	Tamil	Incomplete. Records gift of gold for a twilight lamp by a private individual of the Kāvalan-kurumpiḷḷars.
271	On the base of the west wall of the Kaḷabhairava shrine in the same temple.	Do	Do.	12th ,, ...	Do.	Records gift of gold for a twilight lamp by the wife of a private individual.
272	On a slab in a garden near the same temple.	....	....	Kali 4894, Śaka 1715, Pramādicha, Chittirai.	Do.	In modern characters and much damaged. Mentions Uttama Gāmiṇḍa Maṇṇaḍiyar.
273	On the north and west walls of the central shrine, in the Nanmaṇiśvarasvāmin temple at **Kattangani**.	Hoysaḷa ..	Vīra Vallāḷadēva	Dhātu, Kaṇṇi, śu. di., trayōdaśi, Friday, Śravaṇa.	Do.	Records a deposit of gold with the temple priest by Viśvāmitran Tirunārāyaṇapurattu-piḷḷai Jagannātha Brahmadarāyan, a resident of Uḍaiyapiraṭṭi-chaturvēdimaṅgalam, a brahmadēya in Vīrarājēndra-vaḷanāḍu, a subdivision of Naraiyaṉūr-nāḍu for a twilight lamp to the god Nanmaṇiśvaram-Uḍaiyār in the temple at Karrāyaṅkaṇi alias Vīrasōḷa-chaturvēdimaṅgalam in Vīrasōḷa-vaḷanāḍu.
274	Round the belt of the same shrine	....	Kōnērinmaikoṇḍan	[14th] year ..	Do.	Damaged. Seems to record a gift of land free of taxes to the temple. The gift is specifically mentioned at the end of the inscription as that of Vīrarājēndradēva.
275	Do.	Koṅgu-Chōḷa	Rājakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	10th ,, ..	Do.	Damaged and incomplete. Seems to record an order of Vīrapāṇḍiyaperumāḷ granting a gift of gold for rice offerings to the god and for five perpetual lamps.
276	On the door-posts of the entrance into the same shrine.	Do. ..	Uttama-Chōḷa Vīranārāyaṇa	2nd ,, ...	Do.	Damaged and incomplete. Seems to record a gift of land for daily offerings and worship in the temple.
277	On the west wall of the same shrine	Hoysaḷa ..	Vīra Vallāḷadēva	. . . Simha, śu. di., . . . Monday.	Do.	Incomplete. Records gift of gold by Bharadvāji Ariyaporuḷ Viṇḍuvarapperumāḷ alias Vikrama-Pāṇḍya Brahmarāyar and his son Śiṅgaperumāḷ Allāḷanātha for offerings to the god on certain festival days.
278	On a slab lying outside the same temple.	Ummattūr ..	Naṅjanarāya, son of Pratāpa Harihararāya.	Bahudhānya, Arpaśi 7.	Do.	In modern characters. Records that during the regime of Nayiṉār Rāhuttaperumāḷ, son of Tribhuvanatturājakkaḷ Tambirāṉār Parākrama-Pāṇḍyadēva, a gift of certain taxes was made to the temple. Vikramapāṇḍya Brahmarāya is mentioned as a signatory.
279	Round the base of the Śokkaperumāḷ temple in the same village.	....	Kōnērimaikoṇḍan	7th year, 300th day	Do.	Built in and incomplete. Seems to record gift of land, for offerings to the god Kulōttuṅga-Chōḷavinnagar-āḻvār. Brahmapallavarayar, Jayaṅgoṇḍa Mūvēndavēḷān and Vīrasōḷa-Mūvēndavēḷān figure as signatories.
280	On the door-posts of the same shrine	Koṅgu-Chōḷa	Kulōttuṅga-Chōḷadēva	3 + 1st year ..	Do.	Records gift of gold by a private individual the interest from which was utilised for offerings to the god Kulōttuṅgaśōḷa-vinnagar-emberumān on certain days.
281	On the rock at **Vattamalai** ..	Nāyaka ..	Mahāmaṇḍalēśvara Vijayaraṅga Muttu Kṛishṇa Chokkanātha-nāyaka.	Śaka 1630, [Sarva]-dhāri, Chittirai, 7, Sunday, Hasta, daśami, Siṁhalagna.	Do.	Records that, while Veṅgi Aḷagiri-Nāyaka, the agent of Veṅgi-Mīnākshi-nāyaka who was the agent of Śokkanātha, was holding court at Kaṅgayam, he presented 2 ma of land to the temple and left it under the supervision of Amarāvati Kaṅgayamaṉṉāḍiyār.
282	On the south wall of the central shrine in the Tirunakkīśvarasvāmin temple at **Arateluvu**.	Ummattūr ..	Vīra-Naṅjarāya-Uḍaiyār	Sādhāraṇa, Kārttigai 14.	Do.	Records gift of 5 ma of land for offerings and worship to the god Tirunakkīśvaramuḍaiya-Tambiraṉār at Arateḷuvu in Kaṅgaya-nāḍu.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
283	On the same wall	Koṅgu-Pāṇḍya.	Vīra-Pāṇḍyadēva	11th year	Tamil ..	Records gift of gold by a private individual for a twilight lamp to the god.
284	Do.	Do.	Do.	....	Do. ..	Records the erection of two door-posts in the central shrine of the temple by Kāvalaṉ Puṉṉagariyaṉ Vīraṉ.
285	On the door-posts of the entrance into the same shrine.	Do.	Do.	4th year	Do. ..	Damaged. Seems to refer to the erection of two pillars in the ardha-maṇḍapa by a kāvalaṉ (name obliterated).
286	On a slab in a field in front of the same temple.	Vijayanagara	Mahāmaṇḍalēśvaran Vīra Kṛishṇarāya-Mahārāya.	Kali 4628, Viya, Arpaśi.	Do ..	Specifies that during the time of Vālarāya, the agent of Koṇḍamarasar some land was presented at Āratoḻuvu for offerings to the god and repairs to the temple of Pachchōṭṭu-āvuḍaiyār at Maḍaiviḷāgam.
287	On the north wall of the central shrine in the Varadarāja-Perumāḷ temple in the same village.	....	....	Śaka 1675, Kali 4854, Śrimukha, Māśi, 16.	Do. ..	In modern characters. Refers to the building of the temple by a Brahmin.
288	On the south wall of the same shrine.	....	....	Do.	Do. ..	In modern characters. Refers to the building of certain steps, etc., to the temple by a Gauṇḍaṉ.
289	On the south wall of the central shrine, in the Kōdēśvarasvāmin temple at **Kadaiyur**.	Koṅgu-Chōḷa	Tribhuvanavīradēva	4 + 1st year ..	Do. ..	Damaged. Refers to the gift of one achchu of gold by a private individual for a twilight lamp to the god Āḷuḍaiyār Kāḍavūr-Āṇḍār.
290	On a slab in a field behind the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Vīra Kṛishṇadēva-Mahārāya.	Śaka 1449, Kāli 46, 28 Sarvajit, Vaigāśi, 9, shashṭhi, Monday, Pushya.	Do. ..	Registers the assignment, by the residents (ūrār) of Kāḍavūr, of a third of the yield of certain wet lands in Śirukāḍavūr for offerings, etc., to the gods Kāḍavūr-appar and Tāṇḍōṉṟi-appar.
291	On a slab placed in front of a Vināyaka shrine in **Kavundanpalayam**.	....	....	Kali 4894, Śaka 1715, Pramādicha, Chittirai.	Do. ..	Refers to a gift of 15 veḷḷam of dry land in Kāḍaiyūr by Uttama Gāmiṇḍa Maṉṟāḍiyār for the midday offerings to the god Śivaṉmalai-āṇḍavar at Śivaṉ-malai.
292	On a stone at the northern entrance into the Śiva temple of Mahānandi on the island near **Polavaram**, Polavaram taluk, Godavari district	....	....	Śaka 133[0], Sarvadhāri, Nija-Vaiśākha, śu. di., 15, Monday.	Telugu ..	Registers that Śivaḷēṅka Niśśaṅkanāthayya purchased some land from a Brahman of Koppāka for the god Mahānandīśvara or Mahānandigiri-liṅga.
293	On the same stone	....	....	Śaka 1330, Sarvadhāri, Nija-Vaiśākha, śu. di., 51, Monday.	Do. ..	Gives the details of land in Kropāka purchased by Annadēvarāja, son of Chōḍa-Bhaktirāja and granted to the temple of Mahānandigiri-liṅga and its sthānāpati Niśśaṅka-Kāmaya.
294	On a pillar at the southern entrance into the shrine of the Vīrēśvara temple at Paṭṭiśam; another island near **Polavaram**.	....	....	Śaka 1060, Uttarāyaṇa-Saṅkrānti.	Do. ..	States that the local and muffasal merchants granted certain tolls on pack-bullocks and cartloads for providing daily oblations to the god Iṣhṭakāmīśvara at Gajjaramu.
295	On the same pillar	....	....	Śaka 1151, Mārgaśira, śu.[tra]yōdaśi, Monday.	Do. ..	Unfinished. Gift of land by purchase at Veṇṭavrōlu to the temple of Iṣhṭakāmīśvara at Gajjaramu, for maintaining a perpetual lamp by a certain Lēṅka Ballapa-Nāyaka.
296	Do.	....	....	Śaka 1223, Vaiśākha, śu. di., 10, Thursday	Do. ..	A certain Kosana Komana granted land for a lamp to the temple of Iṣhṭakāmīśvara-Mahādēva.
297	On a pillar at the southern entrance of the same temple.	....	Malayamu Mahādēvarāja	Śaka 1159, Makara	Do. ..	Records some grants of land and mentions Rājala-Mahādēvi, queen of Malayamu Mahādēvarāja. The village Dēvami is also mentioned.
298	Do.	....	Do.	Śaka 1159, Phalguṇa	Do. ..	Registers that Aḍapa Māvena-Perggaḍa, minister of the king granted land at various places to the god Iṣhṭakāmīśvara.

C.—Stone inscriptions copied in 1920—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On a pillar at the southern entrance of the same temple.	....	....	Śaka 1187, Śresṭa (Jyeshṭa), śuddha-daśami, Tuesday.	Telugu ..	Grant of land by Andalūri Pinnisetṭi for the maintenance of a perpetual lamp in the temple of Ishṭakamiśvara at Gajjaramu for the merit of his parents.
300	On the same pillar	....	....	Śaka 1212, Mārgaśira, śu. di., 13, Monday.	Do. ..	Grant of land by the lady Prōlama to the god Ishṭakamiśvara.
301	On a pillar in the ardha-maṇḍapa of the same temple.	....	....	....	Do. ..	Incomplete. Eulogy of the god Bhimeśvara of Sūryanārāyaṇapuri.
302	On the same pillar	....	....	Śaka 11[1]7, Uttarāyaṇa-Saṅkrānti.	Do. ..	Registers the grant of 6 gold mādas by the lady Anyama. Also records grants of land to Bhimanāthadēva of Guṇṭala by several persons.
303	On another pillar in the same place	....	....	....	Do. ..	Incomplete. Provides for the various items of worship and oblations on the three periods of the day.
304	On two pillars to the south of the Āḻvār shrine behind the sanctum of Śrī-Rāmabhadra temple at **Bhadrachalam**, Bhadrachalam taluk, Godavari district.	....	....	Śaka 1754, Nandana, Chaitra, śu. di., 9, Sunday.	Do. ..	Registers that a certain Varada-Rāmadāsu of Kāñchi-nagara, who was an incarnation of Śrī-Rāmadāsugāru of the time of Tānisha, came to Bhadrādri and spent his time there as a devotee. In course of time he miraculously became the administrator of the Hasanābādu-Paragaṇa (in His Exalted Highness the Nizam's State) in the time of Nawāb Nāsaruddaula and conferred a large part of the income of that Paragaṇa on the temple and the Brahmans who were connected with it. Numerous other details concerning the establishment, festivals, worship, oblations, etc., of the temple are also registered.
305	On a mutilated pillar lying near the mirror-chamber in the same temple.	....	....	Śaka 1546, Rakṭākshi, Phālguṇa, śu. di., 5, Thursday.	Do. ..	Damaged. Records that a certain lady devotee of Raghunāyaka of Bhadrāchalam, the wife of Mutyam Akkamappa, a Padmanāyaka born in the Vipparla-gōtra caused the mukha-maṇḍapa and the prākāra to be built as her charity in the temple and gave the whole of the village of Guṇḍāla for providing festivals and servants. Another part of the inscription records that a daughter of Mutyāla Rāmakka, named Appalamma, built and consecrated the shrine of Nammaḻvār; and her daughter, a certain Akkam . . . . built the bhōga-maṇḍapa for Raghunāyaka.
306	On a slab set up near the old village-site at **Mailavaram**, Ongole taluk, Guntur district.	....	....	....	Telugu in archaic characters.	Records that the village-chāvaḍi (racchayillu), tanks, and temple are of (i.e., constructed by?) Gujapotheri. His elder son died in the battle of Niḍumrānu (the present Niḍumānūr near Ongole). The Raṭṭaḍi (i.e., the Reddi of Niḍumanūr?) gave two kanḍuga of field land? (ārlapaṭṭu) to brahmans.
307	On a Nandi-pillar set up in front of the Rāmaliṅgasvāmin temple at **Mudunuru**, Gannavaram Kistna district.	....	....	....	Sanskrit and Telugu.	Contains a long eulogy of the kings of the Durjaya family eventually establishing their connexion with the Kākatīyas. In the end are given the names of the Mahāmaṇḍaleśvara Kōnakaṇḍravāḍi Bhimarāja and his two sons Chōḍayarāja and Pōtarāja.

C.—Stone inscriptions copied in 1920— *cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
308	On a pillar in the Svarṇēśvarasvāmin temple at **Ganapavaram**, Bhimavaram taluk, same district.	..	Mahāmaṇḍalēśvara Gōkarāja, son of Mallidēvarāja of Vēṅgi.	Śaka 1096, Āshadha, Krishṇa-ēkādaśi, Wednesday, Dakshiṇāyana-Saṁkrānti.	Telugu ..	Gift of 50 cows for the maintenance of a perpetual lamp in the temple of Svarṇēśvara at Padmiṇīpura.
309	On the same pillar	..	Mahāmaṇḍalēśvara Kolani-maṇḍalika Sōmayarāja.	Śaka 1117, Uttarāyaṇa-Saṁkrānti.	Do. ..	Registers gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padmiṇīpura.
310	Do.	..	Kolani Kāṭama-Nāyaka	Śaka 1073, Uttarāyaṇa-Saṁkrānti.	Do. ..	Do. do.
311	Do.	..	....	Śaka 1165, Uttarāyaṇa-Saṁkrānti.	Do. ..	Damaged. Mentions Mahāmaṇḍalēśvara Kolani-maṇḍalika Maṅgayadēvarāja, his servant Enumadala Anuma-Nāyaka and the latter's son Kuśama-Nāyaka.
312	On another pillar in the same temple.	..	....	....	Do. .	States that the temple was built by Siddh[ṇā]chari, son of Erachari Maṇḍachāri.
313	On the same pillar	..	....	....	Do. ..	Damaged. Registers a gift of 50 sheep for a perpetual lamp in the temple of Svarṇēśvara at Padmiṇīpura.
314	Do.	..	....	....	Do. ..	Fragment. Registers a gift of 150 sheep for three perpetual lamps evidently in the temple of Svarṇēśvara at Padmiṇīpura.
315	Do.	..	..	....	Do. ..	Do. Records a gift of sheep for perpetual lamps.
316	Do.	..	Rājarāja	Śaka 1087, [2]0 th year.	Do. ..	Damaged. Registers a gift of land for worship and services in the temple of Svarṇēśvara at Padmiṇīpura.

D.—List of photographs taken during 1919-1920.

Number (continued from the last report).	Locality.	Description.	Size of negative.
546	Madam ..	General view of the ruined Śiva temple	Half-plate.
547	Do. ..	Do. do.	Do..
548	Do. ..	Soulpture in relief of Durgā on the rock opposite to the same temple.	Do.
549	Kiliyanūr ..	View of the central shrine of the Śiva temple ..	Do.
550	Do. ..	View of the *maṇḍapa* in front of the Vishṇu temple ..	Do.
551	Marakāṇam ..	Do. entrance (ruined) of the Śiva temple, (exterior).	Do.
552	Do. ..	Do. entrance (ruined) of the Śiva temple (interior).	Do.
553	Do. ..	Do. central shrine (top portion)	Do.
554	Do. ..	Stone image of the Svayambhu-*linga* in the central shrine of the same temple.	Do.
555	Do. ..	Bronze image of Śivakāmi-ammaṇ in the same temple	Do.
556	Olagāpuram ..	South-east view of the ruined Śiva temple	Full plate.
557	Do. ..	North-east do. do.	Do.
558	Do. ..	Sculpture in relief of a king worshipping the Śiva-*linga*, in the same temple.	Do.
559	Do. ..	General view of the ruined *gōpura*, Vishṇu temple ..	Do.
560	Do. ..	Do. central shrine of the same temple.	Do.
561	Do. ..	Stone images of Vishṇu and his consorts in the same temple.	Half-plate.
562	Dādāpuram ..	General view of the central shrine of the Vishṇu temple.	Do.
563	Do. ..	Sculpture in relief of Kundavaipirāṭṭiyār in the same temple.	Do.
564	Do. ..	General view of the *maṇḍapa* of the Śiva temple ..	Do.
565	Do. ..	Do. central shrine of the same temple	Do.
566	Āvūr. ..	Do. ruined Vishṇu temple	Full plate.
567–568	Do. ..	Sculpture in relief of Vishṇu and his attendants in the above temple.	Do.
569	Do. ..	General view of the ruined Śiva temple	Do.
569 (*a*)	Do. ..	Ruined *maṇḍapa* in the same temple	Do.
570	Pudutturai ..	South-east view of the central shrine of the ruined Śiva temple.	Half-plate.
571	Do. ..	Back view of the central shrine of the ruined Śiva temple.	Do.
572	Kumbakōṇam ..	North wall of the central shrine of the Nāgēśvara temple.	Do.
573	Do. ..	Another view of the same shrine	Do.
574	Śittaṇṇavāśal ..	General view of the rock-cut temple	Do.
575	Do. ..	Soulpture in relief of a Jaina image in the same temple.	Do.
576	Do. ..	Another in relief of a Jaina image in the same temple	Do.
577	Do. ..	View of the rock showing *ēḷadipaṭṭam* on the way to the cavern.	Quarter plate.
578	Do. ..	Interior view of the cavern from the southern end ..	Do.
579	Do. ..	Do. do. northern end ..	Do.
580	Do. ..	Do. do. south-eastern end	Do.
581	Tiruppaṟaṅkuṉram.	View of the hill and the cavern	Half-plate.
582	Do. ..	Interior view of the cavern	Quarter plate.
583	Do. ..	Do. do.	Do.
584	Do. ..	Do. do.	Do.
585	Uṃṇāmalai ..	View of the cavern with beds	Half-plate.
586	Muttupaṭṭi ..	East view of the cavern containing beds	Do.
587	Do. ..	South view of the same cavern showing Jaina images	Do.
588	Do. ..	West view of the same cavern	Do.
589	Do. ..	Sculpture of a Jaina image placed within the cavern	Quarter plate.
590	Koṅgar-Puliyaṅkuḷam.	General view of the cavern and the hill	Half-plate.

D.—List of photographs taken during 1919–1920—*cont.*

Number (continued from the last report)	Locality.	Description.	Size of negative.
591	Koṅgar-Puḷiyaṅkuḷam.	View of the cavern containing Brāhmī inscriptions ..	Quarter plate.
592	Tirumōgūr ..	Front view of the stone image of Sudarśana. (Chakradēva).	Half-plate.
593	Do. ..	Back view of same	Do.
594	Karuṅgāḷakkuḍi	General view of the hill with three caverns	Do.
595	Do. ..	General view of the cavern containing the Brāhmī inscription and beds.	Do.
596	Do. ..	Another view of the same showing the Jaina image on the opposite hill.	Do.
597	Do. ..	Another cavern on the top of the above	Do.
598	Kīḻavaḷavu ..	General view of the first cavern with beds	Do.
599	Do. ..	Do. do. second do.	Do.
600	Do. ..	South-east view of the third cavern with beds and the Brāhmī inscription.	Do.
601	Do. ..	Soulptures in relief in the same cavern	Do.
602	Do. ..	View of the beds and the overhanging boulder, in the same cavern.	Do.
603	Ariṭṭāpaṭṭi ..	View of the first cavern containing Brāhmī inscriptions.	Full plate.
604	Do. ..	View of the second cavern over the top of the above..	Do.
605	Do. ..	Do. third do. do.	Do.
606	Do. ..	Another view of the same	Quarter plate.
607	Aḷagarmalai ..	General view of the cavern with beds and inscriptions	Full plate.
608	Do. ..	View showing the fountain, end of the cavern ..	Quarter plate.
609	Do. ..	Do. right end opening of the cavern ..	Do.
610	Āṇaimalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Full plate.
611	Siddarmalai ..	General view of the cavern with beds and the Brāhmī inscriptions.	Quarter plate.
612	Do. ..	Interior view of the same, right side	Do.
613	Do. ..	Do. do. left side	Do.
614	Do. ..	Do. showing the cave within the cavern ..	Do.
615	Marugaltalai ..	View of the cavern from the north end	Do.
616	Do. ..	Do. do. south end	Full plate.
616 (*a*)	Do. ..	View of the cavern showing the northern end ..	Do.
617–618	Maidūru ..	Hero-stones	Quarter plate.
619–620	Nandi-Bēvūr ..	Do.	Do.
621–622	Chirasthahaḷḷi ..	Do.	Half-plate.
623	Do. ..	Do.	Do.
624	Haḷuavagaḷu ..	Stone image of Sūrya-Nārāyaṇa in the Śiva temple ..	Do.
625	Kuruvaṭṭi ..	Do. do.	Do.
626–627	Do. ..	Sculptures in relief placed over the pillars at the entrance of the same temple.	Quarter plate.
628	Do. ..	Sculpture in relief of a man reading palm-leaf manuscript, his consort and three attendants.	Do.
629	Do. ..	Sculpture of Gaṇapati in the same temple	Do.
630	Nilagunda ..	Hero-stone	Do.
631–632	Kaḍabagēri ..	Do.	Do.
633	Guḍihaḷḷi ..	Stone image of Sarasvati	Do.
634	Karaḍidurga ..	Sculpture in relief of a bull worshipping the Śiva-*Linga* sculptured over the top of an inscribed slab.	Do.
635	Kāñchikēri ..	Hero-stone	Do.
636	Hire-Meaḷag iii	Stone image of Anantāśyin	Do.
637	Kaḍatti ..	Hero-stone	Half-plate.

E.—List of drawings prepared during 1919–1920.

Number (continued from the last report)	Locality.	Description.
214	Tirumālpādi ..	Stone image of Raṅganātha in the Vishṇu temple.
215	Do. ..	Do. Teṅgalai-Jīyar in the same temple.
216	Do. ..	Do. Lakshmī do.
217	Śiṅgavaram ..	Sculpture in relief of a Dvārapālikā, in the rock-cut Vishṇu temple.
218	Śittaṇṇavāśal ..	Portion of an old painting on the ceiling of the rock-cut temple.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20, calculated with the assistance of M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *ba.*, respectively, for *Suklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510 : Monday, Decr. 30 ; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghaṭikas* after mean sunrise. A key to this decimal notation will be found in the book-marker supplied with "*Indian Ephemeris*" A.D. 1800—2000 by the author.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus, "A.D. 1289, Monday, Nov. 28, ·70." is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28 A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Ap. 26 ; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghaṭikas* after sunrise) and ·13 (= 8 *ghaṭikas* after sunrise), respectively, on Saturday.

4. An asterisk after the figure indicating a Śaka year (*e.g.* Ś. 1235*) means, as in Kielhorn's list of dates, that the year is current, not expired.

5. When it is necessary to distinguish the name of a *nakshatra* from that of a month and generally, as a useful convention, the names of *nakshatras* are printed between inverted commas, thus "Magha" is the *nakshatra*, Māgha is the month.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PALLAVA.
		Kōpperuñjiṅgadēva.
1919	350	15th year, Rishaba, ba. di., tritīyā, Friday, Mūla = A.D. 1257, May 3rd ; ·23 ; ·24. The week day is Thursday, not Friday.
,,	353	11th year, Rishabha, 2, Mūla, Saturday = A.D. 1253, May 16 ; ·61 ; ·53. The week-day is Friday, not Saturday.
,,	365	19th year, Kanyā, śu. di., Thursday, pañchami, Viśākhā = A.D. 1261, September 1 ; ·28 ; ·28.
,,	450	11th year, Karkaṭaka, śu di, pañchami, Monday, Uttiram = A.D. 1254, July 20. Śukla-pañchami commenced at ·35 of day and nak. Uttiram ended at ·37.
		CHOLA.
		Tribhuvanachakravartin Rājēndra-Chōḷadēva (I).
1920	29	3rd year, Vṛischika, śu. di., chaturdaśi, Sunday, Aśvati = A.D. 1014, November 7. Śukla-chaturdaśi commenced at ·66 and nak. Aśvati ended at ·27 on Sunday.
		Tribhuvanachakravartin Vijayarājēndra-Chōḷadēva (Rājādhirāja I).
,,	72	2nd year, Tulā, ba. di., daśami, Saturday, Mṛigaśīrsha. Irregular : ba. 10 and nak. Mṛigaśīrsha can combine in Karkaṭaka month, not in Tulā.
		Rājarāja II.
,,	76	3rd year, Makara, śu. di., ēkādaśi, Saturday, Rōhiṇi = A.D. 1148, January 3rd ; ·70 ; ·83.
,,	79 & 92	4th year, Siṁha, ba. di., ashṭami, Monday, Rōhiṇi = A.D. 1148, August 9 ; ·07 ; ·45. Regnal year was 3rd, not 4th.
,,	96	18th year, Dhanus, ēkādaśi, Wednesday, Mūla = A.D. 1163, December 25. The *tithi* was bahuḷa-trayōdaśi (13) which ended at ·40 and the nak. Mūla ended at ·92 on that day.
		Kulōttuṅga III.
1919	346	35th year, Karkaṭaka, 5sth, Sunday, pushya, prathamā = A.D. 1212, July 1st ·32 ; ·30. The day was the 6th and not the 5th. The *tithi* was śukla-prathamā.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Kulōttuṅga III—cont.
1919	348	23rd year, Vṛiśchika, 4th, Monday, Pushya = A.D. 1200, October 30. The day was the 4th solar day in the month of Kārtika and the nak. Pushya ended at ·17.
,,	361	34th year, Mithuna, 24th, Monday, Śravaṇa = A.D. 1212, June 18; ·07; ·68. The *tithi* was bahuḷa-dvitīyā.
,,	390	14th year, Mēsha, ba. di., Friday, daśami, Aviṭṭam = A.D. 1191, April 19; f.d.t. ·59; ·24.
,,	435	36th year, Kanyā, 12th, Sunday, Mṛigaśīrsha, saptami = A.D. 1213, September 8; ·88; ·93.
,,	451	37th year, Kumbha, 23rd, pañchami, Sunday, Pūram = A.D. 1215, February 15; f.d.n. ·01. The pañchami *tithi* appears to be a mistake for pañcha-daśami, Paurṇimā.
,,	453	30th year, Karkaṭaka, 22nd, Aśvati, Wednesday = A.D. 1207, July 18. The *tithi* was bahuḷa-saptami.
,,	521	32nd year, Mīna, dvādaśi, Monday, Maghā = A.D. 1210, March 8; f.d.t. ·00; f.d.n. ·44. The week-day was Monday, on which day dvādaśi was current throughout the day and the nak. Maghā began at ·34.
,,	558	18th year, Mīna, ba. di., Tuesday, Śravaṇa = A.D. 1196, February 27. The *tithi* was dvādaśi which ended at ·59.
,,	620	13th year, Mēsha, 11th, Thursday, Pushya, śu. di., ashṭami = A.D. 1191, April 4; ·10; ·20.
1920	60	36th year, Mithuna, ba. di., chaturdaśi, Sunday, Rōhiṇi = A.D. 1214, June 8; ·79; ·24.
,,	81	4th year, Tulā, ba. di., tṛitīyā, Sunday, Kārtika = A.D. 1181, September 27. The *tithi* tṛitīyā ended at ·73 and the nak. Kārtika was current all day and ended at ·02 on the following day, Monday.
,,	82	11th year, Dhanus, ba. di., daśami, Thursday, Viśākhā = A.D. 1188, December 15; ba. 10 ended at ·25 and nak. Viśākhā began at ·25, ending next day at ·18.
,,	97	29th year, Tulā, śu. di., trayōdaśi, Monday = A.D. 1206, October 16. The nak. was Rēvati which ended at ·88 of the day.
		Rājarāja III.
1919	351	7th year, Ṛishabha, śu. di., dvitīyā, Wednesday, Ārdrā = A.D. 1224, May 22; ·03; ·03. This was the 8th year, not the 7th.
,,	352	29th year, Kanyā, śu. di., pañchami, Thursday, Anusha = A.D. 1244, September 8; nak Anusha commenced at ·34 of the day.
,,	358	21st year, Tulā, śu. di., chaturdaśi, Sunday, Rēvati = A.D. 1237, October 4; "Rēvati" commenced at ·34 of the day. Trayōdaśi ended at ·01 on Sunday and chaturdaśi commenced ending at ·91 the same day.
,,	359	14th year, Siṁha, 29th, pañchami, Sunday, Viśākhā = A.D. 1229, August 25. On this day pañchami ended at ·72 and nak. Svāti at ·10 and "Viśākhā" began; but the week day was Saturday and not Sunday.
,,	366	22nd year, Mīna, ba. di., tṛitīyā, Friday, Svāti = A.D. 1238, March 5; ·56; ·86.
,,	367	Śaka 1154, 16th year, Makara, śu. di., prathamā, Friday, Śravaṇa = A.D. 1232, January 23; prathamā commenced at ·94 and continued the whole of next day. Nak. Śravaṇa ended at ·45. There can be no doubt about the date because the Śaka year is quoted: but it is noteworthy that prathamā which began so late as ·94 of the day should have been cited and not amāvasya.
,,	368	23rd year, Makara, śu. di., shaṣhṭi, Saturday, Rēvati = A.D. 1238, January 23; nak. Rēvati had ended at ·63 the previous day.
,,	369	20th year, Mīna, ba. di., tritīyā, Friday, Svāti = A.D. 1235, March 9; ·47; ·44.
,,	385	14th year, Mīna, ba. di., dvādaśi, Wednesday, Śatabhishaj = A.D. 1240, March 21; bahuḷa-dvādaśi was current the whole day and the nak. Śatabhishaj ended at ·91 of the day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājarāja III—cont.
1919	388	23rd year, Simha, ba. di., dvādaśi, Wednesday, Pushya = A.D. 1240, August 15; bahuḷa-dvādaśi and nak. Pushya commenced respectively at ·42 and ·71 of the day.
,,	392	18th year, Mīna, ba. di., pañchami, Tuesday, Jyēshṭā = A.D. 1234, March 27, when bahuḷa 5 and nak. Jyēshṭā ended respectively at ·67 and ·90 of the day.
,,	396	22nd year, Vṛiśchika, ba. di., saptami, Maghā. Details not enough for verification for want of week-day.
,,	399	22nd year, Makara, ba. di., pañchami, Wednesday, Uttiram = A.D. 1238, January 6, when ba. 5 commenced at ·17 of the day; nak. Uttiram ended at ·98.
,,	400	21st year, Mithuna, śu. di., pañchadaśi, Wednesday, Mūla = A.D. 1237, June 10; nak Mūla ended at ·16 of the day.
,,	407	27th year, Mīna, śu. di., ashṭami, Saturday, Mṛigaśīrsha = A.D. 1243, February 28; ·86; ·47.
,,	408	14th year, Mīna, śu. di., ēkādaśi, Monday, [Pushya] = A.D. 1230, February 25; 06; ·23.
,,	416	17th year, Vṛiśchika, ba. di., ēkādaśi, Wednesday, Hasta = A.D. 1232, November 10; ·30; ·12.
,,	427	16th year, Kanyā, śu. di., pañchami, Friday, Rēvati. Irregular: śu. 5 and "Rēvati" cannot combine in Kanyā month. Even ba. 5 and "Rēvati" cannot combine in that month.
,,	437	20th year, Mīna, ba. di., ēkādaśi, Wednesday, Śravaṇa = A.D. 1236, March 5; bahuḷa-ēkādaśi and nak. Śravaṇa ended respectively at ·46 and ·48 of the day.
,,	455	18th year, Makara, śu. di., navami, Tuesday, Kārtika = A.D. 1234, January 10; nak. Kārtika was current the whole day ending at ·08 the next day.
,,	457	16th year, Puraṭṭāśi, 10th, Sunday, Uttirāḍam = A.D. 1231, September 7; ·82; ·83.
,,	460	17th year, Makara, śu. di., trayōdaśi, Sunday, Mṛigaśīrsha = A.D. 1232 December 26. Śu. 13 commenced at ·06 of the day and nak. Mṛigaśīrsha was current the whole day.
,,	468	17th year, Mīna, śu. di., paurṇimā, Saturday, Uttiram = A.D. 1233, February 26; ·09; ·54.
,,	514	10th year, Mithuna, ba. di., daśami, Tuesday, Rēvati. The year and month indicated are A.D 1225 June which would be the beginning of the 10th year of the reign but in that year ba. 10 and nak. Rēvati combined, not on a Tuesday but on Sunday, June A.D. 1225. In A.D. 1226 the *tithi* and nak. quoted did not combine on any day of the week.
,,	551	26th year, Makara, ba. di., Thursday, saptami, Hasta = A.D. 1241, December 26; ·55; ·43.
,,	552	26th year, Mēsha, ba. di., daśami, Thursday, Aviṭṭam = A.D. 1242, March 27. Nak. Aviṭṭam commenced at ·03 on Thursday.
,,	555	22nd year, Mīna, śu. di., dvādaśi, Saturday, Āyilyam = A.D. 1238, February 27; ·39; ·51.
,,	557	26th year, Kumbha, śu. di., pañchami, Thursday, Aśvati = A.D. 1242, February 6; ·87; ·84.
,,	559	24th year, Mēsha, śu. di., ēkādaśi, Wednesday, Pūram = A.D. 1240, April 4; ·46; ·75.
,,	560	21st year, Kumbha, ba. di., dvādaśi, Thursday, Pūrvāshāḍhā = A.D. 1236, February 5; ·96; ·25. The week-day was Tuesday and not Thursday.
,,	566	[31]st year, Karkaṭaka, śu. di., pañchami, Monday, [Pūrva-Phalguni] = A.D. 1247, July 8; nak. Pūrva-phalguni had ended at ·74 on the previous day and nak. Uttara-Phalguni commenced then, ending at ·76 on this day.
,,	594	18th year, Vṛiśchika, śu. di, trayōdaśi, Tuesday, Aśvati = A.D. 1233, November 7; ·79; ·51.
,,	596	21st year, Makara, śu. di, prathamā, Tuesday, Śravaṇa = A.D. 1236, December 30; nak. Śravaṇa commenced at ·22 of the day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Chola—*cont.*
		Rājarāja III—cont.
1919	597	18th year, Makara, ba. di., daśami, Monday, Svāti. The year indicated is A.D. 1233 but in that year Makara, ba. 10 and nak. Svāti combined, not on a Monday but on Tuesday, 27th December A.D. 1233; ·96, ·09. The week-day is probably wrongly cited by one day.
,,	598	11th year, Simha, ba. di., tṛitīyā, Sunday, Uttara-Bhādrapadā = A.D. 1227, August 1; nak. Uttara-Bhādrapadā commenced at ·33 and ba. 3 ended at ·76 of the day.
,,	606	24th year, Vṛiśchika, śu. di., pañchami, Tuesday, Purvāshāḍhā = A.D. 1239, November 1. Śu. 5 commenced at ·65.
,,	610	26th year, Makara, ba. di., daśami, Friday, Svāti. The year indicated is A.D. 1241, but in that year Makara ba. 10 and nak. Svāti combined, not on a Friday, but on Saturday 28th December A.D. 1241; f.d.t. ·26; ·30. It will be noticed that the details are identical with those in No. 597 of 1919 but regnal year and week-day are different.
,,	611	24th year, Kumbha, ba. di., chaturthi, Sunday, Chitra = A.D. 1240, February 12. Chaturthi commenced at ·08.
,,	612	24th year, Mēsha, ba. di., pañchami, Thursday, Mūla = A.D. 1240, April 12, when ba. 5 and nak. Mūla ended respectively at ·10 and ·72.
,,	615	24th year, Rishabha, ba. di., pañchami, Saturday, Uttara-Ashāḍha = A.D. 1240, May 12; ·78; ·20.
,,	617	20th year, Simha, śu. di., daśami, Monday, Mūla = A.D. 1237 August 3; ·16; ·79. The regnal year would, however, be not the 20th but the 22nd, a difference of two years.
,,	621	21st year, Simha, śu. di., daśami, Wednesday, Mūla = A.D. 1236, August 13; ·80; ·61.
,,	622	21st year, Simha, śu. di., chaturdaśi, Sunday, Aviṭṭam = A.D. 1236 August 17; ·49; ·44.
1920	22	26th year, Kumbha, śu. di., saptami, Wednesday, Rēvati. Irregular; śu. 7 and nak. Rēvati cannot combine in Kumbha month. In A.D. 1242, January which is the month indicated by the regnal year they combined on Thursday, 9 January A.D. 1242; f.d.t. ·25; ·44.
,,	24	24th year, Kanyā, ba. di., pañchami, Monday, Rōhiṇi = A.D. 1239, September 19; ·67; ·83.
,,	25	26 + 1st year, Karkataka, ba. di., trayōdaśi, Sunday, Punarvasu = A.D. 1242, July 27; ·28; ·19.
,,	27	5 + 1st year, Rishabha, śu. di., pañchami, Monday, Chitra. Irregular: Śu. 5 and nak. Chitra cannot combine in Rishabha month.
,,	38	29th year, Mithuna, śu. di., tṛitīyā, Monday, Punarvasu = A.D. 1245, May 29, Monday; f.d.t. ·23; ·75.
,,	39	20th year, Karkaṭaka, ba. di., pañchadaśi, Monday, Pushya = A.D. 1235, July 16; ·75, ·62.
,,	43	28 + 1st year, Mīna, śu. di., chaturdaśi, Monday, Uttara-phalguni = A.D. 1245, March 13. Nak. Uttara-phalguni commenced at ·21.
,,	55	31st year, Mēsha, śu. di., chaturthi, Wednesday, Rōhiṇi = A.D. 1247, April 10. Śu. 4 and nak. Rōhiṇi ended respectively at ·75 and ·01 of the day.
,,	57	12th year, Makara, ba. di., tṛitīyā, Monday, Maghā = A.D. 1227, December 27; ·49; ·97.
,,	77	10th year, Tulā, ba. di., shashṭi, Friday, Pushya = A.D. 1225, October 24; nak. Pushya was current all day and ended at ·04 next day.
,,	89	10th year, Kumbha, ba. di., tṛitīyā, Śravaṇa. Cannot be verified for want of week-day.
,,	91	6 + 1st year, Kumbha, ba. di., chaturthi, Monday, Svāti = A.D. 1223, February 20. On the same day nak. Chitra ended at ·04 and nak. Svāti at ·99.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pandya.
		Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.
1919	488	5th year, Makara, śu. di., trayōdaśi, Monday, Mūla. Irregular; in Makara month śu. 13 cannot combine with nak. Mūla.
1920	31	3rd year, Vṛiśchika, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1253, November 8, Saturday; f.d.t. ·01, ·00.
		Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva [II].
1919	413	8th year, Tulā, ba. di., shashṭi, Wednesday, Pushya = A.D. 1260, October 27, Wednesday; ·25, ·66 or A.D. 1287 October 29, Wednesday; ·37; ·70.
1920	34	6th year, Karkaṭaka, ba. di., dvādaśi, Sunday, Mṛigaśīrsha = A.D. 1258, July 28, Sunday; f.d.t. ·30; ·02 or A.D. 1285, July 29, Sunday; f.d.t. ·56; ·16.
	99	7th year, Kanyā, ba. di., navami, Friday, Punarvasu = Friday, 12th September A.D. 1259; ·80; ·89; or Friday, 13th September A.D. 1286; f.d.t. ·00; ·99.
		N.B.—All the three dates of Jaṭāvarman Vīra-Pāṇḍya of this year support A.D. 1253 or A.D. 1280 as the date of commencement of the reign. This is the one important reign among the Pāṇḍyas of the 13th century which still presents material for doubt. Over twenty dates are now available for this reign, to which may be added some six dates from Pudukkota State. Roughly about half of these dates point to A.D. 1253 (July) as the date of accession and about half to the year A.D. 1254 (end of April). When a like difficulty presented itself in the reign of Jaṭāvarman Sundara-Pāṇḍya (fl. 1292 A.D.) the writer conjectured that there were two kings of this name, one of whom began to reign in A.D. 1277 (February-March) and the other in A.D 1303 (April-May)—vide page 97 of *Epigraphical Report* (Madras) for 1915-16, and this conjecture was subsequently confirmed by the discovery of a Śaka date (12th year—Śaka 1236 = A.D. 1314) for the Sundara-Pāṇḍya of A.D. 1303. Reasoning from analogy, one might infer that there was a Jaṭāvarman Vīra-Pāṇḍya whose reign began in July 1253 and another whose reign began about May A.D. 1281; but this inference is not yet established by indubitable proof. [L.D.S.]
		Māravarman Tribhuvanachakravartin Kulaśēkharadéva [I].
1919	740	23rd year, Mithuna, śu. di., tṛitīyā, Friday, Pushya = A.D. 1291, June 1; ·11; ·57.
		Māravarman Tribhuvanachakravartin Kulaśēkharadēva [II].
„	741	20+1st year, Karkaṭaka, 8th, ba. di., ēkādaśi, Rōhiṇi = A.D. 1336, July 5. The week-day was Friday. Nak. Rōhiṇi commenced at ·02 and ended at ·95 on Friday.
1920	52	Mēsha, śu. di., chaturdaśi, Friday, Hasta. The details given correspond to 7th April A.D. 1335. The regnal year to be supposed is apparently 21.
„	103	2nd year, Makara, śu. di., saptami, Friday, Rēvati = A.D. 1316, January 2; ·47; ·42.
		Māravarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.
1919	640	6th year, Vṛiśchika, śu. di., tṛitīyā, Monday, Anisha. The nearest date is A.D. 1341, November 12, Monday; ·62; but the nak. was Mūla which ended at ·07 and not "Anisha".
		N.B.—It is scarcely possible for śu. 3 and nak. Anisha to combine on any date in the solar month of Vṛiśchika.
1920	100	6th year, Kumbha, śu. di., navami, Sunday, Mūla. Apparently Sunday, 11th February A.D. 1341; but the *tithi* should read ba. 9 and not śu. 9. *Tithi* ended at ·14 and nak. at ·68.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Saluva.
		Narasiṅgarāya.
1919	638	Śaka 14[1]5, Pramādīcha, Mēsha, śu. di., Monday. Details not enough for verification.
,,	648	Śaka 1409, Plavaṅga, Mēsha, śu. di., saptami, Sunday, Pushya = A.D. 1487, April 29; 93; ·27. The month was Ṛishabha and not Mēsha.
,,	667	Śaka 1408, Parābhava, Simha, śu. di., tṛitīyā, Friday, Pushya. Śu. 3 and nak. Pushya cannot combine in Simha month.
		Vijayanagara I.
		Sāyaṇa-Uḍaiyār.
,,	523	14th year, Tulā, śu. di., pañchapmi, Thursday, Mūla = A.D. 1363, October 12; ·91; ·89.
		Kampaṇa II.
,,	662	Śaka 12[96], Ānanda, Karkaṭaka, ba. di., chaturdaśi, Wednesday, Sadayam. Ba. 14 and 'Sadayam' cannot combine in Karkaṭaka month.
		Harihara II.
,,	661	Śaka 1325, Chitrabhānu, Kumbha, ba. di., saptami, Wednesday, Anisha = A.D. 1403, February 14; ·29; ·49.
		Dēvarāya II.
1920	44	Śaka 1355, Pramādīcha, Mithuna, śu. di., dvitīyā, Friday, Pushya = A.D. 1433, June 19; ·38; ·50.
		Mallikārjuna.
,,	212	Śaka 1381, Pramādi, Ṛishabha, śu. di., saptami, Hasta, Monday. Śu. 7 and nak. Hasta cannot combine in Ṛishabha month.
		Virūpāksha II.
1919	613	Śaka 1393, Khara, Makara, ba. di., chaturthi, Wednesday, Hasta = A.D. 1472, January 29, Wednesday; ·76; ·92.
,,	658	Śaka 1389, Sarvajit, Simha, ba. di., chaturthi, Wednesday, Aśvati = A.D. 1467, August 19; ·16; ·66.
		Timmayyadēva-Mahārāya.
,,	689	Śaka 1430, Vibhava, Vaiśākha, śu. di., 15, Saturday = A.D. 1508, April 15; ·59. The nak. was Svāti which ended at ·66 of the day.
		Vijayanagara II.
		Vīra-Narasiṅgayyadēva-Mahārāya.
,,	601	Śaka 143[1], Mēsha, ba. di., trayōdaśi, Tuesday, Rēvati = A.D. 1509, April 17; ·18, ·47.
		Kṛishṇadēva-Mahārāya.
,,	370	Śaka 1433, Praj[ot*]pati, Simha, śu. di., pañchami, Thursday, Svāti = A.D 1511, July 31. The *tithi* was not pañchami, but shashṭi which ended at ·17 on Thursday. Nak. Svāti ended at ·85.
,,	375	Śaka 1446, Tāraṇa, Ṛishabha, 1, Friday = A.D. 1524, April 27. On the 1st of Ṛishabha the week-day was Wednesday, not Friday.
,,	411	Śaka 1431, Śukla, Mīna, śu. di., dvitīyā, Monday, Rēvati = A.D. 1510, March 11; śu. 2 commenced at ·08 and nak. Rēvati ended at ·39.
,,	412	Śaka 1443, Vṛishu, Bhādrapadā, śu. di., trayōdaśi, Friday, Śravaṇa = A.D. 1521, August 16; ·10; ·24.

APPENDIX F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA II—*cont.*
		***Kṛishṇadēva-Mahārāya*—cont.**
1919	413	Śaka 144[6], Tārana, Mārgaśīra, ba. di., ēkādaśi, Śravaṇa, Monday. Ba. 11, and "Śravaṇa" cannot combine in Mārgaśīra month
,,	418	Śaka 1419, Sarvajit, Mīna, śu. di., saptami, Wednesday, Rōhiṇi. Śu. 7 and "Rōhiṇi" did not combine in Mīna month in the year quoted, but they combined in Kumbha month on Wednesday 26th February, A.D. 1528; ·68; ·58.
,,	439	Śaka 1449, Sarvajit, Dhanus, śu. di., paurṇami, Saturday, Mṛigasīrsha = A.D. 1527, December 7; ·83; ·68.
,,	474	Śaka 1438, Dhātu, Pushya, ba. di., saptami, Wednesday. In the year quoted ba. 7 and "Pushya" combined on 18th October A.D. 1516; but the week-day was Saturday not Wednesday.
,,	476	Śaka 1434, Āṅgīrasa, Mīna, śu. di., paurṇami, Sunday, Hasta = A.D. 1513, March 20; Paurṇama and "Hasta" commenced at ·42 and ·34 on Sunday and ended at ·42 and ·36 respectively the next day.
,,	478	Śaka 1436, Bhava, Mithuna, śu. di, daśami, Wednesday, Uttiram = A.D. 1514, May 31 Wednesday was a day in Mithuna month and a day of Uttiram (ended ·60) but it was śu. 8, not śu. 10.
,,	512	Śaka 1451, Virōdhi, Tulā, śu di., paurṇami, Sunday, Aśvati = A.D. 1529, October 17. There was a lunar eclipse on Sunday. Paurṇami and "Aśvati" ended at ·25 and ·02 respectively on Sunday.
,,	599	Śaka 1448, Sarvajit, Mēsha, śu. di., daśami, Pushya, Tuesday. The details given work out correctly for 12th March A.D. 1527; but the month was Mīna and not Mēsha. The Luni-Solar year Sarvajit commenced on 3rd March A.D. 1527.
,,	633	Śaka 1450, Sarvadhāri, Mithuna, ba. di., pañchami, Sunday, Śadayam = A.D. 1528, June 7; ·43; ·25.
,,	641	Śaka 1439, Īśvara, Mēsha, śu. di., Āyilyam. Details not enough for verification.
,,	659	Śaka 1438, Dhātu, Kumbha, śu. di., dvādaśi, Wednesday, Svāti. Śu. 12 and "Svāti" cannot combine in Kumbha month.
,,	660	Śaka 1438, Dhātu, Kumbha, ba. di., pañchami, Wednesday, Svāti = A.D. 1517, February 11; ·36; ·61.
,,	685	Śaka 1432, Pramōdūta, Māgha, ba. di., dvitīyā, Thursday. The details given work out correctly for A.D. 1511, January 16; ·21. The nak. was Māgha which ended at ·22 (= 13 Ghaṭikas after sunrise).
,,	692	Śaka 1450, Sarvadhāri, Vaiśākha, ba. di., 30, Monday, Solar eclipse = A.D. 1528, May 18, on which day there was a Solar Eclipse.
,,	703	Śaka 143[1], Śukla, Śravaṇa, śu. di., daśami, Thursday = A.D. 1509, July 26; ·94. The nak. was Anurādhā which ended at ·29 and then "Jyeshṭa" commenced.
,,	707	Śaka 1443, Vṛisha, Chaitra, śu. di., prathamā. Details not enough for verification
1920	213	Kali 4633, Vijaya, Tai, 12, pañ[chami], [Wednes]day, Vellipoḷudu. Vijaya was A.D. 1533–34, while Kali 4633 must be either A.D. 1532–33 or A.D. 1531–32. In A.D. 1533, Tai 12 was Wednesday, January 8; but it was śu. 12 not śu. 5.
,,	286	Kali 4628, Vyaya, Arpaśi. Details not enough for verification.
,,	290	Śaka 1449, Kali 4[6]28, Sarvajit, Vaikāśi, 9, Monday, Pushya, shashṭi = A.D. 1527, May 6; ·54. The *tithi* was shashṭi which ended at ·84.
		Achyutarāya-Mahārāya.
1919	373	Śaka 1461, Vikāri, Makara, śu. di., pañchami, Wednesday, Uttara-bhādrapadā = A.D. 1540, January 14; ·44; ·43.
,,	374	Śaka 14[5]2, Vikṛiti, Karkaṭaka, ba. di., daśami, Rōhiṇi, Wednesday = A.D. 1530, July 20. Daśami *tithi* ended at ·91 on the previous day. Nak. Rōhiṇi ended at ·23 on Wednesday.
,,	384	Śaka 1450, Virōdhi, Kumbha, śu. di., paurṇami, Mṛigaśīrsha. Month Kumbha in the cyclic year Virōdhin fell in Śaka 1452 and in this month Śukla-paurṇami and nak. Mṛigasīrsha did not combine.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara II—*cont.*
		***Achyutarāya-Mahārāya*—cont.**
1919	422	Śaka 1459, Hēvilambi, Dhanus, śu. di., trayōdaśi, Monday, Pushya. Śu. 13 and nak. Pushya did not combine in the month of Dhanus.
,,	449	Śaka 1452, Vikṛiti, Karkaṭaka, śu. di., nāvami, Vaiśākā, Monday = A.D. 1530, July 4; ·04; ·99.
,,	472	Śaka 1454, Nandana, Makara, śu. di., daśami, Monday, Rōhiṇī = A.D. 1533, Januany 6; śu. 10 ended at ·17 and nak. Rōhiṇi commenced at ·23.
,,	481	Śaka 1453, Khara, Karkaṭaka, śu. di., daśami, Friday, Mūla. In Śaka 1453 = Khara, śu. 10 and "Mūla" did not combine in the month of Karkaṭaka.
,,	511	Śaka 1455, Nandana, Śravaṇa, ba. di., Sunday, dvādaśi = A.D. 1533, August 17; ·38 The nak. was Pushya which ended at ·83.
,,	536	Śaka 1457, Durmukhi, Vṛiśchika, śu. di., amāvāsya, Monday, Anūrādhā = A.D. 1536, November 13; ·65; ·80. Śu. di. appears tobe a mistake for ba. di.
,,	541	Śaka 1454, Nandana, Jyēshṭa, ba. di., dvītīya, Thursday. In Śaka 1454 = Nandana = A.D. 1532-33, ba. 2 in Jyēshṭa lunar month was Tuesday, 21st May A.D. 1532. Tbe week-day Thursday should be Tuesday.
,,	543	Śaka 1454, Nandana, ..., śu. di., ēkādaśi, Sunday, Mūla = A.D. 1533, January 20. Śu. 11 commenced at ·18 and "Mūla" at ·66 on Monday. The week-day Sunday is probably a mistake.
,,	544	Śaka 1454, Nandana, Phālguṇa, ba. di., chaturdaśi. Details not enough for verification.
,,	545	Śaka 1454, Nandana, Phālguṇa, ba. di., chaturthi, Saturday. In Śaka 1454 = Nandana = A.D. 1532-33, Phālguṇa, ba. 4 was Friday, 14th March A.D. 1533, not a Saturday.
,,	546	Śaka 1454, Nandana, Śrāvaṇa, ba. di., dvādaśi, Sunday = A.D. 1532, July 28; ba. 12 commenced at ·50 on Sunday and the nak. Mṛigaśīrsha ended at ·28 and then Ārdrā commenced.
,,	547	Śaka 1455, Vijaya, Phālguṇa, ba. di., chaturthi, Sunday = A.D. 1534, February 1. The *tithi* chaturthi commenced at ·81 on Sunday and the nak. Hasta at ·66.
,,	549	Śaka 1454, Nandana, Jyēshṭa, ba. di., dvādaśi, Thursday = A.D. 1532, May 30. The *tithi* commenced at ·67 and nak. Bharaṇi at ·63.
,,	575	Śaka 1460, Vilambi, Vṛiśchika, ba. di., pañchami, Monday, Pushya = A.D. 1538, November 11; ·27; ·64.
,,	577	Śaka 1462, Plava, Mēsha, śu. di., paurṇamī, Sunday, Svāti = A.D. 1541, April 10; paurṇami ended at ·54 and nak. Svāti commenced at ·05 on Sunday.
,,	579	Śaka 1460, Vilambi, Karkaṭaka, śu. di., ēkādaśi, Jyēshṭa, Monday = A.D. 1538, July 8. The nak. ended at ·82 on Monday. Ēkādaśi appears to be a mistake for dvādaśi, which was current throughout on Monday.
,,	581	Śaka 1456, Jaya, Kumbha, ba. di., chaturdaśi, Monday, Śravaṇa = A.D. 1535, February 1; ·47; ·45.
,,	583	Śaka 1458, Durmukhi, Kumbha, ba. di., dvādaśi, Uttirāshāḍhā, Wednesday = A.D. 1537, February 7; ·37; ·65.
,,	584	Śaka 1455, Vijaya, Karkaṭaka, ba. di., tṛitīyā, Wednesday, Śatabhishaj = A.D. 1533, July 9; ·46; ·84.
,,	600	Śaka 1462, Sunday, Hastā. Details not enough for verification.
,,	614	Śaka 1464, Śubhakṛit, Mithuna, śu. di., trayōdaśi, Sunday, Mūla = A.D. 1542, June 25. The *tithi* ended at ·34 and nak. Mūla commenced at ·23 on Sunday.
,,	646	Śaka 1452, Karkaṭaka, śu. di., tṛitīyā, Wednesday, Uttara-phālguni = A.D. 1530, July 27; ·37; ·98.
,,	655	Śaka 1457, Manmatha, Mīna, śu. di., saptami, Monday, Mṛigaśīrsha = A.D. 1536, February 28. The *tithi* ended at ·32 and the nak. commenced at ·10 on Monday.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara—*cont.*
		Achyutarāya-Mahārāya—cont.
1919	727	Śaka 1463, Plava, Bhādrapadā, śu. di., dvādaśi. Details not enough for verification.
,,	736	Śaka 1463, Plava, Kārtika, śu. di., dvādaśi, Monday = A.D. 1541, October 31 ; ·61.
1920	214	Kali 4635, Jaya, Chitra, 2. Details not enough for verification.
,,	246	Kali 4633, Nandana, Māśi, 5, Thursday, śu. di., pañchami, Rēvati = A.D. 1533, January 30 ; ·68 ; ·35.
		Sadāśivadēva-Mahārāya.
1919	443	Śaka 1484, Dundubhi, Mithuna, ba. di., trayōdaśi, Monday = A.D. 1562, June 29 ; ·35. The nak. was Mṛigaśīra which ended at ·47 on Monday.
,,	447	Śaka 1480, Kālayukti, Karkaṭaka, ba. di., saptami, Thursday, Rēvati = A.D. 1558, July 7. The *tithi* was current throughout the day and the nak. Rēvati ended at ·90 on Thursday.
,,	448	Śaka 1482, Raudri, Tulā, śu. di., saptami, Friday, Śravaṇa = A.D. 1560, October 25 ; ·7 ; f.d.n. ·05.
,,	482	Śaka 1470, Kīlaka, Simha, ba. di., pañchami, Wednesday, Rēvati = A.D. 1548, August 22 ; ba. 5 appears to be a mistake. Nak. Rēvati ended at ·38 on Wednesday.
,,	484	Śaka 1466, Krōdhi, Vṛiśchika, ba. di., chaturdaśi, Thursday, Svāti = A.D. 1544, November 13. The *tithi* commenced at ·17 and the nak. Svāti ended at ·18. The *tithi* and the nak. coincided for only 15 minutes.
,,	495	Śaka 1475, Pramādīcha, Ṛishabha, ba. di., pañchami, Aviṭṭam. Not possible of verification for want of week-day.
,,	496	Śaka 1474, Parītāpi, Makara, ba. di., pañchami, Tuesday, Maghā. In Śaka 1474 = Parītāpi = A.D. 1552–53, Maghā nak. in Makara ended at ·20 on Tuesday, 3rd January A.D. 1553 ; but the *tithi* was ba. 3 not ba. 5.
,,	504	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., pañchami, Wednesday, Aviṭṭam = A.D. 1551, December 2 ; ·50 ; ·79.
,,	507	Śaka 1470, Kīlaka, Makara, su. di., paurṇimā, Pushya = A.D. 1549, January 13, Sunday ; ·60 ; ·60.
,,	509	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. di., dvitīyā, Friday, Anusham = A.D. 1551, October 30 ; f.d.t. ·07 ; ·57.
,,	525	Śaka 1467, Viśvāvasu, Mīna, ba. di., dvitīyā, Friday, Svāti = A.D. 1546 March 19 ; ·59 ; ·95.
,,	526	Śaka 1475, Ānanda, Ṛishabha, ba. di., pañchami, Śadayam, Wednesday. In Śaka 1476 = Ānanda = A.D. 1554-55, "Śadayam" in Ṛishabha month ended at ·65 on Wednesday 23rd May A.D. 1554, but the *tithi* was ba. 7 not ba. 5. In Śaka 1475 current and Śaka 1475 expired neither week-day nor nak. can be found as per inscription.
,,	527	Śaka 1469, Plavaṅga, Pushya, ba. di., tṛitīyā, Thursday = A.D. 1547, December 29 ; ·37. The nak. Maghā was current till ·90 (= 54 ghaṭikas after sunrise) on Thursday.
,,	528	Śaka 1466, Krōdhi, Mithuna, ba. di., daśami, Saturday, Aśvati = A.D. 1544, June 14 ; ·93 ; 70.
,,	529	Śaka 1467, Viśvāvasu, Vṛiśchika, śu. di., daśami, Friday, Uttiraṭṭādi = A.D. 1545, November 13 ; ·76 ; ·93.
,,	530 & 532	Śaka 1471, Saumya, Ṛishabha, ba. di., tṛitīyā, Tuesday, Uttirāḍam = A.D. 1549, May 14. On Tuesday, nak. Mūla was current till ·04.
,,	534	Śaka 1483, Dunmati, Tulā, ba. di., dvitīyā, Saturday, Rōhiṇi = A.D. 1561, October 25 ; ·27 ; ·67.
,,	535	Śaka 1480, Kālayukti, Makara, śu. di., daśami, Thursday, Mṛigaśīrsha = A.D. 1559, January 19 ; ·05 ; f d n., ·15.
,,	550	Śaka 1472, Sādhāraṇa, [śu. di.], saptami, Rōhiṇi. Cannot be verified for want of week-day.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara—*cont.*
		Sadāśivadēva-Mahārāya—cont.
1919	561	Śaka 1469, Plavaṅga, Dhanus, śu. di., dvādaśi, Friday, Rōhiṇi = A.D. 1547, December 23; ·78; f.d.n. ·11.
,,	580	Śaka 1473, Virōdhikṛit, Makara, śu. di., saptami, Sunday, Rēvati = A.D. 1552, January 3; ·32; ·38
,,	582	Śaka 1472, Sādhāraṇa, Kumbha, śu. di., dvitīyā, Saturday, Uttiraṭṭādi = A.D. 1551, February 7; ·75; f d.n. ·68.
,,	591	Śaka 1473, Virōdhikṛit, Dhanus, śu. di., ēkādaśi, Tuesday, Aśvati = A.D. 1551, December 8; ·86; ·19.
,,	592	Śaka 1471, Saumya, Karkaṭaka, śu. di., pañchami, Friday, Rēvati. Śu. 5 and 'Rēvati' cannot combine in the month of Karkaṭaka.
,,	652	Śaka 1491, ba. di, dvitīyā, Tuesday, Uttara-Phalguni. Perhaps A.D. 1570, February 21 is the probable date for the details given above. The *tithi* commenced at ·68 and the nak. Uttara-Phalguni ended at ·83 on Tuesday. The month then must be Kumbha.
,,	653	Śaka 1477, Rākshasa, Siṁha, śu. di., dvitīyā, Sunday, Uttiram = A.D. 1555, August 18; f.d.t., ·20. The nak. was current throughout the day.
,,	693	Śaka 1474, Paridhāvi, Pushya, ba. di., 30, Solar eclipse = A.D. 1553, January 14, Saturday. There was a solar eclipse on Saturday.
,,	704	Śaka 1479, Piṅgaḷa, Chaitra, ba. di., dvādaśi. Details not enough for verification.
,,	723	Śaka 1466, Krōdhi, Māgha, ba. di., ēkādaśi. Details not enough for verification.
,,	731	Śaka 1482, Raudri, Mārgaśīra, ba. di., shashṭi. Details not enough for verification.
,,	739	Śaka 1485, Durmati, Śrāvaṇa, śu. di., 15. Details not enough for verification.
		Śrīraṅgadēva-Mahārāya.
,,	380	Śaka 1493, Aṅgīrasa, Makara, śu. di., Monday, Punarpūśam. The details are erroneous in some respects. In Makara of Śaka 1493 current = A.D. 1570—71 = Pramōdūta, śu. 13 and "Punarvasu" combined on Tuesday. In Makara of Śaka 1493 expired = A.D. 1571—72 = Prajōtpatti, śu. 13 and "Punarvasu" combined on Sunday. In Makara of Śaka 1494 expired = A.D. 1572—73 = Aṅgīrasa, śu. 13 and "Punarvasu" combined on Friday.
,,	383	Śaka 1496, Bhava, Makara, śu. di., trayōdaśi, Monday, Punarpūśam = A.D. 1575, January 24; 47; ·49.
,,	479	Śaka 1504, Chitrabhānu, Ṛishabha, śu. di, shashṭi, Sunday, Makara = A.D. 1582, May 27; ·69; ·97.
,,	586	Śaka 1505, Subhānu, Tulā, ba. di., tṛitīyā, Rōhiṇi, Tuesday = A.D. 1583, October 22; f.d.t. ·62; f.d.n. ·30.
,,	588	Śaka 1504, Chitrabhānu, Tulā, śu. di., pañchami, Sunday, Mūla = A.D. 1582, October 21; ·88; ·31.
,,	729	Śaka 1479, Piṅgaḷa, Kārtika, śu. di., dvādaśi. Details not enough for verification.
		Veṅkaṭapatidēva-Mahārāya.
,,	379	Śaka 1527, Visvāvasu, Karkaṭaka, ba. di., dvādaśi, Tuesday, Rōhiṇi = A.D. 1605, July 2; ·95; ·69.
,,	381	Śaka 1514, Nandana, Ṛishabha, ba. di., tṛitīyā, Mūla, Thursday = A.D. 1592, May 18; f.d.t. ·4[illegible]; ·35.
,,	382	Śaka 1517, Manmatha, Siṁha, śu. di., paurṇimā, Aviṭṭam, Saturday = A.D. 1595, August 9; ·85; ·72.
,,	421	Śaka 1513, Khara, Dhanus, ba. di., dvitīyā, Tuesday, Pushya = A.D. 1591, December 21; f.d.t. ·02; f.d.n. ·03.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Vijayanagara—*cont.*
		***Veṅkaṭapatidēva-Mahārāya*—cont.**
1919	531	Śaka 1509, Sarvajit, Karkaṭaka, śu. di., daśami, Thursday, Mūla. In Śaka 1509 = Sarvajit = A.D. 1587—88, śu. 10 and "Mūla" combined on Thursday, 3rd August A.D. 1587; ·51; f.d.n. 30; but the solar month and day were Siṁha 3rd, not a day in Karkaṭaka.
,,	587	Śaka 1510, Sarvadhāri, Siṁha, śu. di., pañchami, Saturday, Chitra = A.D. 1588, August 16; ·9×; ·32. The week-day was Friday and not Saturday.
,,	687	Śaka 1514, Nandana, Vaiśākha, śu. di., 15. Details not enough for verification.
		Rāmadēva.
,,	239	Kali 4722, Śaka 1543, Dhunmati, Paṅguṇi 6, Sunday = Sunday, 3rd March, A.D. 1622. This was the 6th day of Paṅguṇi.
		Veṅkaṭapatidēva-Mahārāya.
,,	502	Śaka 1564, Chitrabhānu, Viśākha, ba. di., 30. Details not enough for verification.
		Western Chalukyas.
		Āhavamalla.
,,	710	Śaka 903, Vikrama, Vaiśākha, śu. di., pañchami, Thursday = A.D. 980, April 22; ·40. The nak. was Punarvasu which ended at ·68 of the day.
		Trailōkyamalla.
,,	711	Śaka 969, Sarvajit, Vaiśākha, amāvāsya, Friday, Solar eclipse = A.D. 1047, March 29. There was a solar eclipse on this day, but the week-day was Sunday and not Friday.
		Tribhuvanamalla.
,,	697	4th year, Siddhārthi, Pushya, amāvāsya, Thursday, Uttarāyaṇa-Saṁkrānti = A.D. 1079, December 26. There was a solar eclipse on this day.
,,	708	50th year, Viśvāvasu, Māgha, śu. di., prathamā, Friday, Solar eclipse. There was no solar eclipse in the cyclic year Viśvāvasu. There was a solar eclipse in Parābhava in the lunar month Jyēshṭha (i.e., A.D. 1126, June 22, Tuesday).
		Bhūlōkamalla.
,,	695	8th year, Ānanda, Āshāḍha (śu. di.,) amāvāsya, Monday, Vyatīpāta-Saṁkrānti, Solar eclipse = A.D. 1134, July 23. There was a solar eclipse on this day and the nak. was Āslēsha which ended at ·48.
,,	699	8th year, Ānanda, Jyēshṭha, śu. di., Tritīyā, Friday. There was an *adhika*-Jyēshṭha as well as a *nija*-Jyēshṭha in this year. Ānanda = Śaka 1056 = A.D. 1134–35; and there were three śukla —tṛitiyās any of which could have been meant; but none of them fell on a Friday. They were:— Saturday, 28th April, A.D. 1134; ·96. Monday, 28th May, A.D. 1134; ·29. Tuesday, 26th June, A.D. 1134; ·57.
		Jagadēkamalla.
,,	696	5th year, Dundubhi, Māgha, paurṇimā, Monday, Lunar eclipse, Uttarāyaṇa-Saṁkrānti = A.D. 1143, February 1; ·74.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Yadavas.
		Kannaradēva.
1919	732	Śaka 1176, Ānanda, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1254, June 28. The week-day was Sunday and not Monday. On Sunday the *tithi* was current till ·15.
,,	733	Śaka 1177, Rākshasa, Āshāḍha, śu. di., ēkādaśi, Monday = A.D. 1255, June 16, Wednesday. Here also the week-day given in the inscription appears to be a mistake.
		Rāmachandradēva.
	717	Śaka 1198, 5th year, Dhātu, Chitra, śu. di., prathamā, Tuesday = A.D. 1276 March 17. Śu. 1 commenced at ·12 on Tuesday and the nak. was Rēvati.
,,	718	Śaka 1209, 17th year, Saravajit, Śravaṇa, śu. di., paurṇimā, Thursday = A.D. 1287, July 25; f.d.t. ·31. The week-day was Friday and not Thursday.
		Gandagopalas.
		Alluntikka-Mahārāja-Gaṇḍagōpāladēva.
,,	386	6th year, Simha, śu. di., Ashṭami, Wednesday, Anusha = A.D. 1255, August 11. Śu. 8 commenced at ·27 on Wednesday and the nak. Viśākha ended at ·00 or A.D. 1228, August 9, Wednesday; f.d.t. ·18; f.d.n. ·09.
,,	441	5th year, Makara. ba. di., trayōdasi, Wednesday, Uttirāḍam = A.D. 1256, January 26; (the details work out correctly for the month of Kumbha) or A.D. 1229, January 24, Wednesday; ·94; f.d.n. ·17; the day was the 1st of Kumbha, not a day in Makara.
,,	562	6th year, Rishaba, ba di., daśami, Friday, Rēvati = A.D. 1256, May 20; f.d.t. ·21; f.d.n. ·57. The week-day was Saturday not Friday or A.D. 1229, May 19, Saturday; ·92; f.d.n. ·35.
,,	608	5th year, Tulā, śu. di., prathamā, Monday, Viśākhā. = A.D. 1255, October 4; the *tithi* was dvitīyā, not prathamā; ·31; ·59 or A.D. 1228, October 2; the *tithi* was dvitīyā, not prathamā; ·22; ·60. *N.B.*—These dates with the corrections noted above indicate as a probability that the reign began between 27th January and 20th May 1251 or between 25th January and 19th May 1224.
		Madurāntaka Pottappichchōḷa Manumasiddaraiśa Tirukkāḷattidēva alias Gaṇḍagōpāladēva.
,,	391	Dhanus, ba. di., trayadośi, Wednesday, Kēṭṭai. Details not enough for verification.
,,	446	Śaka 1153, Mithuna, ba. di., pañchami, Sunday, Aviṭṭam = A.D. 1230, June 2; ·92; ·90.
		Vijaya-Gaṇḍagōpāladēva.
,,	343	8th year, Dhanus, śu. di., daśami, Sunday, Rēvati = A.D. 1257, November 18; ·42; f.d.n. ·06. The solar month must be Vṛiśchika and not Dhanus.
,,	393	8th year, Kumbha, śu. di., trayōdaśi, Monday, Pushya = A.D. 1257, January 29; ·80; ·19.
,,	405	21st year, Kumbha, śu. di., trayōdaśi, Sunday, Pushya = A.D. 1271 January 25. Śu. 13 ended at ·56 and nak. Pushya commenced at ·27.
,,	409	23rd year, Rishabha, śu. di., Saturday, ēkādaśi, Hasta = A.D. 1273, April 29; ·29; ·91.
,,	428	9th year, Dhanus, śu. di., ēkādaśi, Sunday, Bharani = A.D. 1258, December 8; ·31; ·53.
,,	429	20th year, Kumbha, ba. di., tṛitīyā, Monday, Hasta = A.D. 1270, February 10; ·67; ·66.
,,	491	18th year, Makara, śu. di., paurṇimā, Wednesday, Hasta. Paurṇimā and "Hasta" did not combine in the month of Makara.
,,	492	20th year, Mithuna, śu. di., śaptami, Sunday, Śadayam = A.D. 1271, May 31; Śu. 7 commenced at ·52 and nak. Śadayam ended at ·80 on Sunday. Śu. di., is a mistake for ba. di.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919-20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Gandagopalas—*cont.*
		Vijaya-Gaṇḍagōpāladēva—cont.
1919	500	31st yeār, Kanyā, śu. di., tṛitīyā, Thursday, Viśākha = A.D. 1281, September 18; ·83; ·39. Śu. 3 must be śu. 4.
,,	501	21st year, Kumbha, śu. di., pañchami, Monday, Aśvati = A.D. 1270, January 27. Śu. 5 commenced at ·05 and nak. Aśvati at ·77.
,,	503	21st year, Kumbha, śu. di., dvitīyā, Friday, Uttiraṭṭādi = A.D. 1271, February 13; ·13; ·34.
,,	537	18th year, Simha, 10, ba. di., prathamā, Sunday, Śadayam = A.D. 1267, August 7; .49; ·40.
,,	538	5th year, Kanyā, śu. di., prathamā, Monday, Chitra = A.D. 1254, September 14; ·50. On this day nak. Chitra which commenced at ·08 of the day was current throughout the remaining day.
,,	539	14th year, Kanyā, ba. di., pañchami, Sunday Śravaṇa. Ba. 5 and "Śravaṇa" did not combine in the month of Kanyā.
,,	565	3rd year, Mithuna śu. di., daśami, Wednesday, Hasta = A.D. 1254, May 27. Śu. 10 commenced at ·47 and nak. Hasta was current till ·88.
,,	568	16th year, Rishabha, ba. di., daśami, Friday, Uttiraṭṭādi = A.D. 1267, May 20; ·26; ·80. The nak. was Rēvati and not Uttiraṭṭādi.
,,	570	24th year, Makara, śu. di., dvitīyā, Wednesday, Śravaṇa = A.D. 1274, January 10; Śu. 2 began at .86 and nak. Śravaṇa was current till ·47.
,,	571	7th year, Kanyā, śu. di., daśami, Wednesday, Mūla = A.D. 1257, September 19; śu. 10 was current till ·92 and the nak. Śravaṇa (not Mūla as cited in the inscription) was current throughout the day.
,,	637	21st year, Vṛiśchika, śu. di., dvādaśi, Tuesday, Aśvati = A.D. 1270, November 25; Dvādaśi commenced on this day at ·08 and nak. Aśvati was current till ·31.
		Vīra-Gaṇḍāgōpāladēva.
,,	603	3rd year, Kumbha, ba. di., tṛitīyā, Saturday, Hasta. = A.D. 1294, February 13; ba. 3 commenced at ·79 and the nak. Hasta at ·48.
		Hoysala.
		Vīra-Rāmanātha.
1920	20	19th year, Mēsha, ba. di., prathamā, Monday, Anisha = A.D. 1274, April 23. Nak. Anisha commenced at ·13.
,,	21	16th year, Mithuna, ba. di., ēkādaśi, Friday, Bharaṇi = A.D. 1271, June 5; ·10; ·58.
,,	23	25th year, Vṛiśchika, ba. di., daśami, Saturday, Hasta = A.D. 1279, November 30. Nak. Hasta had ended at ·78 on the previous day.
,,	41	13th year, Mēsha, śu. di., saptami, Saturday, Āyilyam = A.D. 1268, April 21; ·13; ·83.
,,	46	18th year, Ṛishabha, ba. di., pañchami, Monday, Uttara-Āshāḍha = A.D. 1273, May 8; ·81; ·60.
,,	47	19th year, Ṛishabha, śu. di., dvitīyā, Wednesday, Mṛigaśīrsha = A.D. 1274, May 9; ·58; ·52.
,,	56	[17]th year, Mēśha, ba. di., trayōdaśi, Mūla. Ba. 13 and even śu. 13 does not combine with "Mūla" in Mēsha month.
,,	59	10th year, Karkaṭaka, śu. di., saptami, Sunday. In the absence of the nak. verification does not yield a satisfactory result.
		Vīra-Ballāḷa.
,,	273	Dhātu, Kanyā, śu. di., trayōdaśi, Friday, Śravaṇa. Dhātu was apparently A. D. 1336-37; but in that year śu. 13 and "Śravaṇa" combined in Simha month not in Kanyā, on Tuesday, August 20; f.d.t. ·00; 60.

Appendix F.—Dates from Appendices A, B and C to the *Annual Report* for 1919–20—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Ummattur Chief.
		Nañjarāya-Udaiyār.
1920	179	Parīdāpi, Tulā, śu. di., Monday, daśami, Avittam = A.D. 1492, October 29; f.d.t. ·77; ·08.
		Nayaka.
		Tirumalai-Nāyaka.
1919	666	Śaka 1448, Vyaya, Tulā, śu. di., dvādaśi, Friday, Pushya. Śu. 12 and "Pushya" cannot combine in Tulā month, but they do so in Kumbha.
		Ēkappa-Nāyaka.
"	668	Śaka 1413, Parābhava, Tai 16. Details not enough for verification.
		Śokkanātha-Nāyaka.
1920	281	Śaka 1630, Sarvadhāri, Chitra 7, Sunday, Hasta, daśami, Simha-lagna. In Śaka 1630 expired = A.D. 1708–09, Chitra 7 fell on Sunday, April 4, A.D. 1708; but the nak. was Dhaniṣṭhā, not Hastā. The *tithi* was ba. 10 which ended at ·77 of the day.
		Reddi.
		Anna-Vēma.
1919–20.	C.P. No. 6	Śaka 1296, Nabhasya, Bhādrapada, paurṇimā, Wednesday, Lunar eclipse = A.D. 1374, August 22, when there was a Lunar eclipse. The *tithi* Paurṇimā ended at ·75; the week-day was however Tuesday and not Wednesday.
		Pēdda Kōmaṭi-Vēma.
"	" 14	Śaka 1333, Khara, Mārgaśirshā, śu. di., trayōdaśi, Dhanus. Cannot be verified for want of week-day.

PART II.

Of the more important records of the collection registered during the year in Appendices A, B and C, the copper-plates of Appendix A form, as usual, the most interesting.

Copper-plates.

First in order comes a set of five copper-plates (No. 2 of Appendix A) strung together on a ring bearing a much worn-out seal. They were kindly forwarded to me by the Tahsildar of Nellore at the request of my Assistant Mr. C. R. Krishnama Achari. The plates are extremely thin and are $6\frac{3}{8}$" long by $1\frac{1}{2}$" broad. The first and last plates are written only on their inner sides. Each written side contains two lines of clear legible writing, a ring-hole on the right margin and the numerical symbol representing the number of the plate marked near this ring-hole. The plates, ring and seal together weigh $30\frac{1}{2}$ tolas. The ring was not cut when the plates reached me.

The writing is in antique characters of the type of the Guntur district plates of *Rāja* Attivarman born in the family of king Kandara (*Indian Antiquary*, Vol. IX, p. 102ff.). Our record is dated in the victorious year [2], *Kārttika, śukla-trayōdaśī* and is issued from Vijaya-Kandarapura. It states that the *Mahārāja* Dāmōdaravarman of the Ānanda-*gōtra* ordered the residents of the village Kaṅgūra informing them that this village was given to the Brāhmaṇas "for elevating (to the higher worlds) my ancestors for seven (successive) generations." Three groups of Brāhmaṇa donees with their respective *gōtras* are mentioned, *viz.*, 11 of the Kondinna (*i.e.*, Kauṇḍinya)-[*gōtra*]; 5 of the Kassava (*i.e.*, Kāśyapa)-[*gōtra*]; 1 of the Vatsa-[*gōtra*] and 1 of the Āgasti (*i.e.*, Agastya)-[*gōtra*]. As in the case of the *gōtras* the names of the donees also are given in their Prākṛit forms, *e.g.*, Ruddajja (Rudrārya), Khandajja (Skandārya), Aggijja (Agnyārya), Savarajja (Śabarārya), and Bhaddajja (Bhadrārya).

Although the exact date of the document is not possible to fix from the materials supplied, still it may safely be inferred from the Prākṛit forms used, that it could not be very far away in point of time from the Prākṛit plates of the early Pallava kings of the third and fourth centuries of the Christian Era. King Kandara after whom the victorious Kandarapura was evidently named and the Ānanda-*gōtra* to which both the *Rāja* Attivarman of the Guntur district plates and the *Mahārāja* Dāmōdaravarman of our plates belonged, are found mentioned also in an early inscription from Chezarla No. 155 of 1899 in the Narasarowpet taluk, Guntur district which by its early type of the Pallava-Grantha character alone must be referred to about the 3rd century A.D. One point, in the present record is of great interest and that is the attribute *Samyak-Sambuddhasya pādānudhyātasya* which is given to the *Mahārāja* Dāmōdaravarman. This might be understood in the sense that the king was a devotee of the Buddha or that he was the successor of a certain Samyaksambuddha, if explained in the usual way. Perhaps the former is what is more probably meant and if so this statement strongly supports the view lately expressed by the Archæological Superintendent Mr. Longhurst that the Śiva temple at Chezarla must have been once a Buddhist *Chaitya*.

Dāmōdaravarman of the Ānanda-*gōtra*.

2. The next copper-plate record in chronological order is No. 3 of Appendix A. It was received for examination from Mr. K. Nagesvara Rao, Editor of the *Andhra Patrika*, who states that it is the private property of the Rāja of Urlam, Ganjam district. The inscription consists of three copper-plates strung together on a ring the seal of which is now missing. The ring had been cut when the plates reached me, evidently by those who first examined the document. Mr. T. Rajagopala Rao, the Editor of the *South-Indian Research*, has given in his journal for July 1919 the text of the inscription. The plates measure $7\frac{1}{2}$" in length and $2\frac{1}{2}$" in breadth and with the existing ring weigh 42 tolas.

The record begins with the introduction with which the early Kaliṅga copper-plate inscriptions usually begin and states that 'from the victorious Kaliṅganagara, the worshipper of the divine feet of Gōkarṇasvāmin, he, that acquired the sovereignty over the whole of the country by wielding the sharp edge of his sword, the establisher

of the spotless race of the Gāṅgas, the great *Māhēśvara*, *Mahārāja* Hastivarmā purchased from the residents of the Brāhman village (*agrahāra*) of Hoṇḍevāka in the district of Krōshṭukavartanī (a translation of the more common Varāha-vartanī?), land to the extent of $2\frac{1}{2}$ *halas* and converting that into an *agrahāra*, exempted it from all taxes and conferred the same on a certain Jayaśarman, a native of Urāmalla (the modern Urlam), of the Vatsa-*gōtra* and a student of the Vājasanēya-[*charana*], for the merit of himself and his parents, on the eighth day of the dark fortnight of the month Kārttika in the victorious year of reign 'eighty'. It is further stated that this edict of Rājasiṁha (*or* of the lion among kings) was, under the direct orders of the king, written by Vinayachandra, son of Bhānuchandra. On the outer face of the third plate is engraved a eulogistic Sanskrit verse in praise of the unopposed prowess of Raṇabhīta, which was evidently also a surname of our king Hastivarman.

3. Inscriptions dated in the Gāṅgēya-Śaka have been noted in Prof. Kielhorn's *Lists of Northern Inscriptions*, Nos. 676 to 684. Excepting No. 682 whose date appears doubtful, the earliest noted is the Achyutāpuram plates which is dated in the Gāṅgēya Era 87 and is a record of the Gaṅga-*Mahārāja* Indravarman Rājasiṁha.

Raṇabhīta Rājasiṁha Hastivarman—an early Gaṅga king.

The next in Prof. Kielhorn's list (No. 677), dated in the Gāṅgēya Era 91 might also belong to the same king. King Hastivarman of our plates whose year was the Gāṅgēya Era 80 and who was also known by the surnames Rājasiṁha and Raṇabhīta, was evidently therefore an immediate predecessor of Indravarman Rājasiṁha whose Achyutāpuram plates were also written by Vinayachandra, son of Bhānuchandra. It must be noted that among the distant ancestors of Mādhavavarman of the Buguḍa plates (*Epigraphia Indica*, Vol. III, p. 41) figures a certain Raṇabhīta who need not necessarily be identical with the Raṇabhīta Hastivarman of our plates.

4. No. 1 of Appendix A is the next record in chronological order. It was received from the trustee of the temple of Gudimallam at the instance of Mr. P. V. Jagadisa Ayyar, Manager of the Archæological Superintendent's Office, Madras. The record consists of five copper-plates with slightly raised rims, strung on a plain ring which was not cut when the plates reached me. They measure $7\frac{1}{4}$" in length and $3\frac{3}{8}$" in breadth and bear writing on the inner side of the first plate and on both sides of the other plates—the second side of the fifth plate bearing only one line of writing. The ring and plates together weigh 133 tolas.

This is the second Bāṇa copper-plate grant hitherto discovered. The first is the one of Vikramāditya (II) published by Prof. Kielhorn in *Epigraphia Indica*, Vol. III, p. 75 ff. The plates under notice also form a record of Vikramāditya II. They bear no date but may be referred to the beginning of the tenth century A.D. as suggested by his Udayēndiram plates referred to above. The inscription on the plates is written in Grantha characters of about the period to which they belong and in Sanskrit prose and verse except the last sentence which is in Tamil prose and says that "the *puṟavu* (revenue assessment) of the granted (village) is five hundred *kāḍis* of paddy and ten *poṉ*." The Sanskrit portion is corrupt and defective. It commences with a number of verses in praise of Śiva (called variously Vṛishēśa, Rudra, Bhīma and Śambhu) and then introduces king Bali, the chief of the Demons who granted the whole earth to Kṛishṇa (Vishnu in his Trivikrama-avatār). In Bali's race was born Nandivarmman whose son was Vijayāditya I; his son was Malladēva; his son Jayamēru Vikramāditya I; his son Prabhumēru Vijayāditya II and his son Vikramāditya II. The latter conferred a renewal charter of the village of Viprapīṭha on a number of Brāhmaṇas who were well-versed in the three Vēdas and the *Śāstras*, who (lived on) Brahmadēya for generations, understood the *dharma* and performed Vēdic sacrifices without a break. The record closes with the names of the composer Śivatama, son of Śiva-Bhaṭṭāraka and of the scribe Parahitāchāri and the amount of the revenue assessment fixed on the village as already stated.

5. The genealogy given differs from that of the Udayēndiram fragmentary plates. The first name Nandivarman of the former is of course the same as Jaya-Nandivarman of the latter; Vijayāditya I and Malladēva who follow also correspond correctly. The next name, *viz.*, Vikramāditya I Jayamēru of our plates occurs in the other plates

two generations later, the intervening names being those of Bāṇa-Vidyādhara and Prabhumēru both of which are evidently general titles and not proper names.

Bāṇa King Vikramāditya II.

After Vikramāditya I came Vijayāditya II who receives the title Prabhumēru in our plates and the Tamil title Pugaḷvippavarganḍa in the Udayēndiram plates. The last king Vikramāditya II, the donor in both the grants, had the surname Vijayabāhu as we learn from the Udayēndiram plates. Thus we see that in the new grant two generations of kings are omitted and instead of the 8 names of the Udayēndiram grant we have here only 6. It cannot be decidedly stated whether this omission is only incidental and due to a mistake or that it is intentional. Nor could it be said which of the two is correct unless we have outside evidence to confirm the genealogy of either the one or the other. The inference of Mr. Venkayya that Vikramāditya I and Vijayāditya II must have been known by the surnames Jayamēru and Prabhumēru is confirmed by the clear statements to that effect made in our present record.

Tamil stone inscriptions of Vikramāditya Jayamēru and of Vijayāditya Prabhumēru dated in Saka 820 and 827 from Guḍimallam have been published both by Mr. Venkayya and Mr. T. A. Gopinatha Rao in *Epigraphia Indica*, Vol. XI, and *Indian Antiquary*, Vol. XL, respectively. In these the village of Guḍimallam receives the name Vippirambēḍu which is found in our present inscription in the Sanskritised form Viprapīṭha. Vikramāditya II, the donor of the grant, was a contemporary of the Rāshṭrakūṭa king Kṛishṇa II in the last decade of the 10th century A.D.

6. Mr. A. Rangaswamy Sarasvati while touring in the Tenali taluk of the Guntūr district spared no pains to secure a good number of old copper-plate inscriptions which had been locked up hitherto in a Vishnu temple at the village of Kōḍi-Tāḍiparru and in the house of Mr. Brindavanam Gopalacharlu of Ipūr village in the same taluk. All credit is due to Mr. Sarasvati for having brought these to light with much tact and energy which are required in the discovery of such documents often deposited as heirlooms in orthodox families.

7. Nos. 11 and 12 thus secured are particularly interesting and valuable belonging as they do to the Vishṇukuṇḍins—a family of kings of whom only two records (of about the 8th century A.D.) have been so far published with *facsimile* plates by Prof. Kielhorn and Dr. Hultzsch in *Epigraphia Indica*, Vol. IV, pages 193 to 198 and *Ibid.*, Vol. XII, pages 133 to 136, respectively. Of the two new plates now discovered No. 12 is the earlier in point of time while both Nos. 11 and 12 appear very much earlier than the published Chikkulla Plates of Vikramēndravarman and the Rāmatīrtham plates of Indravarman. The characters in which No. 12 is written and which unfortunately are very faint and worn out, are almost similar in script to those of the early Pallava inscriptions and cannot therefore be referred to a period later than the 5th century A.D. The record consists of three thin copper plates strung together on a ring about 3″ in diameter which was not cut when the plates reached me. The plates measure 7″ by 1½″. The outer sides of the first and last plates are blank. A circular seal attached to the ring bears on its much worn-out surface the legend *Śrī-Mādhava*[*varmma*] engraved in two lines below a cross-bar over which, however, is seen something which may have possibly been the symbol of the lion as seen on the Chikkulla and the Rāmatīrtham plates or the figure of a Lakshmī or *svastika* as found on the seal of No. 11 noted below. The weight of the plates with ring and seal is 30 tolas. The grant was issued from Amarapura and the first king introduced is *Mahārāja* Mādhavavarman who had performed eleven horse-sacrifices and a thousand Agnishṭōma sacrifices and who had many dependent kings to worship his lotus-feet. The son of this Mādhavavarman was the powerful Dēvavarman and his grandson was the overlord of the Trikūṭa-Malaya country, the worshipper at the feet of the glorious god of Śrīparvata (mountain), the Vishṇukuṇḍin Mādhavavarman (II). The grant portion of the inscription with the possible date [30] 7 *vā. pa.* 7 *di.* 7 in 1·13 is extremely doubtful on account of the damaged condition of the plates.

Vishṇukuṇḍins.

Mādhavavarman (II).

8. No. 11 of Appendix A which comes from the same place consists also of three this and small plates without rims, strung together on a copper ring 3″ in diameter

which too was not cut when the plates reached me. The writing which is in excellent preservation occupies the inner sides of the first and last plates and both the sides of the second. The plates measure $6\frac{3}{4}''$ by $1\frac{3}{4}''$. The circular seal on the ring, $1\frac{1}{4}''$ in diameter, bears the legend *Śrī-Mādhavavarma* in two lines, below a cross line which divides the surface into two equal sections. In the upper section is seen in relief the figure of a Lakshmī or a *svastika* on a pedestal flanked by lamp-stands, the sun (?) and the crescent. The weight of the plates with seal and ring is 30 tolas. The alphabet in which these plates are written is somewhat later than that of the previous record and may be referred to about the 6th century A.D. The inscription refers first to the Vishṇukuṇḍin *Mahārāja* Śrī Gōvindavarman, a devotee of the God of Śrī-Parvata, and then to his son *Mahārāja* Mādhavavarman who receives a long list of attributes. Among these are many similar in sense to those that occur in the Chikkulla and the Rāmatīrtham plates. Mādhavavarman is stated to have had his capital at Trivaranagara and to have performed a thousand Agnishṭōma sacrifices. From his victorious camp (*vijāyaskandhāvāra*) at Kudāvāḍa, he informs the residents of Vilembali in the district of Guddādi-*vishaya* that that village has been granted to the Brāhmaṇa Agniśarman of the Vatsa-*gōtra*, in the victorious year of reign 37, on the 15th day of the 7th fortnight of the Summer season. The Executor (*āj̃ñā*) of the royal gift was the 'dear son' Maṇchyaṇṇa-Bhaṭṭāraka.

9. We know still of another Vishṇukuṇḍin grant which has not, however, been hitherto published. It is noticed on page 102 of the Epigraphical Report for 1914, paragraph 35. The alphabet in which it is written is of a much later type than those of all the others mentioned above; and the names of the kings referred to therein are in order of descent (1) Vikramahēndravarman, Gōvindavarman and *Mahārāja* Mādhavavarman also called Janāśraya-*Mahārāja* who 'crossed the river Gōdāvarī with a desire to conquer the Eastern region.' This Mādhavavarman was the latest of the Vishṇu-kuṇḍin kings known so far. The earliest is, as we have stated above, the *Mahārāja* Mādhavavarman of No. 12, the grandfather of Mādhavavarman who issued his grant from Amarapura. Taking all together we have a number of names of this important family who must have ruled in the Telugu country further north of the Pallava dominion contemporaneously with the Śālaṅkāyanas, the Bṛihatphalāyanas and the early Kaliṅga rulers.

10. These in chronological order are—

From No. 12 of App. A.

(1) *Mahārāja* Mādhavavarman I., who performed the eleven horse-sacrifices;
(2) his son Dēvavarman;
(3) his son Mādhavavarman II., who was the lord of the Trikūṭa-Malaya country;

From No. 11 of App. A.

(4) *Mahārāja* Gōvindavarman;
(5) his son Mādhavavarman III (?), who had his capital at Trivaranagara and performed a thousand Agnishṭōma-sacrifices;

From the Chikkulla Plates.

(6) Mādhavavarman (IV) of the Vishṇukuṇḍins who performed eleven horse-sacrifices;
(7) his son (born of the Vishṇukuṇḍin and the Vākāṭaka families) Vikramēndravarman;
(8) his son Indrabhaṭṭārakavarman, 'who conquered the east' (*Epigraphia Indica*, Vol. IV, p. 195, note 2);
(9) his son *Mahārāja* Vikramēndravarman (II);

From the Ramatirtham Plates.

(10) *Mahārāja* Mādhavavarman of the family of Vishṇukuṇḍins;
(11) his son *Rāja* Vikramēndra;
(12) his son *Rāja* Indravarman who gained victories in the eastern direction. (*Epigraphia Indica*, Vol. XII, p. 134);

From No. 7 of Appendix A of 1914.

(13) Vikramahēndra;

Plate I.

North Wall.

1. Avanaśiyāṇḍār Mudalaivāyppiḷḷai.

2. Tirumurugaṉpūṇḍiyil perṟapaḍi.

3. Uḍaiyanambiyai Vēḍar-vaḷiparittapaḍi.

4. Uḍaiyanambikku ōlai veṉṟaruḷiṉapaḍi.

8. Iśaiñāniyār.

5. Uḍaiyanambiyai aṇḍukoṇḍaruḷiṉapaḍi.

9. Śaḍaiyaṉār.

6. . . . . vaṇa-ōlai kāṭṭiṉapaḍi.

10. Tirunīlakaṇḍapperumbāṇār.

7. Uḍaiyanambi eḻundaruḷugirār.

11. Kō-Śeṅgapperumāḷ.

(14) his son Gōvindavarman ;
(15) his dear son *Mahārāja* Mādhavavarman or Janāśraya-*Mahārāja* who crossed the Gōdāvarī to conquer the East.

The Chikkulla and the Rāmatīrtham plates together supply only four names, for Nos. 6 to 8 are identical with Nos. 10 to 12 as proved by Professor Hultzsch. That Nos. 13 to 15 were the successors of Vikramēndravarman (II) of the Chikkulla and the Rāmatīrtham plates is established by the palæography of the plates, No. 7 of Appendix A of 1914, and by the title Janāśraya-*Mahārāja* applied to Mādhavavarman which does not occur in the earlier inscriptions which mention that king. No connexion can be established between the kings mentioned in copper-plates Nos. 12 and 11 of Appendix A since the latter must at least be a century later than the former, as already stated. But Mādhavavarman III (No. 5 above) and Mādhavavarman IV (No. 6 above) may possibly be identical. The Trikūṭa-Malaya country and the town Trivaranagara which are mentioned with reference to the early kings Mādhavavarman II (No. 3 above) and Mādhavavarman III (No. 5 above) respectively must be looked for to the north of the Gōdāvarī. We have perhaps to connect them with Trikūṭa and Tripura of the Traikūṭa kings mentioned at page 179 of the Bombay Gazetteer, Vol. I, Part II. Trivaranagara is perhaps the same as Tripura or Tripuri which has been identified with Tevar near Jubbalpur (*Epigraphia Indica*, Vol. VIII, p. 285) and Trikūṭa-Malaya is Trikūṭa mentioned in the Bālāghat plates of the Vākāṭaka king Pṛithivishēṇa II. These identifications, if correct, confirm only my original suggestion (*Annual Report* for 1909, page 110) that the Vishṇukuṇḍins 'must have been a distinctly northern family.'

11. Copper-plates Nos. 9 and 10 which also belong to the collection of Mr. Brindavanam Gopalacharlu of Īpūr village (Tenali taluk, Guntur district) are, again, two valuable old documents of the Eastern Chalukya kings [Jayasiṁha]-Vallabha Sarvasiddhi and Vishṇuvardhana (III)-Vishamasiddhi (?). Both the sets consist of three plates each of four written sides with slightly raised rims. They are strung on a ring bearing a circular seal. The plates of No. 9 measure a little over 8″ in length and over $2\frac{1}{2}$″ in breadth. Their ring is 3″ in diameter and the seal a little over $1\frac{1}{2}$″. The latter bears on a counter-sunk surface the legend *Śrī Sarvasiddhi* engraved in old Telugu characters with a lotus below and a crescent above. In the case of No. 10 the plates measure $6\frac{1}{2}$″ by about $2\frac{1}{2}$″ in the broadest part at the margin, the ring is 3″ in diameter and the seal $1\frac{1}{2}$.″ The latter bears on a counter-sunk surface the legend *Śrī Vishamasiddhi*. Below the legend is an expanding lotus flower of seven petals and above it are the crescent and a star. The plates (in both cases) with seal and ring weigh 35 tolas. The rings of both the sets were not cut when they were received for examination in this office.

Eastern Chalukyas.

The writing on plates No. 9 though very regularly formed is much worn, so much so that the name of the donor-king on the first face of the second plate is extremely doubtful. But the genealogy given commencing as it does with the name Kīrtivarman, his son Vishṇuvardhana *Mahārāja* and his son the great Bhāgavata. . . . . vallabha-Mahārāja and combined with the legend *Sarvasiddhi* on the seal, makes it certain that the plates belong to Jayasiṁha-Vallabha, the eldest son of Vishṇuvardhana I. Maṅgi-*yuvarāja* is mentioned in l. 12 as the master of the donee Maṇḍaśarman and we know that this prince was the grandson of Jayasiṁha-Vallabha's younger brother Indra-Bhaṭṭāraka. It is not impossible that Maṅgi-*yuvarāja* was already a grown-up prince during the last years of the reign of Jayasiṁha-Vallabha.

[Jayasiṁha]-Vallabha.

12. Plate No. 10 is in clear and legible characters and is very similar to that of the Eḍēru plates of Vijayāditya II (*Epigraphia Indica*, Vol. V, p. 120 and plate). The kings mentioned are Vishṇuvardhana-Mahārāja II, his son Vijayasiddhi (*i.e.*, Maṅgi-*yuvarāja*) and the latter's son Vishṇuvardhana-Mahārāja (III). A grant of 20 *khaṇḍikas* of paddy-land was made in the 23rd year of this king's reign by the princess Pṛithivipōṛi daughter of Śrī-Maghinduvarāja to a Brahman named Kēśavaśarman. The relationship of Pṛithivipōṛi to king Vishṇuvardhana III is not made clear by the wording of the inscription. Records of Vishṇuvardhana III (A.D. 709 to 746) are rather rare. The surname Vishamasiddhi which he must have borne, as distinctly

indicated by the legend on the seal, deserves to be noted. The executor (*ājñapti*) of the grant was Kadaeṛeya (*i.e.*, Kaṭakarāja) Tina of the Vāṭaṭṭa-gāma (village ?)

Vishṇuvardhana III-Vishamasiddhi.

We know of three other records of this king which have been hitherto discovered. These are :—(1) No. 9 of Appendix A in the Report for 1914 from which we learn that his queen was Vijaya-Mahādēvī who, it may be hazarded, could possibly be identical with Pṛithivipōṛi of our inscription ; (2) the Māvinthipalli grant noted at page 90, paragraph 10 of the *Annual Report* for 1915 and (3) the Musinikunda grant made to the Jaina temple at Bezwada (*Annual Report* for 1917, page 116, paragraph 21). From this last it appears that the *Vishamasiddhi* seal which we find attached to the present plates may, as in the other case, be possibly also one of Kubja-Vishṇuvardhana I who bore the surname Vishamasiddhi, since Vishṇuvardhana III is not known to have possessed this title from any of his own inscriptions.

The Rashtrakutas, Western Chalukyas and Yadavas of Devagiri.

13. In the collection of Kanarese inscriptions from the Āluṛ tāluka of the Bellary district, there are, one Rāshṭrakūṭa record of the time of Amōghavarsha I, eleven of the early Western Chāḷukya kings of Bādāmi and of the later Western Chalukya kings of Kalyāṇi and four of the Yādava kings, Kannara and Rāmachandra. The Rāshṭrakūṭa record is not dated ; but it must be one of Nṛipatuṅga Amōghavarsha I who ruled between A.D. 814–15 and 877–78. The name Duddayya referred to in No. 698 Appendix B as a son of the ruling king is not known from other inscriptions. Perhaps he was not in the direct line of ruling kings. The settlement, however, which this non-descript prince conferred on the twelve revenue divisions (*viz.*,) Indavali, etc., is interesting. It is stated that these were required to pay only the *siddhāya*-tax and that *pulluḷvu*, *bālavana* and the *māyiladeṛe* taxes were remitted till earth and sun lasted, as a gift of Ballaha (Vallabha), *i.e.*, his father Amōghavarsha I. The imprecation at the end calls upon the six *gāmuṇḍas* and the twenty-five *mahājana-*[*Ba*]*lañjigas* to protect the charity.

Amōghavarsha I.

14. Three records (Nos. 691, 724 and 734 of Appendix B) belong to the early Chāḷukya kings of Bādāmi whose names Vijayāditya Satyāśraya, Kīrtivarma Satyāśraya and . . . . . ditya Bhaṭāra are clear on the impression. In the last of the records where the king's name is not clear, a feudatory chief called Toṇḍamāna Muttarasa is mentioned as having captured Nāgamaṅgala and conferred certain privileges on the *gāmuṇḍas*, residents and accountants (*karaṇa*) of that village. The kings Vijayāditya Satyāśraya and Kīrtivarma Satyāśraya are in all probability identical with Nos. 7 and 9 on the genealogical table given opposite page 336 of Dr. Fleet's Kanarese dynasties in Bombay Gazetteer, Vol. I, Part II.

Early records of the Chāḷukyan kings of Bādāmi in the Bellary district.

15. The eight remaining western Chāḷukya records belong to Trailōkyamalla Āhavamalla Sōmēśvara I (A.D. 1044 and 1068), Tribhuvanamalla Vikramāditya VI (A. D. 1076 to 1126), Bhūlōkamalla Sōmēśvara III (A.D. 1126 to 1238–39) and [Perma]-Jagadēkamalla II (1138–39 to 1149). A subordinate of Sōmēśvara I in Śaka 969, Sarvajit, was Gāṇḍarādityarasa, the lord of Māhismatīpura and the ruler of the Madhyadēśa, who was then in charge of Sindavāḍi *one thousand*, Beṇṇavūr *twelve* and the *āya-bhatta* village of Muṛugunda (No. 711 of Appendix B). Another subordinate of the same king was the Pallava chief Vīra-Noḷamba Pallava-Permānaḍidēva whose wife Dharevaladēvī, is stated in No. 710 of Appendix B to have made a grant to the Śiva temple of Kāḷapriya and the Vishṇu temple at Kañchagāṛa Beḷgali, *i.e.*, the present Beḷagallu. Vīra-Noḷamba Pallava Permānaḍi is already referred to in paragraph 40, Part II of my *Annual Report* for 1916. Of the three records which belong to the time of Tribhuvanamalla Vikramāditya VI, two are in good preservation, *i.e.*, Nos. 697 and 708 of Appendix B, and belong respectively to the 4th and the 50th year of the Chāḷukya-Vikrama Era. They mention the feudatory chiefs Jōgimayya and Daśavarmadēvarasa. The latter who is hitherto unknown to epigraphists was the lord of Miriñje (Miraj) and Gōkāvi (Gokak), born in the Solar race

The later Chāḷukya kings of Kalyāṇi.

Sōmēśvara I.

Vikramāditya VI.

and the Kāśyapa-*gōtra*, whose distinguishing musical instruments were the *Permaṭṭi* and the kettle-drum and who bore the emblems of a tiger and an antelope. Jōgimayya may be identical with Jōyimayyarasa mentioned at page 131 of the *Annual Report* on Epigraphy for 1916 as a feudatory of Vikramāditya VI. To Bhūlōkamalla Sōmēśvara III, the successor of Vikramāditya, belong two records (Nos. 695 and 699 of Appendix B) both of which are dated in the 8th year (Ananda) of Bhūlōkamalla-varsha. It was noticed in the *Annual Report* for 1918, page 134, paragraph 8, that the Chāḷukya-Vikrama years 8 and 9 given for a Bhūlōkamalla Sōmēśvara III in two records from the Bellary district, were respectively to be restored into 58 and 59. But as Bhūlōkamalla had started an Era of his own called Bhūlōkamalla-varsha, which commenced with the last year of Vikramāditya VI, it will be easier to assume that the mistake in this case is in the name Chāḷukya-Vikrama which must be changed into Bhūlōkamalla-varsha than in the figures of the regnal years. Vīra-Noḷamba Iruṅgōḷa-Chōḷamahārāja who held the titles 'the lord of Oṟeyūr', etc., is mentioned as a feudatory of Bhūlōkamalla Sōmēśvara III in No. 695, and prominence is given in this as well as in No. 699 to a merchant named Saudhare Gaṅgoṇḍa Garuḍi-seṭṭi who was occupying the position of the chief minister in charge of the administration of the State.

Sōmēśvara III.

Pratāpachakravartin Jagadēkamalla or Perma-Jagadēkamalla II who succeeded Sōmēśvara III on the Chāḷukya throne is represented by two records, *viz.*, Nos. 696 and 701 of Appendix B. The former refers to the *Mahāpradhāna*, *Śrīkaraṇa*, *Heri-lāḷa-sandhivigrahi* and the *sēnādhipati* Kēsimayya, son of Kamma-Nāya[ka] who was the *hergaḍe* of Manedaḍe-nāḍu, Mi[diri]-nāḍu, Kosage, ... [lū]lūru-nāḍu, Kallakeḷagu-nāḍu, Koḷipāke-nāḍu and Sindavāḍi-nāḍu. His son the *Daṇḍa-nāyaka* Chīyamarasa was ruling the Sindavāḍi-nāḍu under his father. The records are dated in the 5th and 6th years respectively of the Jagadēkamalla Era, whose first year according to Dr. Fleet was the Siddhārtin *Saṁvatsara* = A.D. 1139 (Dynasties of the Kanarese Districts, page 457).

[Perma]-Jagadēkamalla II.

16. Of the Yādavas of Dēvagiri we have four records, *viz.*, two of Kaṇṇara or Kaṁharadēva (Nos. 732 and 733 of Appendix B) and two of Rāmachandra (Nos. 717 and 718 of the same appendix). A *Mahāpradhāna* of the former was the *Sarvādhikārin* Jōgama-Rāhutta ruling the Sindavāḍi country. One of the latter's subordinate in the 17th regnal year Sarvajit, was Rāja-kulada-rāya son of Dēvarāṇe who gave four villages in the Sindavāḍi-nāḍu to a certain Nāgeya-Nāyaka, son of Kammeya-Nāyaka who held the titles of *Nāyaṅkarāchārya*, *Ekāṅgavīra*, *Svayambhu-khaṇḍeya-rāya*, etc. Another subordinate officer of Rāmachandra in his 5th year Dhātṛi was Lakhumi-dēva-Nāyaka (son of ?) Vāsudēva not mentioned in other records of the king, known so far.

The Yādavas of Dēvagiri.

The Cholas.

17. During the year under report the ancient Śiva temples of Tiruvārūr in the Tanjore district, Tirumaḷavāḍi in the Trichinopoly district and the Vishṇu temple of Aruḷāḷapperumāḷ at Conjeeveram which contain a very large number of inscriptions, were visited with the sole object of securing the records left uncopied in previous years.

In Tiruvārūr, the Tyāgarāja shrine was completely covered with chunam plaster; and special arrangements had to be made through the Collector of Tanjore to have the plaster removed by the trustees of the temple. Many records of the time of the early and medieval Chōḷas were secured from Tiruvārūr and Tirumaḷavāḍi. An inscription of Rājarāja I found in the latter place (No. 92 of 1895) records an order of the king that the central shrine of the Vaidyanātha temple should be rebuilt and that before pulling down the walls, the inscriptions engraved on them should be copied down to be re-engraved on the renovated wall of the building. The fact is borne out by the form of the characters employed in the re-engraving of the early inscriptions.

18. No. 1 of 1920 dated in the 10th year of Parakēsarivarman who cannot be identified refers to the gift, by the queen Nakkaṉ Tillai Aḷagiyār *alias* Śōḷamādēviyār, of a silver spittoon (*piṅgalam*) for the betel leaf offered to the temple of Tirumaḷavāḍi-Uḍaiyār which is referred to in No. 98 of 1920 as *Puṇalvāyil Śrī-Kōyil* on account of its close proximity to the river Koḷḷiḍam, a branch of the Kāvērī.

Parakēsarivarman.

19. No. 14 of 1920 is dated in the 27th year of Rājakēsarivarman but from the astronomical details it is attributable to Rājarāja I who ascended the throne in 985 A.D. It records a gift of land by Iḷaṅgōṉ Pichchi, the senior queen (*mūtta dēviyār*) of Rājarāja I.

Iḷaṅgōṉ Pichchi, queen of Rājarāja I.

20. No. 680 of 1919 copied from the Tyāgarāja shrine at Tiruvārūr and dated in the 20th year (= A.D. 1030) of Rājēndra-Chōḷa I records a long list of gifts made to the god Vīdi-Viṭaṅkar, another name of Tyāgarāja, by Aṇukkiyār Paravai Naṅgaiyār, by Arumoḷikūttaṉ Lōkamārāyaṉ and by Iśaṇaikkurai-uḍaiyār Nakkaṉ Oṟṟi between the regnal years 16 and 18 of the king, in which period the shrine seems to have been built of stone by Aṇukki Paravai Naṅgaiyār and the gifts engraved on the walls in the 20th year. It is stated that between the 38th day and the 199th day of the 18th year the same lady covered the shrine of Vīdi-Viṭaṅkar (Tyāgarāja) with golden tiles mentioning the different weights of gold used in each set whose number is also given. The other parts of the shrine besides the central *vimāna* appear to have been covered by copper the total weight of which is also noted. The long list of endowments include amongst others, gold ornaments set with jewels, pearls, necklaces, ornaments for images set up in the temple, gold utensils for bathing the god and a large number of lamp-stands. One of the lamp-stands had to be lit at the place where the king Rājēndra-Chōḷadēva and Aṇukkiyār Paravai Naṅgaiyār took their stand in the temple. The above endowments were not recorded in the registers of the temple treasury until the 20th year. During the time of Rājēndra-Chōḷa's successors, *viz.*, Rājādhirāja I and Rājēndradēva more ornaments and utensils appear to have been given and additional parts of the temple constructed.

Rājēndra-Chōḷa I.

21. No. 456 of 1919 dated in the 29th year of Kulōttuṅga III, records a gift of lamp by Bētarasa, son of Madurāntaka Pottappichchōḷa Manumasiddarasa to the temple of Aruḷāḷapperumāḷ at Conjeeveram. No. 589 of 1919 copied in the same temple and dated in the 35th year of Kulōttuṅga III records that the shrine of Anantāḻvār was built by Śīya-Gaṅgaṉ son of Chōḷēndrasiṁha, lord of Kuvaḷāḷapura and born of the Gaṅga family in Śaka 1134 (A.D. 1212).

22. In his *Annual Report* for 1908 paragraphs 65 and 66, Mr. Venkayya has referred to the sculptures of the Airāvatēśvara temple at Dārāśuram near Kumbhakōṇam which was constructed by Kulōttuṅga III. The north, west and south walls of the central shrine which contain a belt of these sculptures represent scenes from the lives of the Śaiva devotees as related in the *Periyapurāṇam*. Sketches were prepared in subsequent years by Mr. P. Visvanatha Ayyar, the artist and photographer of my office, and these scenic representations of the 13th century are now reproduced in plates I to VI. Detailed descriptions of the scenes *seriatim* are appended below to help easy identification of the sculptures.

Kulōttuṅga III.

PERIYAPURĀṆAM SCULPTURES IN THE TEMPLE AT DARAŚURAM NEAR KUMBHAKONAM.

North Wall.

1. Avanāśiyāṇḍār Mudalaivāyppillai—(No. 1 on the north wall). Here a crocodile disgorges a male child which is being received by a woman, evidently the mother of the boy in accordance with the tradition relating to this incident. Sundaramūrtti Nāyaṇār, by singing a hymn in praise of the god, makes the crocodile in the tank in front of the temple at Avanāśi (in the district of Coimbatore) vomit forth the child which it had swallowed while the mother was bathing therein. The father of the child is close by, uplifting his hands in an attitude of worship.

2. Tirumuruganpūṇḍiyil perṟapaḍi (No. 2 on the same wall). *Enroute* to Tiruvārūr from the Chēra country and very near Tirumuruganpūṇḍi the treasure which Sundaramūrtti had obtained from the king was carried away by the pseudo-robbers sent by the god. At this he approached the deity in the temple at Tirumuruganpūṇḍi when the god commanded the wealth to be restored to him. The thieves are seen piling up the wealth in front of Sundara.

3. Uḍaiyanambiyai vēḍarvaḷipaṛittapaḍi (No. 3 on the same wall).—This refers to the above incident. The thieves are seen molesting the men that accompanied the treasure and carrying it away.

4. Uḍaiyanambikku ōlai veṇṇaruḷiṇapaḍi (No. 4 on the same wall).—Herein the sculpture refers to a quite different story altogether from what is understood by the label above. There was a young woman by name Śaṅgili who was leading a life of celibacy spending her time in the service of the god at Tiruvoṛṛiyūr. At the time when Sundaramūrtti visited the temple at Tiruvoṛṛiyūr he was enamoured of her and the god arranged to get them united in marriage but stipulated that Sundara should take an oath, as desired by Saṅgili, "never to part". As it was sacrilegious to take oath in a temple Sundara prayed that the god should absent himself from the temple temporarily and stop below the மகிழ tree. But the god instructed Śaṅgili to insist on the oath being taken below the tree under which he would stop. She points out the tree in the sculpture. Every year a grand festival is conducted in commemoration of this event under that particular tree.

5. Uḍaiyanambiyai āṇḍukoṇḍaruḷiṇapaḍi (No. 5 on the same wall).—When the marriage of Sundara was arranged, God in the form of an aged Brahman suddenly appeared before him and proved by documentary evidence that he was his vassal from his grandfather's time. When asked to point out his residence the old Brahman entered the temple at Tiruveṇṇainallūr and there miraculously disappeared into the *liṅga* while Sundara observed.

6. . . . . vaṇa-ôlai kāṭṭiṇapaḍi (No. 6 on the same wall).—This refers to the proof given by God by showing the cadjan leaf containing the bond referred to in No. 5 above.

7. Uḍaiyanambi eḻundaruḷugirār (No. 7 on the same wall).—This sculpture cannot be identified clearly. Probably this refers to the birth of Ālālasundara, one of the beloved devotees of God Siva. On one occasion Ālālasundara while collecting flowers for God met by chance the two celestial women Aninditai and Kamalini who also came there to gather flowers for Pārvatī. There was mutual admiration. Śiva on this account directed Ālālasundara and the two ladies to be born on the earth in order that they might live together as husband and wives. Ālālasundara was born as Sundaramūrtti and the ladies as Śaṅgili and Paravai both of whom married Sundaramūrtti.

N. B.—The above 7 scenes relate to the miracles in Sundarar's life.

8. Iśaiñāniyār (No. 8 on the same wall).—The woman who brought forth the great Sundarar.

9. Śaḍaiyaṇār (No. 9 on the north wall).—The father of the famous Sundarar.

10. Tirunīlakaṇḍapperumbāṇār (No. 10 on the same wall).—This *bhakta* (devotee) is reputed for playing on a harp the songs in praise of the Almighty. Here he is seen in front of the temple at Madura with the instrument then in vogue. His devoted wife is holding a pair of *jālara* (cymbals) to sound with the same in order to help her husband to keep time.

11. Kō-Śeṅgapperumāḷ (No. 11 on the same wall).—This is a Chōḷa king who, by his great devotion, attained to the rank of Saints (Nāyaṇārs). As a king he is represented with a crown.

12. Nēśāṇḍār (No. 12 on the same wall).—This weaver of Kampili was so devoted to Śaivas that all the cloths and underwears he turned out daily in his loom he gave away as presents to the deserving and thus obtained salvation. He is seen disposing of his cloths.

13. Pāṇḍimādēvī (No. 13 on the same wall).—She was the wife of the Pāṇḍya king Neḍumāraṇ. She was the daughter of a Chōḷa king. She went by the name of Maṅgaiyarkkaraśiyār. When the king favoured *Jainism* she with the help of Sambandar, who then visited Madura, got him converted to his former religion—Brahmanism. Sambandar is seen seated on a stool.

14. Appālum-aḍichchārnda-aḍiyār (No. 14 on the same wall). This general name refers to those living beyond the three ancient kingdoms of Chēra, Chōḷa and Pāṇḍya, who were staunch devotees of Śiva. Only three are represented in worshipping attitude in front of the temple.

15. Muḻunīṟu-pūśiya muṉivar (No. 15 on the same wall). This applies to those that smear holy ashes over the whole of the body as laid down in the Āgamas. Six of these are shown worshipping God in front of a temple.

16. Mukkālam-tirumēṉi-tīṇḍuvār (No. 16 on the same wall). Those that perform *pūjā* (worship) to the *liṅga* thrice a day—dawn, midday and evening—according to the Āgama rules are counted amongst Śaiva devotees. Three devotees are seen worshipping the *liṅga* and of these the one on the right has a conch placed on a tripod and a bell which probably denotes the morning service.

17. Tiruvārūr-piṟandār (No. 17 on the same wall). Those born in the holy city of Tiruvārūr in the district of Tanjore are counted amongst the Śaiva devotees. Four devotees are seen in front of a temple and on the other side is a tree with a bull under it.

18. Paṟamaṉaiyē-pāḍuvār (No. 18 on the same wall).—This refers to the devotees that entertain the idea that Śiva alone is the greatest of the gods and sing His praise. Three such female devotees are seen with *jālaras* (cymbals) in the hand in the act of singing the God's praise. The Śiva temple here has a seated bull in front.

19. Pattaraiyē-paṇivār (No. 19 on the same wall).—The devoted of the devotees are honoured as Nāyaṇmārs. In this group several are seen in the attitude of worshipping the Śaiva devotees.

20. Kōṭpuliyāṇḍār (No. 20 on the same wall).—This Nāyaṇār of Tirunāṭṭiyattāṅgudi in the Tanjore district was a commander-in-chief under a Chōḷa king. When going to serve in the army, he left instruction for the paddy stored by him being made use of only for the God but during a famine his relations used the grain themselves. On return he murdered them for the sin thus committed without even sparing a baby. This pleased the Almighty very much who appeared with his consort on a bull and admitted him amongst his retinue (*gaṇas*).

21. Pugaḻttuṇaiyār (No. 21 on the same wall).—This *gurukkaḷ* (temple priest) of Śrīvallipputtūr was faithfully worshipping the *liṅga* of the place even during the famine days. On account of the poor food he had then and the consequent weakness in his health the brass pot containing water slipped over the *liṅga* while bathing it and in his anxiety he fell into a stupor but the Almighty appeared to him in his dream and made him understand that under the *bali-pīṭha* there would appear a coin daily with which he could have his daily needs satisfied. In the illustration not only the individual is seen bathing the God but the *bali-pīṭhā* also.

22. Śeruttuṇaiyāṇḍār (No. 22 on the same wall).—He was a native of Tanjore. While worshipping the god in the temple at Tiruvārūr, the Nāyaṇār observing the wife of Kaḻarśingar, a devotee who was present then, smelling the flowers intended for the God, could not put up with this sacrilegious act and cut her nose with the sword. We find another in a sitting posture preparing garlands out of the flowers given by a lady.

23. Iḍaṅgaḻiyāṇḍār (No. 23 on the same wall).—He was a king of Koḍumbāḷūr. A thief who stole the paddy in the granary was produced before him to be punished and he inquired into the cause. On ascertaining that in order to feed the Śaiva devotees the paddy was stolen, Iḍaṅgaḻiyāṇḍār not only released him but also made it public that anybody in need of wealth to feed *bhaktas* may freely make use of his granary and his treasury. While he is seated another standing below is seen tom-toming.

24. Kaḻarśiṅgaṇār (No. 24 on the same wall).—This Kāḍava (Pallava) king who subdued other kings and repaired all Śiva temples found fault with his wife who took out a flower intended for the God and smelled the same thinking that it was a stray flower and was not intended for the God. Śeruttuṇai Nāyaṇār (No. 22 above) who saw this cut the nose of the lady. The king who came to the spot

Plate II.

North Wall—cont.

12. Nēśaṇḍār.

13. Pāṇḍimādēvī.

14. Appālum-aḍichchārnda-aḍiyār.

15. Muḷunīṟupūśiya Muṉivar.

16. Mukkālam-tirumēṉitīṇḍuvār.

17. Tiruvārūr-piṟandār.

18. Paramaṇaiyē-pāḍuvār.

19. Pattaraiyē-paṇivār.

20. Kōṭpuliyāṇḍār.

21. Pugaḷttuṇaiyār.

22. Śeruttuṇaiyāṇḍār.

23. Iḍaṅgaḷiyāṇḍār.

24. Kaḷarśiṅgaṇār.

25. Muṇaiyaḍuvār.

Plate IV.

West Wall.

26. Vāyilār.

27. Neḍumāraṇār.

28. Kāriyār.

29. Śirappuliāṇḍār.

30. Kaṇampulāṇḍār.

31. Aiyaḍigaḷ Kāḍavarkōṇār.

32. Śattiyāṇḍār.

33. Kaliyaṇār.

34. Kalikkambāṇḍār kadai.

35. Adipattar kadai.

immediately was much offended at this, but on Śeruttuṇai Nāyaṇār informing him what had happened, he cut her two hands as they were directly responsible for the sacrilegious act as shown in the illustration.

25. Muṇaiyaduvār (No. 25 on the same wall).—This native of Nīḍūr in the Chōḷa country helped all weak parties in battle, by receiving wages and utilized the income for feeding the Śaiva devotees.

West Wall.

26. Vāyilār (No. 1 on the west wall).—This Nāyaṇār of Mailāppūr is one of those that truly worshipped God Śiva by meditation. He is shown in a sitting posture with a beard and rosary under a tree.

27. Neḍumāraṇār (No. 2 on the same wall).—This refers to the Pāṇḍya king Kūṉ-Pāṇḍya who favoured Jainism, but advised by Maṅgaiyarkkaraśi his wife and Kulaśirai his minister, he was able to go back to Hinduism on the occasion of Sambandar's visit to his place. His hunch-back was straightened and he was consequently called Neḍumāraṇār or Niṉṟaśīrneḍumāraṇ in full. The king is seated on a pedestal and the other attendants are seen below.

28. Kāriyār (No. 3 on the same wall).—This native of Tirukkaḍayūr (Māyavaram taluk, Tanjore district) was highly proficient in Tamil literature and was the author of *Tirukkōvai*. He obtained plenty of wealth from the three famous kings—Chēra, Chōḷa and Pāṇḍya—but spent all in renovating Śiva temples. At last he reached Mount Kailās. In the illustration he is seen approaching the Holy Mount.

29. Śirappuliāṇḍār (No. 4 on the same wall).—Born at Ākkūr in the Tanjore district he spent his time in worshipping the Śaiva devotees giving them money and feeding them. He is shown as making presents to his fellow devotees.

30. Kaṇampulāṇḍār (No. 5 on the same wall).—He was born at Irukkuvēḷūr (Vaidīśvaraṇkōyil) in the district of Tanjore. He was in the habit of regularly burning lamps in temples. Once, in Chidambaram, when he could not get money to buy ghee he began to collect grass from the sale-proceeds of which he was burning the lamps. On a certain day when the grass collected could not find a sale he burnt the grass itself. But finding that the grass was not sufficient to keep the fire burning until the required hour he set fire to his own lock of hair. In the illustration he is seen burning the hairs in the fire. His wife behind is holding the grass bundle (torch ?).

31. Aiyaḍigaḷ Kāḍavarkōṉār (No. 6 on the same wall).—This Pallava king of Conjeeveram was a bigotted Śaiva and relinquished his kingdom in favour of his son and went abroad renovating the Śiva temples.

32. Śattiyāṇḍār (No. 7 on the same wall).—A native of Variñjiyūr in the Chōḷa kingdom. He was in the habit of cutting the tongue of those that spoke ill of Śaiva devotees. Here he is seen in the act of actually cutting the tongue of one with a sickle in his hand.

33. Kaliyaṇār (No. 8 on the same wall).—This wealthy oil-monger of Tiruvoṟṟiyūr after he had spent away his wealth in burning lamps in temples was in the habit of obtaining his wages for pressing oil and utilize the same for burning lamps in the temple. On a certain day when he could not get his wages he began to cut his head and used the blood instead of oil to burn the lamp. The Nāyaṇār is seen in front of the temple in the act of severing his head to obtain blood for the purpose.

34. Kalikkambāṇḍār kadai (No. 9 on the same wall).—This *bhakta* was in the habit of feeding the Śaiva devotees daily. One day before meals while about to wash the feet of one who appeared as a *bhakta* he found his wife hesitating to pour water as the individual turned out to be their old servant. This roused his anger and he cut her hand with the sickle. Piles of pots with food are heaped up. Three persons are seen sitting at meals. Śiva and Pārvati appear seated on their *rishaba* (bull) to give salvation to them.

35. Adipattar kadai (No. 10 on the same wall).—This fisherman of Negapatam was in the habit of dedicating the best of the fish he got daily from the sea to the god of the place. One day when he secured an only golden fish he willingly

offered it to the god. Śiva with Pārvati appeared on a *rishaba* (bull) and gave him salvation. The Nāyaṇār is seen holding the fish in one hand and others drawing the net spread out in the sea.

36. Naraśinga-muṇaiyaraiyar (No. 11 on the same wall).—This king was giving presents to all wearing holy ashes especially on the days of Ārdrā asterism. On such a day even when a pseudo-Śaiva appeared before him he extended his generosity to him by paying double the amount. The king is shown with a beard, seated with his queen behind. Six others are seen in front receiving the present.

37. Pugalchehōlaṇār (No. 12 on the same wall).—This Chōla king who was ruling at Uṛaiyūr (Trichinopoly) once ordered his army to proceed against Adigaṇ, a chieftain who failed to pay his tribute. On returning from thence they brought the heads and wealth of the enemies' army. On noticing in the midst of the heaps of heads one with matted hair, and finding it to be one of a *bhakta*, he became compunctious and entered the sacrificial fire with that head placed over his in a gold plate. Then Śiva and Pārvati appeared before him as is shown in the illustration.

38. Poyyadimaiyillāda pulavar (No. 13 on the same wall).—This refers to the poets of the last *saṅgam* (learned assembly) of Madura who were staunch Śaivites. Nine of them are seen in the illustration between a shrine and a *mandapa*.

39. Kūṛṛuvaṇār (No. 14 on the same wall).—This devotee conquered many chiefs and acquired enormous wealth. He had all the paraphernalia of an anointed king except the crown. When the Brahmans of Tillai (Chidambaram) refused to crown him king saying they would crown none but the Chōla king, he prayed to God Naṭarāja to crown him with his holy feet. God blessed him accordingly. His vassals are seen paying homage to him.

40. Gaṇanādāṇḍār kadai (No. 15 on the same wall).—This devotee of Shiyali (Tanjore district) was in the habit of daily instructing all who approached him in the matter of performing several kinds of services to God—raising flower-gardens, bringing water for the sacred bath, decorating temples, lighting lamps and reciting sacred hymns. At last he reached heaven. In the illustration he is seen instructing the several disciples who are standing on either side in front of the Almighty.

41. Śēramāṇ-Perumāḷ kadai (No. 16 on the same wall).—This is another name of Perumākkōdaiyār who was king of the Chēra country. As directed by God in a dream, he gave plenty of wealth to poet Bāṇapattirar of Madura and with Sundara reached Kailās in his last days. In the illustration he is seen getting down the elephant and worshipping poet Bāṇapattirar.

42. Śiruttoṇḍar kadai (No. 17 on the same wall).—This devotee of Tiruchchengāṭṭāṅguḍi in the district of Tanjore was a military officer at the beginning and led a successful campaign against Vāṭāpi (the modern Bādāmi in the Bombay Presidency). He would not eat his daily meals unless he found one to partake of the same in company. Later on he was residing in his own village and doing service to the God, who in the disguise of a Bhairava mendicant commanded him to cook the flesh of his only son for him, which he did. But then the God in disguise would not eat in the house of a childless couple. When the husband and wife were perplexed, the mendicant Bhairava commanded them to call for the boy who immediately came running. Thus he attained salvation. The boy as received by the mother in her arms is shown in the illustration.

43. Śākkiyaṇār (No. 18 on the same wall).—This devotee first adhered to Jainism. Finding it to be untrue he went back to Saivaism and spent his days in the worship of the *liṅga*. In the act of worshipping he forgot himself so much in his devotion that he took the bricks that were lying by and threw them over the *liṅga* without perceiving what he was doing. Thinking that this act of his should have been at the instigation of Śiva, he continued to do the same. Śiva was much pleased with this form of worship.

South Wall.

44. Eyarkōṉ Kaliikkāmāṇḍār (No. 1 on the south wall).—He was a hereditary military officer but became in his later years a true devotee of Siva. He executed

Plate V.

West Wall—cont.

36. Naraśiṅgamuṉaiyaraiyar.

37. Pugaḻchchōḻaṉār.

38. Poyyaḍimaiyillāda pulavar.

39. Kūṟṟuvaṉār.

43. Śakkiyaṉār.

40. Gaṇanādaṇḍār kadai.

41. Sēramāṉ-Perumāḷ kadai.

42. Śiruttoṇḍar kadai

44. Eyarkōṉ Kalikkāmāṇḍār

45. Āḷuḍaiyapiḷḷaiyār.

46. Naminandiaḍigal.

47. Sēyñalūr-piḷḷaiyār kadai.

48. Tirukkuṛipputtoṇḍar.

49. Tirunāḷaippōvār.

50. Iḷaiyamāraṅguḍi Mārār kadai.

repairs to the temple at Tiruppaṅgūr near Vaidīśvaraṇkōyil. On learning that God acted as mediator between Sundaramūrtti and his wife Paravai he got offended with Sundarar. In order to show to him what a true devotee Sundara was, God made him suffer from paralysis and sent Sundara to cure him of it. Being displeased at the idea of getting cured at Sundara's hands he killed himself. When Sundara approached the house he was informed that the Nāyaṇār was sleeping on the cot. On approaching the cot, Sundarar recognized the true state of affairs and attempted to commit suicide. Thereupon Kalikkāmānāyaṇār was brought to life and prevented Sundarar from killing himself.

45. Āḷudaiya-piḷḷaiyār (No. 2 on the same wall).—This is the boy-devotee Sambandaṇ. While yet a child, his father left him on the bank of the tank within the temple at Shiyali. When the child felt the need of mother's milk, God asked Pārvati to feed him with the same. He was thus favoured with it in a golden cup. On completing the bath, the father finding a cup of milk before his boy began to chastise him and asked him from whom he got it. The youth pointed out the God and Goddess on the *rishaba* (bull). We find the boy holding a cup in his hand and the father in the act of punishing him with a cane in his hand.

46. Naminandi-aḍigaḷ (No. 3, same wall).—He was a native of Ēmappērūr near Tiruvārūr. He was desirous of burning a lamp in the shrine of Araṇēri within the temple at Tiruvārūr. On the Jaiṇas residing near the temple refusing to let him have some ghee for the purpose he was much perplexed, when there arose an æerial voice directing him to burn the lamps with the water of the tank close by which he did to the astonishment of all. He is seen in the act of carrying water in a pot on the left side and lighting the lamp in front of the shrine on the right.

47. Śēṇṇalūr-piḷḷaiyār kaḍai (No. 4, same wall).—This is Chaṇḍēśvara who is seen in all Śiva temples. When he was devoutly worshipping the *liṅga* his father scolded him and kicked the pot containing the milk intended for the sacred bath. For causing this obstruction Chaṇḍēśa cut his father's leg with the axe. Pleased with this high devotion Śiva made him the head of all the devotees and also crowned him with a garland. Both the acts of cutting the father's leg and his being crowned with a garland are seen in the illustration.

48. Tirukkuripputtoṇḍar (No. 5, same wall).—This washerman devotee of Conjeeveram was in the habit of getting the clothes of all *bhaktas* washed. To test his sincerity God Ēkāmbaranātha in the disguise of an old Brahman gave his torn rag for being washed and returned before dusk the same day and at the same time brought on a heavy storm and darkness soon after. Unable to fulfill his promise, this Nāyaṇār attempted to dash his head against the stone, which God prevented and gave him salvation. To the left Śiva appears as an old Brahman holding a stick and in his front this Nāyaṇār with the torn cloth on his shoulder.

49. Tirunāḷaippōvār (No. 6, same wall).—This is the famous Pariah saint Nandaṇ who joined the Nāyaṇārs by the grace of God Naṭarāja at Chidambaram. When he was precluded from entering the temple being an outcaste, God Naṭarāja directed him to get himself purified by entering the sacred fire. This he did as seen in the illustration.

50. Iḷaiyamāṟaṅguḍi Mārār kaḍai (No. 7, same wall).—This *bhakta* was fond of feeding all pure devotees of Śiva At a time when he had no food-grains, Śiva as an aged Brahman went to him at midnight and asked for food. He collected the paddy seeds sown in the field in the morning and had the food ready. Then he woke up the aged Brahman who was pretending to be asleep. The Brahman manifested himself into Śiva with Pārvati on a bull. The Nāyaṇār is seen on the left in the act of holding a basket and the Brahman sitting in the middle; while on the left on a bull the God and Goddess are seen.

23. Of the large number of inscriptions of Rājarāja III secured during the year, No. 91 of 1920 copied from Tirumaḷavāḍi and dated in the 7th year (= A.D. 1233) deserves notice. A certain Kūṟṟūruḍaiyāṇ Teṟṟi Periyāṇ *alias* Ēdiriliśōḷa Mūvēndavēḷāṇ repaired the *nṛitta-maṇḍapa* in the temple of Tirumaḷavāḍi-Uḍaiyār, the Vishṇu

temple with its *maṇḍapa* and the Tāyilunallāṇ-*maṇḍapa* by extending their area and improving their general appearance. He replanned the village and opened the street called Vikrama-Chōlaṇ-tiruvīdi by filling up a large pit in the centre of the village. He also protected the village from the inundations of the river Kollidam by removing further south the southern embankment at the spot where the river turning to the north was likely to damage the village during high floods. For these meritorious acts of his, he was requested to live in the village of Tirumaḷavādi and a house was given him to live in. At present the said corner is being protected by a stone embankment by Government.

Rājarāja III.

The Kings of Kongu.

24. Dhārāpuram which is found mentioned in inscriptions as Parāntakapuram and Rājarājapuram, and which is claimed to have been the *quondam* capital of the Kongu kings for some time, was taken up for a detailed talukwar survey during the year in response to a request from Mr. F. J. Richards, Collector of Coimbatore.

In popular legend, Dhārāpuram is commonly believed to be Virāṭapuram, wherein the scenes of the stirring incidents of the last year of the Pāṇḍavas' exile were laid in the *Mahābhārata*, and the fertile Hindu imagination has coupled certain places in and around this town with memorable episodes from the great epic. For instance, Dalavāyppattaṇam five miles to the south of Dhārāpuram, is considered to be the place where the brothers met in solemn conclave (*taniyirukkai*) to pitch on Virāṭapuram as best suited for their life of *incognito*; Kadarrūr, Kārattoḷuvu, and Tirūppūr are connected with the cattle-lifting raids of Duryōdhana; Kīranūr is the tryst where Bhīma met and fought his vengeful duel with Kīchaka, and Nañjupoygai near Aravakkurichchi, the watercourse from off which the brothers quaffed their poisoned drink. It is also noteworthy that Draupadī seems to be a fairly popular name among the women-folk of the labouring classes.

Dhārāpuram in legend.

In the year under review about 180 inscriptions were copied in this taluk, the major portion of which are records of the kings of Kongu; but they have not helped to dispel the obscurity in which the history of these kings is enveloped with their puzzling maze of Chōḷa and Pāṇḍya names.

25. First in order comes a record of Vikrama-Chōḷa (No. 187 of 1920) dated in the 20th year of his reign. He has been distinguished by the title '*Kōnāṭṭāṉ*'. A record of this Vikrama-Chōḷa with the same epithet has been found at Tiṅgaḷūr in the Coimbatore district (No. 614 of 1905) and is dated in Śaka 9[67] (= A.D. 1044) his 40th year. Five records of the present collection (Nos. 131, 183, 185, 190, and 215 of 1920), in neatly engraved Vaṭṭeḻuttu alphabet belong to the reign of a king Kalimūrkha Vikrama-Chōḷa with dates ranging between his 27th and 42nd years, and, considering the ancient form of the script used and the high regnal years given, it is not improbable that the two kings are identical. If this is so, Vikrama-Chōḷa's reign of 40 years known so far is extended further by two years while his initial date would be A.D. 1004–5. It may be noted that the title Kalimūrkha is also assumed by the Chēra king Ravikōdai (No. 12 of 1891). Two of the Vaṭṭeḻuttu inscriptions of this king (Nos. 183 and 185 of 1920) begin with a short introduction which being nothing more than a laudatory prelude refers "the year of the King when, having taken Vendi-nāḍu he wielded the sceptre seated resplendent under his glowing white parasol appropriating for himself just a sixth share of the produce of the land discarding the rest and was (to his subjects) like a mother dear to her new-born babe." In No. 187 of 1920 noticed above, the name of the king's daughter is given as Vikramamāśōḷa[ṉ-Śōḷamā]dēviyār, while in No. 183 of 1920 are mentioned Tirukkaḷumala-nāḍu (Shiyali in the Chōḷa country was called Kaḷumalam) and the name of the donor, one Vāṇavaṉ Uttaramantri.

Kalimūrkha Vikrama-Chōḷa.

26. Kō-Abhimāna-Chōḷa Rajādhirāja whose reign must have extended from 1080 at the earliest to at least 1100 A.D. (No. 573 of 1905) is represented by three inscriptions (Nos. 202, 223 and 249 of 1920); but in the last one the king appears without the prefix Abhimāna-Chola.

Abhimāna-Chōḷa Rājādhirāja.

Nos. 198 and 205 of 1920 are records of king Rājādhirāja Uttama-Chōḷa, of his 8th and 17th years respectively. The name Rājādhirāja prefixed as his patronymic may perhaps favour the conclusion that Uttama-Chōḷa was the son of Abhimānā-Chōḷa Rājādhirāja and succeeded him on the throne. A different Abhimāna-Chōḷa [Rājādhirāja], a relative (*urimaiyar*) of the king's *sāmantas* figures as the donor in No. 205 of 1920 and mention is made in No. 198 of 1920 of a certain Kēraḷakēsari Amarabhayaṅkaraṇ Kōṭpuliyār, one of the *Vāḻilārs* (?) of the king.

Rājādhirāja Uttama-Chōḷa.

27. No. 192 of 1920 is a record of the 6th year of king Rājādhirāja Vīra-Chōḷa whose reign began in 1118–19 A.D. and continued at least for five years (*Annual Report* for 1905–06, paragraph 38). The title Rājādhirāja prefixed to his name makes him also a probable son of Abhimāna-Chōḷa Rājādhirāja and therefore the brother of Rājādhirāja Uttama-Chōḷa. The inscription supplies the interesting information that the lands of a Brahman named Kāmakkāṇi Sōmāśi who was arraigned for high treason, were confiscated to the State and that they were purchased by one Periyāṇ Śōḷaṇ *alias* Vīraśōḷkkaṅgayaṇ for 30 *pon* and presented to the temple of Valañjuḷināṭha at Piramiyam *alias* Vīraśaṅgāda-chaturvēdimaṅgalam for the expenses connected with the recitation of the *Tiruppadiyam* hymns. In three inscriptions Nos. 111, 189 and 204 of 1920 figures a king named Vīra-Chōḷa Kalimūrkha-Perumāḷ with regnal years 14, 13 and 24 respectively and considering the form of the Vaṭṭeḻuttu alphabet in which some of his records are engraved, it is likely that he was earlier in point of time to Parakēsarivarman Vīra-Chōḷa 'who ruled the two Kongus' but may be identical with Perumāḷ Vīra-Chōḷadēva mentioned in paragraph 41 of the *Annual Report* for 1909–10. Future researches must establish whether Rājādhirāja Vira-Chōḷa and Vira-Chōḷa Kalimūrkha-Perumāḷ were identical or if different, the relationship that existed between them which may in all probability have been that of father and son.

28. No. 276 of 1920 mentions one Uttama-Chōḷa Vīranārāyaṇa with the regnal year 2 and there is nothing to controvert his identification with Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa (paragraph 41 of the *Annual Report* for 1909–1910) whose latest year hitherto discovered is 10. The name of Uttama-Chōḷa prefixed to him probably indicates that he was the son of Rājādhirāja Uttama-Chōḷa and we may not be far wrong in surmising that Vīranārāyaṇa was an infant when his father died and that during his minority his uncle and probably his son after him reigned on the throne and that when Vīranārāyaṇa came of age the kingdom passed into his hands by the death of Vīra-Chōḷa Kalimūrkha-Perumāḷ or on account of his own greater claim to the throne as the descendant of a direct line. Between Rājādhirāja Uttama-Chōḷa and Kulōttuṅga mentioned in the next paragraph an interval of about 30 years, the reigns of Rājādhirāja Vīra-Chōḷa and Vīra-Chōḷa Kalimūrkha-Perumāḷ (for 5 and 24 years respectively if the two kings are different or for only 24 years if they are identical) and that of Vīranārāyaṇa for at least 10 years have to be accommodated. This view is also in consonance with the conclusion arrived at on page 105 of the *Annual Report* for 1909–10 that Perumāḷ Vīra-Chōḷa must have been either a predecessor or a contemporary of Vīranārāyaṇa.

Uttama-Chōḷa Vīranārāyaṇa.

29. The next king of this dynasty is Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva whose reign may have commenced in about 1149 A.D. working back from the known date of Vīrarājēndra's accession and extended to at least 34 years according to No. 661 of 1905. Among the inscriptions in this year's collection Nos. 165, 194 and 275 of 1920 refer to him with the two titles, while the rest (Nos. 171, 181, 201, 266 and 280 of 1920) mention him only by name and in none of these has the regnal year 34 been exceeded.

Kulōttuṅga-Chōḷadēva.

30. By far the largest number of records of the dynasty copied this year are those of Vīrarājēndra and the regnal year 45 still continues to be the maximum limit for him. But they do not contain any fresh matter of special historical value that could help to throw light on the history of his long reign. No. 118 of 1920 mentions Pulāmbi[r]aikkōṭṭai, a fortified stronghold in his kingdom, which was garrisoned by a contingent of 1,000 men under the captaincy of one Kōkaṇḍara Pallavaraiyaṇ. In No. 123 of 1920 a town called Rājavichchādirapuram finds mention and a certain

Vīrarājēndradēva.

sāmanta of the king, Teliṅganāḍuḍaiyāṉ by name, is the donor figuring in No. 154 of 1920. Koṅgūr was called Jayaṅgoṇḍaśōḻanallūr and it is not unlikely that Jayaṅgoṇḍaśōḻa was the surname of Vīrarājēndra or his predecessor Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḻa, both of whom claimed to have ruled the two Koṅgus. *Amudaṉ-achchu* mentioned in No. 182 of 1920 seems to have been a standard coin of currency of those times in addition to *ānai-achchu* and *undi-achchu* noticed in paragraph 20 of the *Annual Report* for 1915–16. '*Rājakēsari-kāl*' (No. 181 of 1920) and '*Parakēsari-kāl*' (No. 183 of 1920) were evidently the names of the standards measures of quantity and '*Parakēsari-kal*' occurring in the latter, the name of the touch-stone for testing the standard fineness of gold; and a gold bar of the royal standard of purity seems also to have been kept for purposes of test and verification—compare the expression "பரகெசரிக்கல் தூளாகிறை செம்பொன்தூளி ஓடா[ப்*]பது" in No. 186 of 1920.

His successors.

31. In the *Annual Report* for 1905–06 it has been pointed out that there were two Vikrama-Chōḻas who succeeded Vīrarājēndra, one probably a Parakēsari with a reign of at least 8 years from 1255 A.D. and the other a Parakēsarivarman Tribhuvanachakravartin whose reign began in 1273–74 A.D. and extended to at least 27 years (No. 6 of the list in paragraph 39 of the *Annual Report* for 1909–1910). Several inscriptions of Vikrama-Chōḻa have been discovered this year with regnal years ranging even to so high a figure as 30; but it is not possible to identify to which of the two kings they belong. Only this much can be inferred therefrom that the reign of one of them, presumably the latter, extended to 30 years. No. 196 of 1920 is a record of the 13th year of a still another Vikrama-Chōḻa, with the epithets Parakēsari Tiruchchiṟṟambalamuḍaiyāṉ.

Vīra-Pāṇḍya.

32. The date of Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya whose reign has been fixed in the *Annual Report* for 1905–06 to have begun in 1265 A.D. and to have continued for at least 16 years still remains the same.

Sundara-Pāṇḍya.

Sundara-Pāṇḍya is represented by some inscriptions of which the highest regnal year is 28 as against 37 in previous years' collections; but in the absence of any specific data, his place in the Koṅgu chronology continues indefinite. No. 160 of 1920, a record of Alaṅgiyam *alias* Uttamachōḻanallūr, mentions a gift of land for the maintenance of a *maṭha* for Nāyaṉār Jñānamūrttidēvanāyaṉār made in the reign of a king whose name has tentatively been read as Emmaṇḍalamum-koṇḍaruḷiya Vīra-Sundara in the [7]51st year, Aṟpaśi month. It is not understood who this king is and to what era the date belongs.

Varaguṇa Parāntaka, probably the Chēra king Kōkkaṇḍaṉ.

33. No. 208 of 1920 is the only inscription of this year's collection which mentions a Chēra king. It is in much damaged Vaṭṭeḻuttu characters and is dated in the 6 + 9th year of Kō-Varaguṇa Parāntaka who bears the characteristic Chēra title of *Chandrādityakulatilaka* and also calls himself a *Sārvabhauma*. His name which is composed of the names of the Pāṇḍya king Varaguṇa (862 A.D.) and the Chōḻa king Parāntaka (A.D. 907) leads to his probable identification with Kōkkaṇḍaṉ-Vīranārāyaṇa or Kōkkaṇḍaṉ Ravi, the contemporary Chēra kings of the time who had entered into political relations with the Pāṇḍya Varaguṇa and the Chōḻa Parāntaka as surmised on page 59 of the *Annual Report* for 1910–11 and on page 61 of the *Annual Report* for 1911–12 or with some other immediate successor in the Chēra line. It may also be remembered that Parāntaka I married a daughter of Kōkkaṇḍaṉ-Ravi, S.I.I., Vol. II, p. 386.

34. With the additional information now available, the following may be taken as a tentative list of the Koṅgu kings so far known :—

Kōnāṭṭāṉ Vikrama-Chōḻadēva probably also called Kō-Kalimūrkha Vikrama-Chōḻadēva from 1[00]4 to at least 1046 A.D.

Parakēsarivarman Abhimānachōḻa Rājādhirāja from 108 * to at least 1100 A.D.

Rājakēsarivarman Rājādhirāja Uttama-Chōḻa with a reign of at least 17 years.

Rājādhirāja Vīra-Chōḻa from 1118 for at least 5 years.

Perumāḷ Vīrachōḷadēva or Vīraśōḷa-Kalimūrkha-Pērumāḷ with a reign of at least 24 years.

Rājakēsarivarman Uttama-Chōḷa Vīranārāyaṇa, probably also called Rājakēsarivarman Tribhuvanachakravartin Vīranārāyaṇa and Kōnēriṇmaikoṇḍāṉ with a reign of at least 10 years.

Rājakēsarivarman Kulōttuṅga-Chōḷadēva from about 1149 to about 1183 A.D.

Parakēsarivarman Tribhuvanachakravartin Vīra-Chōḷa 'who ruled the two Koṅgus', also called Kōnēriṇmaikoṇḍāṉ with a reign of at least 23 years.

Rājakēsarivarman Tribhuvanachakravartin Vīrarājēndradēva also called Kōnēriṇmaikoṇḍāṉ from 1207 to at least 1252 A.D.

Parakēsarivarman Vikrama-Chōḷa from 1255 to at least 1263 A.D.

Rājakēsarivarman Tribhuvanachakravartin Vīra-Pāṇḍya from 1265 to at least 1281 A.D.

Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōḷa from 1273 to at least 30 years.

35. The kings whose place in the Koṅgu line has yet to be fixed in the light of future researches are—

Rājarāja Karikāla-Chōḷadēva perhaps also called Rājarāja (12th year), who must have been a very early king of this line if not identical with Rājarāja the Chēra feudatory of Jaṭāvarman Suṇdara-Chōḷa-Pāṇḍya (page 294 of *Epigraphia Indica*, Vol. XI), Sundara-Pāṇḍya whose latest year is 37, and several unspecified and unidentifiable Rājakēsarivarman Kōnēriṇmaikoṇḍāṉs and Parakēsarivarman Kōnēriṇmaikoṇḍāṉs.

The Vijayanagara Kings.

36. Conjeeveram, the queen-city of the south, which has passed through many vicissitudes and whose possession was coveted by successive dynasties of kings with varying degrees of success, was taken up first in the talukwar survey arranged for the field-season and the work of copying was started in the Varadarājasvāmin temple at Little Conjeēveram, the result being a yield of over 300 inscriptions exclusive of those copied in previous years.

A pretty fair proportion of the inscriptions are records of the later Chōḷas, and their feudatories Gaṇḍagōpāla and Vijayagaṇḍagōpāla. These latter have been dealt with separately under 'Miscellaneous dynasties'. More than fifty per cent belong to the Vijayanagara kings from Vīra-Sāyaṇa Uḍaiyār down to Venkaṭa II, who despite their general religious toleration as evidenced by their charities to both Śiva and Vishṇu temples, seem, however, in later times to have developed a special predilection to Vaishṇavism and to have made the Varadarāja temple an object of their special adoration. The inscriptions are not, however, historically fruitful and do not add to the knowledge we already possess about these kings and their times. They record mostly gifts for offerings and cakes for the god appending monotonous and exceedingly detailed grocer's lists of the ingredients required for the preparation of the cakes and the ratios of their distribution to the temple servants and others.

37. The earliest Vijayanagara king represented in this year's collection is Vīra Sāyaṇa Uḍaiyār. The astronomical data furnished in the inscription for his 14th year work out correctly for Śaka 1285 (October 12, 1363 A.D.); and as we know from No. 188 of 1903 that the 15th year of Vīra-Sāyaṇa Uḍaiyār, son of Kampaṇa I, corresponded to Śaka 1285, we are enabled to identify the king of the present inscription with that same son of Kampa I. Another inscription (No. 241 of 1920) of the *Mahāmaṇḍalēśvara* Vīra Sāyaṇa Uḍaiyār discovered at Kāngayam in the Coimbatore district is dated in the cyclic year Dundhubi corresponding probably to Śaka 1304 (roughly A.D. 1382–83) and belongs therefore to the son of Bukka I.

Sāyaṇa Udaiyār.

38. In a record (No. 662 of 1919) of Kampaṇa II dated in Śaka 12[96] figures the donor, Kōnappa, a son of Muddappa, who vaunts the Vijayanagara titles of *Arumbakaṇḍaṉ* and *Bāshaikkuttappuvarāyagaṇḍaṉ*. Two records of the same king (Nos. 135 and 136 of Appendix C) dated in Pramādīcha (corresponding to Śaka 1295) copied in the Dharapuram taluk (Coimbatore district) are the earliest Vijayanagara

Kampaṇa II.

records hitherto discovered in Koṅgu and they state that the temple of Nāgīśvara-muḍaiyār which was defiled and devastated during the Muhammadan raids (*Tulukka-vānam*) was restored by a certain Āvuḍaiyarāja, a local chieftain. This leads to the not improbable conclusion that Koṅgu was at this time a Vijayanagara viceroyalty.

Harihara II.

39. In No. 661 of 1919 belonging to Harihara II in Śaka 1325, the donor Obhaḷadēva Mahārāya, son of Piḷḷaiyār Podukkamūr Siddharāśar is mentioned with a long string of Sanskrit epithets, such as *Vrishabhalāñchana*, *Bhāradvājagōtra-pavitra*, *Mailāpurandhara*, *Mallāpuravallabha*, *Pallavāditya*, *Jagadēkabhairava*, *Bhuvani-nārāyana*, *Rūpakandarpa*, etc.

Harihara III.

40. Harihara III is also represented by an inscription in the same tāluka (No. 227 of 1920) dated probably in Śaka 1330, which mentions that a village called Ālambāḍi was permitted to be colonised by ryots for cultivation purposes and that gifts of *Dēvarāyapoṇ* (same as the *Dēvarāya-pagodas* mentioned on page 85 of the *Annual Report* for 1910-11) and a tax of one *panam* per village were given to the temple for its expenses.

Kumāra-Mallikārjuna.

41. Of Kumāra Mallikārjuna this year's collection gives only one inscription in Conjeeveram and about half a dozen in Dharapuram. In No. 212 of 1920, Kampayanāyaka is mentioned as the king's இளவல்கள், the meaning of which designation is not clear, whereas he is the king's agent or viceroy (*kāriyattu-kadavar*) in No. 216 of 1920.

Virūpāksha II.

42. No. 658 of 1920, a record of Virūpāksha II, son of Dēvarāya Mahārāya, contains some interesting information in regard to the facilities afforded to tenants for bringing waste lands under cultivation and mentions that a piece of land, situated in the middle of certain temple property in Paḍaiparṟu *alias* Tēperumāḷnallūr, which was, on account of its high level, unirrigable and was therefore lying waste from time immemorial (*anādikaṛambu*) overgrown with heath and other wild shrubs, was purchased as *uḷavukkāṇi*, that its profitless level was tackled and that it was then made irrigable by means of a new channel and that the income accruing from the land, as thus improved, was distributed between the Varadarāja and Tirumaḷiśaiāḷvār temples in a certain ratio.

Vīra-Narasiṅgadēva-Mahārāya.

43. In No. 601 of 1919 issued in the reign of Bhujabala Vīra-Narasiṅgadēva Mahārāya in Śaka 143[1] a Seṭṭi of Narasiṅgarāyapuram provides, among other things, for offerings to Tirukkacchinambi, the Śeṭṭi saint of Conjeeveram and a contemporary of Rāmānuja, whose memory is now seen perpetuated in the name of the Tirukkacchinambi street (the present Chetti street) and in a small shrine in it dedicated to him.

Krishṇarāya.

44. Inscriptions belonging to Kṛishṇarāya have mainly been copied at Conjeeveram, while Ālūr in Bellary and Dhārāpuram in Coimbatore have also contributed a small number. Of these, two copies of the same inscription (Nos. 474 and 533 of 1919) copied at Conjeeveram give a complete list of Kṛishṇarāya's conquests prior to Śaka 1438 and contain so far as the historical introduction is concerned the same information as in No. 574 of 1902 (Tamil inscription at Tiruvaṇṇāmalai) and No. 196 of 1903 (Telugu inscription at Kāḷahasti), a portion of which has been summarised on page 7 of the *Annual Report* for 1902. The second series of the king's conquests were that with a view to subdue the country of Kaliṅga, he started again for Bezwada, laid siege to the fort of Koṇḍapalli and captured alive the (Oriya) chiefs Praharāju-Śiraschandra Mahāpātra, Bōḍájana Mahāpātra, Bijilikhan and others who were assembled within that fort and promising them pardon proceeded further storming the Teliṅgāna forts of Anantagiri, Uṇḍrakoṇḍa, Aruvapalli, Jallipalli, Kaṇḍikoṇḍa, Kappaluvāyi, Nallakoṇḍa, Kambamettu, Kanakagiri, Śaṅkagiri and other fortresses on the way, and marched to Simhādri and after erecting a pillar of victory at Pōṭṭunūru in

the very heart of the Kaliṅga country he performed certain *Mahādānas* in company with his consorts who had accompanied him in his campaigns and thence returned to Vijayanagara *via* Rājahmundry. Certain discrepancies between the accounts of these campaigns as culled from lithic records and as collected from Telugu literature are noticed on page 180 of the Director-General's Annual for 1908–09. The king then made a religious tour in the south and halting at Conjeeveram on the way made to the Varadarāja Perumāḷ at Vishṇu-Kāñchi a present of the *Puṇyakōṭi-vimāna* which he gilt with gold for 1,000 *varāhas*. This gift of the king which is mentioned as having been made for the merit of his father Narasānāyaka and his mother Nāgalādēvī is again recorded in three trilingual (*Tamil*, *Kanarese* and *Telugu*) inscriptions (Nos. 478, 513 and 569 of 1919) which begin with the usual historical introduction in Sanskrit that is generally found in his copper-plate grants (vide *Epigraphia Indica*, Vol. I, p. 362) giving the genealogy of the Tuḷuva dynasty from Īśvara down to Krishṇarāya, while No. 664 of 1919 records the same bare gifts in Tamil verse and No. 510 of 1919 in Kanarese prose. When three months later, the king again camped at Conjeeveram and had granted two villages for the floating festival of Ekāmranāthasvāmin at Big Conjeeveram, No. 641 of 1919 informs us that a deputation consisting of the trustees and other employees of both the Śiva and Vishṇu temples waited on the king and after some representations made on either side in regard to the boggy nature of the soil near *Sippiyar-maḍu* that lay on the car-track the parties came to an agreement, fixing the routes to be followed by the cars and *vāhanas* of the two temples in their festive rounds. The king also with a characteristic display of liberality availed of this occasion to present a car each to the Vināyaka and Kṛishṇa images of the two temples.

45. In No. 370 of 1919 we get the information that the Mādhva teacher Paramahamsa Parivrājakāchārya Vyāsa-Tīrtha, the disciple of Brahmaṇya-Tīrtha, secured from the king, the village of Pulambākkam in Paḍaivīḍu-rājya, for conducting the Āvaṇi festival, in his own name, of god Varadarāja and also got the king's sanction for presenting a Śēshavāhana of gold which had to be used as a vehicle of the god on the fourth day of all festivals.

46. In No. 418 of 1919, Rāyasam Ayyapparasa is mentioned as the son of Goṭṭimukkil Timmarasa of the Bhāradvāja-*gōtra*, and the Āśvalāyana-*sūtra*, while in No. 53 of the *Nellore Inscriptions* he is stated to be the son of Vēmarasayya and the subordinate of Rāyasam Timmarasayya and on page 192 of the Director-General's Annual Report for 1908–09, he is mentioned as the son of Koṇḍamarasayya.

From the Dhārāpuram inscriptions (Nos. 280 and 290 of 1920) we learn that Koṇḍamarasayya and Timmā-Daṇāyaka Uḍaiyar were the agents of the Vijayanagara kings in their southern dominions at this period and that one Vālayadēva-Mahārāja was the trusted sub-agent 'the right hand' in Koṅgu under them till Śaka 1454. In No. 214 of 1920 the latter is himself promoted to the Chief agent's place with the title of *Mahāmaṇḍalēśvara* and has a sub-agent under him in the person of Raghupatidēva-Mahārāja.

No. 213 of 1920 is dated in Kali 4633, Viya, evidently a mistake for Vijaya, corresponding to Saka 1454–55 in the reign of Kṛishṇadēvarāya; but as we know that Kṛishṇarāya died in Śaka 1452 and was succeeded by his half-brother Achyutarāya in the same year, there seems to be some mistake either in the name of the king mentioned or in the date given in the record.

47. Achyutarāya is represented by a fairly large number of inscriptions ranging from Śaka 1450 to 1463 although his regular coronation took place at Tirupati in Śaka 1452. Two inscriptions (Nos. 511 and 543 of 1919) mention that he performed the *tulābhāra* of pearls and No. 543 of 1919 refers to *Mahādānasahasragōdāna* and other ceremonies performed by him at the time of his visit to the Varadarājasvāmi temple in company with his wife Varadādēvī and his son Chinna Venkaṭādri. Two epigraphs (Nos. 374 and 373 of 1919) dated in Śaka 1452 and 1461 respectively, relate to offerings to the god during the *Chāturmāsa-Ēkādaśi* days and on the *Kauśika-Dvādaśi* day and for the reading of the *Kauśika-purāṇam* instituted in the temple by Parāṅkuśa-jīyar, the disciple of Śrīmat Vēdamārgapratishṭhā-

Achyuta.

chārya Paramahamsa Parivrājakāchārya Vēdāntācharya *alias* Śrīman Nārāyaṇa-jīyar, who were evidently the third and second pontiffs of the Ahōbalam mutt; but the dates of their assumption of the *gādi*, *viz.*, 1473 and 1458 A.D. as given in the *Sannidhi-Guruparamparai* are ante-dated by nearly a cycle of sixty years. Śālaippākkam Narasayya, the king's agent in the reigns of Kṛishṇadēvarāya and Achyuta, is mentioned in No. 481 of 1919 as the son of Virūpāksha-Daṇṇāyaka and had himself a son called Sitamaraśar (No. 648 of 1919). In No. 498 of 1919 Kumāra-Daṇṇāyaka, who is praised to have excelled Rama himself in having harassed (the sea of) Kāñchī and whose relationship to Virūpāksha-Daṇṇāyaka is not known, is mentioned as having made some gifts to the Varadarāja temple for the merit of the latter's son, Rāyasam Narasayya.

48. No. 584 of 1919 is somewhat interesting in that Sāḷuva-Nāyaka, who was deputed with the work of dividing equally, between the Ekāmranātha and Varadarāja temples, the villages which were granted by the king at the time of his coronation in the year Virōdhin (1529–30 A.D.) failed in his trust and with pardonable partiality allotted a bigger portion to the Śiva temple and that, when this irregularity on the part of his agent was brought to the king's knowledge while he was camping at Conjeeveram, he ordered a revised allocation to be made and had the necessary documents drawn up in his presence.

A cursory insight into the system of leasing temple lands in those days is furnished by No. 655 of 1919, which records that the *mēlvāram* on areca, cocoanut, mango and other trees grown on the *tiruvidaiyāṭṭam* lands of the temple was formerly three-fourths of the yield, the remaining one-fourth going to the cultivator and that when in a severe drought the above trees withered, the tenants were asked to plant fresh trees and pay up *mēlvāram* in the reduced ratio of two-thirds and that, in the case of sesamum, green-gram and sugar-cane, the rates obtaining in adjacent villages were adopted and in cases where betel, plantain and other quick-yielding crops were reared side by side in newly planted areca and cocoanut groves, the *mēlvāram* was fixed at three-fourths of the old rates.

Kandāḍai Rāmānujayyaṅgār, Paravastunayiṇār and Vaḍa Tiruveṅgaḍa-jīyar are some of the names occurring in the inscriptions of this king's reign and the distinguishing prefixes of Kandāḍai and Paravastu are found among the family names of important Śrī Vaishṇava families like the Tātāchāryas of Conjeeveram.

Sadāśiva.

49. The inscriptions of this king collected during the year are, as usual, studded with the names of a number of influential men, royal kinsmen and others who flocked round the throne of the last puppet monarch of the Tuluva line, watchful of every opportunity to filch more and more power into their own hands. Many of them have already been noticed in the reports of previous years—such as—Rāmarāja-Timmarāja-Chinna Timmarāja, and his brother Rāmarāja-Timmarāja-Viṭṭhala, the able general of Sadāśiva, and their relatives Rāmarāja-Varadarāja-Vallabhayyadēva and Rāmarāja-Viṭṭhalarāja-Chinna Timmayyadēva, and the latter's son Bāppu-Chinna Timmayyadēva all of the lunar race, and of the Ātrēya-*gōtra* and the Āpastamba-*sūtra*. In No. 504 of 1919, the donor is one Raṅgayyadēva-Chōḷa Mahārāja, son of Manumapalli Śaḷukkayyadēva-Chōḷa Mahārāja of the Kāśyapa-*gōtra*, Āpastamba-*sutra* and of the solar race and bearing the *birudas Mahāmaṇḍalēśvara* and *Appratīkamalla*.

The Maṭṭli chief Varadarāja, son of Sōmarāju Pōtturāju figures in No. 528 of 1919 and he is distinguished by the *birudas* of *Kāvērī-vallabha*, *Kalikasurāhāra*, *Ōttēttarājulattiguṇaganḍa* and *Gajasimha*. He is evidently the son-in-law of Kṛishṇadēvarāya and the same individual as is mentioned in No. 434 of 1911. Śūrappa Nāyaka is mentioned in No. 482 of 1919 as the son of Pōttu-Nāyaka of the Kāśyapa-*gōtra* and is probably the same as the individual figuring in another inscription of Sadāśiva's reign (No. 391 of 1912) where he is stated to have made some presents for the merit of one Krishṇappa-Nāyaka.

In No. 729 of 1919 dated in Śaka 1479 figures one Siddhirāju Śrī Raṅgarāya who is perhaps identical with the agent of Yaṛa Tirumalarājayya, who was enjoying the *jāghir*

of Koṇḍavīḍu—*vide* Director-General's Annual Report for 1911–1912, p. 180; and it is not unlikely that Nāgarāj referred to in No. 550 of 1919 as the son of Kaḍappai Siddhirāja of the Ātrēya-gotra and of the lunar race was a brother of his.

Four generations of a branch of the Tāḷappākkam family of poets are given in Nos. 495 and 496 of 1919, viz., Annamayaṅgār, his son Periya Tirumalayyaṅgār, his grandson Chinna Tirumalaiyyaṅgār and his great-grandson Tiruveṅgaḷappaṅgār.

50. The epigraphs belonging to this king in this collection are only five in number and one of these, No. 380 of 1919, is dated in Śaka 1493 and it may be surmised that it was the year of his accession to the throne since the latest record of his predecessor Sadāśiva is dated in Śaka 1492 and Tirumala I's short *de-jure* reign has also to be located between these two reigns. Achyutappa-Nāyaka, the son of Aḍappam Chinnadēvappa-Nāyaka of Vēppambaṭṭu is mentioned as the donor therein and Tōppūr Tirumalai-Nāyaka figures in No. 479 of 1919 as *daḷavāy* of *Mahāmaṇḍalēśvara* Rāmarāju Veṅkaṭapatidēva Mahārāja, who is presumably Veṅkaṭa I who must have continued in a subordinate viceroyalty in Śaka 1504 during his brother's regimé till the time of his own accession in Śaka 1508.

Śrīraṅga II.

No. 383 of 1919 records the information that the right of supervising the repairs and the items of service in the Varadarāja temple which was in the hands of one Rāmayya, was cancelled at the instance perhaps of Kumāra-Tātāchārya, the manager of the temple affairs and was ratified by the order of Veṅkaṭapatidēva, that the contract was thereafter conferred, for a lump sum of 500 *poṇ* which was credited into the temple treasury, in favour of Tiruveṅgaḍaśirukkaṇ *alias* Parāṅkuśa Tirupaṇipiḷḷai of Tiruppullāṇi of Pāṇḍi-maṇḍalam, a probable partisan of the all-powerful Tātāchārya, that the lessor was allowed to enjoy the perquisites of his office such as prasāda, cakes, fees, house-site, etc., and that the items of the *nirvāha* (superintendence) were the arrangements for the Srījayanti-*uriyaḍi*, the floating festival and the supply of civet, champaka oil, clothes, etc., for the god on certain occasions. Two Tamil verses in No. 663 of 1919 praise a certain Rāmānujayya who is stated to have hailed from the same Tiruppullāṇi and attained to undying fame in his devoted service and *tiruppaṇi* to god Varadarāja.

51. The next king of the Karnāṭa line, Veṅkaṭapatidēva-Mahārāja is represented by half a dozen records ranging in dates from Śaka 1509 to Śaka 1527 and in all of them one *Vēdamārgapratishṭhāchārya Ubhayavēdāntasthāpanāchārya* Ēṭṭūr Tirumalai Kumāra Tātāchārya finds prominent mention as the manager-general of the temple affairs (*śrī-kārya-durandhara*) with a staff of subordinates under him, while in some of the later records of Śrīraṅga II, he figures with his single name of Kumāra Tātāchārya without the resounding Vaishṇavite titles tagged on to it. This, in itself, shows that he basked in the sun of royal favour of king Veṅkaṭapati, to whom he was the spritual *Guru* who officiated at his coronation, and who in his excess of admiration for his *āchārya* is said to have offered the whole kingdom to him. That this Kumāra-Tātāchārya who was also known as Lakshmīkumāra and Kōṭikanyakādānam Tātāchārya, lived in kingly splendour at Conjeeveram at the latter part of his life is evidenced by the large number of inscriptions engraved on the temple walls. He is mentioned in No. 354 of 1919 to have gilt the *vimāna* of God Veṅkaṭēśa on the Phaṇipatigiri (*i.e.*, Śēshāchala—Tirupati) with gold in the year Promōdūta corresponding presumably to Śaka 1492 and in No. 363 of 1919 to have weighed himself separately against gold and silver and to have used all that wealth in the service of Varadarāja in erecting the Kalyāṇakōṭi-*vimāna* in gold for the goddess Lakshmī in the same temple. In the Sanskrit verses contained in No. 475 of 1919, his gifts of all the necessary *vāhanas* (vehicles) in gold and silver, of the elephant, the horse, the snake, the Garuḍa, Hanuman, the palanquin, the swan and the lion and of certain other costly jewels and ornaments to the god, his founding of beautiful *agrahāras* for Brahmins and the digging of a tank called Tātasamudram are mentioned in glowing terms. No. 650 of 1919 which is dated in Śaka 1536 expressed by a *chronogram*, Ānanda, refers to the erection by him of the Kalyāṇakōṭi-*vimāna* to the goddess perhaps in emulation of the Puṇyakōṭi-*vimāna* set up by Kṛishṇadēvarāya, which Tātāchārya is stated in No. 649 of 1919 to have repaired

Veṅkaṭa I and Tātāchārya.

and regilt as it got defaced and weather-beaten in the course of a century. No. 651 of 1919 is an inscription containing the *Hanumadvimśati*, a poem of twenty verses composed by Tātāchārya in honour of God Hanumān, whose image he set up in the temple on the bank of the tank called Tātasamudram (Ayyaṇkuḷam) which was dug by himself.

Veṅkaṭa II.

52. No. 502 of 1919 is dated in Śaka 1564 in the reign of Veṅkaṭa II, 'who was seated on his jewelled throne at Ghanagiri' and records a gift by Tammappa-Nāyaḍu, son of Pāchaḍa Chinna Kṛishṇappa-Nāyaka.

Miscellaneous.

Gaṇḍagōpālas.

53. No less than sixty new inscriptions of the chiefs bearing the name or surname Gaṇḍagōpāla and distinguished by the epithets *Vijaya*, *Vīra*, or *Rāja*, have been copied in the Varadarāja-Perumāḷ temple at Conjeeveram. These feudatories of the Chōḷas, sometimes wielding independent authority, have been often met with in records coming from the districts of North Arcot, Chingleput, Nellore and part of Guntur. Rai Bahadur V. Venkayya has given a detailed account of them and their Telugu origin (as evidenced by the Telugu prefixes, *tammu*, *allu* and *manuma* or *manma* which very frequently occur along with their names) in his *Annual Report* on Epigraphy for 1900, pp. 17 to 20. And again in reviewing the *Nellore Inscriptions* of Messrs. Butterworth and Venugopal Chetti he has discoursed on the same subject in the light of the numerous inscriptions of that dynasty included in the Nellore volume. Following Mr. Venkayya's remarks and the valuable information supplied in this connexion by the two inscriptions of Tiruvāḷaṅgāḍu and Tiruppāśūr published by Dr. Lüders in *Epigraphia Indica*, Vol: VII, pp. 119 ff., we may see what additional matter could be derived, if at all, from the new inscriptions at Conjeeveram. These include among them four records of (1) *Tribhuvanachakravartin* Alluntikka-Mahārāja Gaṇḍagōpāladēva supplying dates from the 3rd to the 6th year of his reign with the required astronomical details for verification; twenty-two records of (2) Madhurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla with rarely any astronomical details of date but invariably the regnal years (15th to 22nd) of a king Rājarāja who is perhaps identical with the Chōḷa Rājarāja III (A.D. 1216 to 1243); nine records of (3) Madurāntaka Pottappichchōḷaṉ who signs his name as Rāja-Gaṇḍagōpāla or *Allāḷanātha padalāñchchhana* and issues orders under royal writ (திருமுகம்) in the 2nd to 25th year of an unknown king; nineteen records of (4) Tribhuvanachakravartin Gaṇḍagōpāladēva or Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva with the regnal years 3rd to 31st of his own reign with full details of date and two records of (5) Tribhuvanachakravartin Vīra-Gaṇḍagōpāḷadēva with the regnal years 3 and 4 of perhaps his own reign.

Tribhuvanachakravartin Alluntikka-Mahārāja Gaṇḍagōpāladēva.

54. The identification of these chiefs and the exact period of their rule could be fixed only tentatively. The first was as per statements made in his own records a Telugu-Chōḷa king of Nellore (cf. also the gift of 1,750 gold pieces called *Nellūrpudu-māḍai* made to the temple of Aruḷāḷapperumāḷ in No. 441 of 1919, Appendix B). He must have been evidently also a contemporary of the Kākatīya king Gaṇapati (Śaka 1120 to 1182) one of whose ministers Kōṉ Kāṭṭaiyaṉ is mentioned in No. 608 of Appendix B as making a donation to the same temple. The title *Tribhuvanachakravartin* which he uses in all the five records and the mention of regnal years as in the case of established dynastic rulers, prove beyond doubt that he was an independent sovereign. His initial date, however, is to be fixed from the astronomical details supplied for his 3rd, 5th and 6th years (vide p. 92 of App. F).

55. Madhurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla whose records are comparatively numerous appears to have been a powerful subordinate of the Chōḷā king Rājarāja III. Mr. Venkayya identifies him with Chōḍa-Tikka mentioned in Tikkana-Sōmayāji's *Nirvachanōttara-rāmāyaṇamu* (see also *Annual Report on Epigraphy* for 1908, p. 85). He was a great devotee of the

God Varadarājapperumāḷ as already known to us by No. 53 of 1893. He provided for a permanent service in the temple called Gaṇḍagōpālaṉ-*śandi* as will be seen in the sequel. No. 446 of Appendix B supplies a big Sanskrit introduction for him and like the Tiruppāśūr, Tiruvoṟṟiyūr, Tiruvālaṅgāḍu and the Nandalūr inscriptions, it mentions Vishnu, Brahmā, Marīchi, Kaśyapa, Sun, Manu, etc., among the ancestors of the Chōḷa family to which the chief belonged and after giving the Puranic names of Ikshvāku, Kakutstha, Māndhātā, Sagara, Bhagīratha, Hariśchandra, Śibi, etc., it mentions Karikāla, who constructed the Kāvērī-banks and in battle pulled out the third eye of [Trilōchana]-Pallava. In this family after many important kings had passed away was born Vijjaṇa and in his family was Eṟasiddhi whose son Manmasiddhi married Śrīdēvī. The son of Manmasiddhi was Gaṇḍagōpāla "the cataclysmic fire to the ocean, *viz.*, Kalyāṇapurī (the capital of the Chāḷukyas), the sole hero of the world who cut off the head of Pṛithvīśvara (the Velanāṇḍu king), who crushed the pride of the Sēuṇa king and was the supreme lord of Vikramasimhapurī (*i.e.*, Nellūr)." This description of Gaṇḍagōpāla suitably fits in with the identification made by Mr. Venkayya. For, it is further stated of this Gaṇḍagōpāla, later on called by his full name Madhurāntaka Pottappichchōḷaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla, that having acquired his ancestral kingdom in due succession, he captured the wealth of all princes who were self-willed, shook the southern quarter, killed the kings of the south, took Kāñchī and was ruling there after making it his own." The inscription registers that he established the service called Gaṇḍagōpālaṉ-*śandi* in the Varadarāja temple in Śaka 1153 (A.D. 1231) which corresponds to the 15th year of Rājarāja (III). It may also be noted that in two other instances (Nos. 385 and 514 of 1919 dated in the 14th and 15th years of Rājarāja III), a certain Gaṇḍagōpāla is mentioned with the title 'Piḷḷaiyār'; while in No. 367 of 1919, a record of the 16th year of the same Chōḷa king dated in Śaka 1154, the same title is applied to Madhurāntaka Pottappichchōḷaṉ Tirukkāḷattidēvaṉ Gaṇḍagōpāla. In the 18th year of the same king he granted some villages for the maintenance of the *śandi* which had been established by him in his 15th year (No. 454 of Appendix B). In continuance of this same record is one of the 14th + 1st year of Perumāḷ Sundara-Pāṇḍyadēva in which a re-adjustment was made of the villages referred to above. The position of the Pāṇḍya inscription suggests that the 14+1st year of Perumāḷ Sundara-Pāṇḍya was not very far removed from, if it was not actually identical with, the 18th year of Rājarāja. The frequent change of hands and the co-existence of the Pāṇḍya and Chōḷa rule together with that of powerful subordinate chiefs taking one side or the other about this period of history in the Toṇḍai-maṇḍalam is a matter not unknown to history.

Madhurāntaka Pottappichchōḷaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla.

56. The third Telugu-Chōḍa chief mentioned in the inscriptions is one Madhurāntaka Pottappi-Chōḷa who in the sign-manual fixed at the end of his records, calls himself Rāja-Gaṇḍagōpāladēva. His orders are issued under the mandate (திருமுகம்) of the king and thus he could not have been an independent chief properly so called. He established in the temple of Aruḷāḷapperumāḷ a service called Rājagaṇḍagōpālaṉ-*śandi* after his own name and being a great devotee of that god, he calls himself at the end of some records '(the servant) who bears the stamp of the feet of the blessed Aruḷālanātha (*śri-Aruḷālanātha-pada-lāñchhanasya*) or Allāḍanātha' in place of the usual signature Rājagaṇḍagōpāla (see Nos. 556, 607 and 609 of Appendix B). In a Tiruvoṟṟiyūr record he signs his name as Mānavijaya (No. 241 of 1912). It may be noted that the first two records which come from Conjeeveram, supply the names of many of the public streets of that town, its community of merchants known as Vāṇiga-nagarattār and its Bauddhappaḷḷi (Buddhist *vihāra*). Some of the street names were Mummuḍichōḷa-perunderuvu, Arumoḷidēva-perunderuvu, Nigarili-chōḷa-perunderuvu, Gaṇḍagōpāla-perunderuvu, and Kūṟai-vāṇiya-perunderuvu evidently so called after the ruling kings and governors even as many important roads and suburbs are called to-day. The existence of a Bauddhappaḷḷi at Conjeeveram cannot but be of much corroborative interest since successful investigation in this direction had been already made by the

Madhurāntaka Pottappi-Chōḷa Rāja-Gaṇḍagōpāladēva.

late Mr. T. A. Gopinatha Rao and the opinion expressed that the present image of Kāmākshi itself may have been one of the Buddhistic goddess Tārādēvī. Besides the figure of a full-sized standing Buddha within the temple of Kāmākshī—now lying in some unused corner of it—there is nothing else either in the structure of the Kāmākshī temple or in the existing methods of daily ceremonial to justify such a conclusion. The truth, however, remains that the later debased forms of Śakti-worship were introduced into Hindu temples chiefly through Mahāyānic Buddhist influence and that the powerful Advaita philosophy of Śaṁkarāchārya was the only force that successfully stemmed its evil effects. The strange traditions too that are said to be connected with the Kāmākshī temple and its revival by Śaṁkarāchārya whose image is seen established within that temple, may be compared with the similar story remembered of the temple at Tiruvorriyūr near Madras (*Annual Report* for 1912, pp. 67 and 68). Rāja-Gaṇḍagōpāla must have been also like Madhurāntaka Pottappichchōlaṉ Manumaśiddaraśaṉ Tirukkāḷattidēvaṉ *alias* Gaṇḍagōpāla, a subordinate of Rājarāja III (No. 198 of 1912). He was a powerful deputy. The incoming and outgoing bags (of grain?) in certain villages granted by him to the temple of Arulāḷapperumāḷ were impressed with the Gaṇḍagōpālaṉ-seal for purposes of tolls (No. 609 of Appendix B).

Conjeeveram streets and Buddhist *Vihāras*.

57. The next king whose records may be noticed are those of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. In his *Annual Report* for 1900, p. 20, paragraph 51, Mr. Venkayya remarked that "with the little that we know of his history at present we cannot safely identify him with any particular king. In the Tamil country his inscriptions have been found ranging from the 3rd to the 22nd year of his reign." As seen already the latest date for him found in the present collection is the 31st year (No. 500 of Appendix B). It has been stated on the authority of three inscriptions copied at Conjeeveram in previous years (Nos. 27, 35 and 36 of 1890) that he succeeded to the throne in Śaka 1172 and was a member perhaps of Branch C of the Telugu-Chōḷa genealogy printed at page 17 of the *Annual Report on Epigraphy* for 1900. Evidently he was an independent sovereign. The coin *Gaṇḍagōpāla-māḍai* current at that time was perhaps issued by him (Nos. 385 and 428 of Appendix B). He seems to have had a Telugu-Pallava subordinate named Nallasiddaraśar who held the imperial titles *Mahārājādhirāja*, *Rājaparamēśvara*, *Pallavakulatilaka*, *Mukkaṇṭi-Kāḍuveṭṭivaṁśāvatāra*, etc. The wording of the inscription leaves us in doubt as to the exact status of Nallasiddha with reference to Vijaya-Gaṇḍagōpāla. It almost appears even as if Nallasiddha was the real name of the ruling king while Vijaya-Gaṇḍagōpāla was only his titular surname. No. 39 of 1893, also coming from Conjeeveram, refers to Tribhuvanachakravartin Gaṇḍagōpāla (*i.e.*, Vijaya-Gaṇḍagōpāla) and his subordinate Nalu-Siddharaśar of the Pallava family. No. 228 of the collection for 1910 refers in more definite terms to Nallaśiddaraśaṉ of the Pallava lineage as a subordinate of Tribhuvanachakravartin Vijaya-Gaṇḍagōpāladēva. A different Vijaya-Gaṇḍagōpāla also of Pallava descent is again mentioned in the Tripurāntakam inscription No. 272 of 1905, and still another in a record from the Ātmakūr taluk (*Nellore Inscriptions* A. 25) where this Pallava king is stated to have had a Chōḷa feudatory. It appears therefore clear that there existed two chiefs by name Vijaya-Gaṇḍagōpāla, one a Telugu-Chōḷa in the south and another a Telugu-Pallava in the north, both ruling almost contemporaneously in the central Tamil and Telugu districts of the Madras Presidency. In this connexion, it may be noticed that, in No. 624 of Appendix B, a damaged inscription partly in Tamil verse, a Vīra-Gaṇḍagōpāla is mentioned as born of the Bhāradvāja-*gōtra* in the illustrious Pallavakula. The southern Vijaya-Gaṇḍagōpāla calls himself a Chōḷa in the Conjeeveram copper-plate published by Professor S. V. Venkatesvara Ayyar (*Epigraphia Indica*, Volume XIII, page 194 ff). If its date is correct it supplies for him the latest date, viz., the 42nd year which, as Mr. Ayyar says, tallies with the year of accession of Rāja-Gaṇḍagōpāla whose 9th year corresponded to Śaka 1221 (No. 194 of 1894).

Vijaya-Gaṇḍagōpāla.

The successor of Vijaya-Gaṇḍagōpāla was therefore a Rāja-Gaṇḍagōpāla different of course from the one mentioned in the preceding paragraph as a contemporary and

subordinate of Rājarāja III. But from a record of Vīra-Gaṇḍagōpāla copied at Tirupukkuḷi near Conjeeveram (No. 179 of 1916) it becomes clear that Vīra-Gaṇḍagōpāla was the actual successor of Vijaya-Gaṇḍagōpāla. It is possible that Vīra-Gaṇḍagōpāla had also the surname Rāja-Gaṇḍagōpāla. Nos. 603 and 624 of Appendix B are two inscriptions of a Vīra-Gaṇḍagōpāla who is perhaps the same as the Vīra-Gaṇḍagōpāla who succeeded to the throne in Śaka 1212 or roughly A.D. 1290–91.

Vīra-Gaṇḍagōpāla.

58. The Hoysaḷas are represented in this year's collection by 16 inscriptions, four of which are dated in the reign of Vīra-Ballāḷa and the rest in that of Vīra-Rāmanātha. A few other inscriptions from Conjeeveram (Nos. 408, 611, 612, 615, and 617 of 1919) dated in the regnal years from 14th to 24th of Rājarāja (III) (1216–1243 A.D.), though they cannot be called Hoysaḷa epigraphs proper, are however records of gifts made by certain important *Mahāpradhānas* and *Sāmantas* of the contemporary Hoysaḷa king Vishnuvardhana Vīra-Narasimha II (1217 A.D). The names of the individuals figuring in them are the two brothers (?) Paramaviśvāsirāya-Daṇḍanātha Daṇḍinagōpa and Appaya-daṇāyaka and the former's son Mādappa and the latter's three sons Kēśava, Goppayya, and Mallayya. Another inscription, No. 404 of 1919, mentions a Daṇḍinagōpa Jagadobbaganda Goppayya, the son of Mallayya; and Vālayya-Daṇḍanāyaka, son of Dūtapillai-daṇḍanāyaka figures in No. 39 of 1920 from Tirumaḷavāḍi. It may be noted that the Tiruvēṇḍipuram inscription (*Ep. Ind.* Vol. VII, p. 161) refers to the two famous generals of Vīra-Narasimha II, named Appaṇa and Samudra Goppāya.

The Hoysaḷas.

Vīra-Narasimha II.

All the inscriptions of Vīra-Rāmanātha, the Viceroy of the southern Hoysaḷa dominion, come from Tirumaḷapāḍi in the Trichinopoly district and are dated in regnal years running up to 25, which is, at present, the highest date found for him in the Madras Epigraphical collection. They uniformly record private gifts of land or gold for providing for the sacred bath of the god Tirumaḷapāḍi-Uḍaiyār, an unfailing supply of potfuls of Kāvērī water, which seems to have acquired special sanctity at this place on account of the northward deflection of the river's course (*uttaravāhinī*), and the temple is itself very picturesquely situated at the river's bend being called 'புனல்வாயில் ஸ்ரீரங்கவாயில்' in No. 98 of 1920. *Mahāpradhāni* Vīrayya-daṇṇāyaka, who was probably a subordinate of the king is mentioned in No. 21 of 1920, and his sons figure as donees in Nos. 41 and 56 of 1920.

Vīra-Rāmanātha.

59. No. 401 of 1919, a record of Vallāḷadēvar is dated in the cyclic year Bhāva(ka), corresponding in all probability to Śaka 1256 (= 1334–35 A.D.) which falls into the reign of Ballāḷa III (A.D. 1292–1342). It mentions the fact that, when on the second day of the month of Tai in that year, the king was encamping at Kāñchīpuram, one Kampaya-daṇṇāyaka, bestowed some presents to the Varadarāja-Perumāḷ temple for the merit of one Yechchaya-daṇṇāyaka. Mallappa-daṇṇāyaka is the name of another subordinate mentioned in No. 397 of 1919. This visit of the king to Conjeeveram was perhaps also the occasion when he presented to the same temple a throne called '*Vīravallāḷaṉ*' which was placed in the Abhishēka-*maṇḍapa* under a canopy (*pandal*) called '*Ariyaṇṇavallāṉ*' to seat the god on the festival days, when *Tiruvāymoḷi* (*Śaḍagōpaṉ-pāṭṭu*) was chanted in His presence and honours and presents granted to deserving persons for meritorious service rendered to the temple. The four inscriptions (Nos. 572 to 574 and 585 of 1919) which detail the above incidents contain, though not dated in particular cyclic years, sufficient astronomical data and references to the famous Sāḷuva Maṅgu-Mahārāja to justify their dates being fixed between the years Śaka 1280 and 1283. Three inscriptions of Ballāḷa III found in the Dhārāpuram taluk in the Coimbatore district in the cyclic years corresponding presumably to Śaka 1256 and 1258 testify to the fact that, after the disintegration of the Hoysaḷa dominion in about 1310 A.D. by the series of victorious Muhammadan raids under Malik Kafur, Vīra-Ballāḷa retired south but still managed to nurse his waning greatness in a corner of the Koṅgumaṇḍalam.

Ballāḷa III.

60. The collection of copper-plate inscriptions for the current year (Appendix A) includes six grants of the Reḍḍi kings *viz.*, one of Vēmaya-Reḍḍi (No. 5), one of Anna-Vēma (No. 6) and four of Kōmaṭi-Vēma or Pedda-Kōmaṭi-Vēma (Nos. 7, 8, 13 and 14). All the plates have been secured from the Guntur district, where the kingdom of the Reḍḍis of Koṇḍavīḍu chiefly lay. An attribute of Vēmaya-Reḍḍi, the first Reḍḍi king and the founder of the family, states that he planted different kinds of gardens near many a town. This special administrative measure speaks highly of the cultured tastes of this ruler of the 14th century and of the sanitary principle which he inculcated nearly 600 years ago, in laying out such gardens for the benefit of the citizens. Kōmaṭi-Vēma, Prōlaya-Vēma or Anna-Vēma as he is called in the Telugu work *Harivaṁśamu* (*Epigraphia Indica*, Vol. VIII, p. 9 ff) is stated to have defeated the Gujjaras, to have captured Rāchūri-durga (the Raichur fortress), to have built sacred steps in the famous temples of Śrīśailam and Ahōbalam, to have played in the waters of (*i.e.*, to have extended his dominions so as to include) the Kuṇḍiprabhā (the river Guṇḍlakamma) (*Epigraphia Indica*, Vol. VIII, p. 10), Sahyajā (Cauvery) and the Gautamī (Gōdāvarī), to have crushed the pride of Kaliṅgarāya, to have hunted like beasts the kings of Manniya (*i.e.*, the chiefs of the hill tracts), shattered the chief of Jantarnāḍu and to have been a terror to the Pāṇḍya king. The plates quoted above also mention Vēma's conquest of the Mlēchchas (Muhammadans) who had taken back all the *agrahāras* of the Brahmans. Our present record refers to the revenue and survey settlement made by him in Rāmatīrtham and five other villages in the Śrīśaila country and the Ammanambrōlu district. The year Saka 1257, Yuvan, which is herein supplied for the king is the earliest date known so far for Vēmaya-Reḍḍi, his Madras Museum plates being dated only in 1267. He was the patron of the Telugu poet Erṟā-Preggaḍa who wrote the *Harivaṁśamu*.

The Reḍḍis.

Vēmaya-Reḍḍi.

61. The copper-plates (No. 6) of Anna-Vēma which are dated in Śaka 1296 supply the information that his kingdom extended from the eastern slopes of Śrīśailam right up to the eastern ocean and record that the king on this date conferred on Peddi-vidvān who was a great astronomer (*daivajñachūḍāmaṇi*), the son of Guṇḍayārya, grandson of Pōti-Bhaṭṭa, great grandson of Bhīmēśvara-Sōmayājulu and great-great grandson of Nṛisiṁha, a lion to the crowd of elephants, *viz.*, disputants, the village Pachchaṇi Tāṇḍiparṟu. The statement made in lines 32 to 35 of the text that "the matchless king Anna-Vēma being crowned to rule the kingdom of his paternal estate after (the death of) his brother, makes and confirms gifts to Brāhmaṇas bestowed by the old kings, his father and his brother" suggests that the year Śaka 1296 might have been the actual year of his accession to the throne. Accordingly also we do not find any records of Anna-Vēma dated prior to the Śaka year 1296. Anna Vēma's favourite surname was Pallava-Triṇētra which occurs at the end of the inscription in his *sign-manual*. It may be interesting to note that the composer of the grant was the court poet Bālasarasvati whose identity could not be traced in Telugu literature.

Anna-Vēma.

62. The four remaining copper-plate records belong to the time of the poet-king Kōmaṭi-Vēma whose Phiraṅgipuram inscription has been published with a fac-simile plate by Mr. J. Ramayya Pantulu in *Epigraphia Indica*, Vol. XI, p. 318 ff. Evidently his great learning earned for him the title *Sarvajñachakravartin* which is given to him in No. 7 of Appendix A, text line 27. The first of the donees mentioned in this grant to Brāhmaṇas of the village of Rudravaram in Kōṭa-bhūmi (*i.e.*, the country round Dharaṇikōṭa) in Śaka 1341, Vikāri (= A.D. 1419), is the astronomer Rāmachandra, a son of Peddiyajvan, who, as we have seen already, was the recipient of the gift recorded in the plates of Anna-Vēma (No. 6 of Appendix A). It is stated of Pōtaya-Bhaṭṭa, the great grandfather of this Rāmachandra, that he was the master of the mysteries explained in the Brahma, Sūrya and other Siddhāntas (astronomical works). The composer of the grant was the famous poet Śrīnātha who is already known to us from the published grants to have been the Director of Education (*vidyādhikāri*) under king Kōmaṭi-Vēma Vīranārāyaṇa. Two other grants of Kōmaṭi-Vēma made to this same family of astronomers are recorded

The poet-king Kōmaṭi-Vēma.

as Nos. 13 and 14 of Appendix A, the recipient in both being Peddiyajvan who received the grant of Pachchani Tāṇḍiparṟu in the time of Anna-Vēma and who had set up sacrificial posts on the banks of the Gōdāvarī river and had mastered like his grandfather Pōtaya-Bhaṭṭa, the mysteries of the Brahma, Sūrya and other Siddhāntas. The genealogy of this learned family as supplied by these two grants is the same as that supplied by the plates of Anna-Vēma. No. 8 of Appendix A, which is a single plate, the last of a bigger set of plates now lost, contains at the end a verse which by way of *resumé* says :—" the donor (of the grant) is king Kōmaṭi-Vēma, the donee who received (the grant) is the teacher Śaṁkara, the village given is Pinapāḍu, the composer is the poet Śrīnātha-Bhaṭṭāraka, the time, the sacred occasion of Śivarātri and the witness the great (god of) Śrīgiri." Thus we see that of the four copper-plate records of Kōmaṭi-Vēma three relate to grants made to the family of Astronomers, and one to the teacher Śaṁkara and that all the four were composed by the poet Śrīnātha.

Ummattūr chiefs.

63. The *Māhāmaṇḍālēśvara* Vīra Nañjarāya Uḍaiyār of Ummattūr whose reign extended according to Mr. Rice (*Epigraphia Carnatica*, Volume IV, *Introduction*, page 27) from 1482–94 A.D., figures in four inscriptions from the Dhārāpuram taluk which are dated in Śaka 1411, Sādhāraṇa and in Paridhāpi corresponding to Śaka 1414. In one of these, No. 108 of 1920, it is mentioned that the king rebuilt the ruined Perumāḷ temple at Koḍuvāy which had previously suffered severe damage at the hands of the Muhammadan iconoclasts, celebrated its reconsecration and re-engraved on its walls the obliterated inscriptions of the Chēra and Chōḷa kings, which had recorded their respective donations to the temple. No trace of these copies is, however, now in evidence. In another inscription of the same king, No. 109 of 1920, a charity was instituted in the same temple by the residents of Koḍuvāy, so that itinerant Brahmans passing that way may not go away hungry but may have a sumptuous meal of millet (ಹಿಂಡಿ), and this may perhaps indicate that Koḍuvāy was, as now, situated on an important artery of traffic.

Another Nañjarāya, son of Pratāpa Arihararāya, is mentioned in No. 278 of 1920 dated in Bahudhānya corresponding to 1518–19 A.D. and he is evidently identical with Nañjarāya Uḍaiyar (1512–40 A.D.) a later scion of the same family who figures also in No. 208 of 1909. If this identification is correct Immaḍi Dēpaṇṇa Uḍaiyar, his father, must have had the other name of Pratāpa Harihara. One Rāhuttaperumāḷ, son of Parākrama-Pāṇḍyadēvar, who is mentioned in this inscription, must have been a subordinate chief under Nañjanarāya holding sway over Karṟāyaṅgāṇi, a portion of Rājarājapura-nāḍu in the Koṅgu-maṇḍalam. *Irājākkaḷ-tambirānār* which is a title mentioned for this chief was also borne by the Pāṇḍya kings, Vikrama and Vīra-Pāṇḍya, *vide* paragraph 21 of the *Annual Report* for 1913–1914.

Lālā Tōḍaramalla.

64. In front of the Tāyār shrine in the Varadarājasvāmin temple at Conjeeveram is set up a well-dressed slab of stone bearing an inscription on both its sides (No. 639 of 1919) and embellished at its top with the Teṅgalai Vaishṇavite mark flanked on either side by a conch and a discus. The Teṅgalai sect of Vaishṇavites in general and that of the temple employees in particular attach great importance to it as it advertises the prominent part played by one of their own fold in the temple's regeneration, and is also one of the twelve items within the temple which bear this mark as distinguished from the Vaḍagalai, which is the recognized caste-mark of the temple and the god therein.

The inscription under reference consists of two Sanskrit verses in the *Śārdūlavikrīḍita* metre engraved in Telugu script, followed by a translation in Telugu prose and 12 lines in Nāgarī and records that in the year Śaka 1632, Virōdhin (1710 A.D. and not 1799 as calculated by Mr. Crole in his Chingleput Manual, page 117) Rāja Lālā Tōḍaramalla brought back at the request of Śrīnivāsa *alias* Āttāṉ Tiruveṅgaḍa Rāmānuja Jīyar, the image of Varadarāja from its place of retreat in the jungles of Udayārpāḷayam and reconsecrated it in its own temple at Kāñchī. Mr. A. R. Sarasvati in his Telugu article in the *Āndhrasāhityaparishad Patrikā*, Vol. VII, part 5, thinks that 'Tōḍaramalla' was an honorific *birudu* bestowed on proficient

men, substantiated and supplemented perhaps by the gift of a *badge* as the word '*Tōḍara*' in Kanarese which means 'a chain or other badge of honour' and its shortened form of *Tōḍa* in Tamil meaning 'an armlet of gold,' would seem to imply. This view has yet to be substantiated by further research. There have been several individuals bearing this title. In No. 342 of the Epigraphical collection for 1899, one Tōḍaramalla Ranganātha is mentioned and Tōḍaramalla Timma, a later member of the same family was the author of a work entitled *Svaramēḷakaḷānidhi* (*vide* page 1684 of Rangacharya's 'Inscriptions of the Madras Presidency'). Tōḍaramalla of the present inscription has, on account of the similarity in his name, been sometimes erroneously identified with the famous financier of Akbar's court who flourished quite a full century prior to the date of this record. As a matter of fact our Tōḍaramalla was a general under Sa-ādat-Ullāh Khān, the Nawāb of the Karnatic, who led the attack against and finally stormed the impregnable fort of Gingee (South Arcot district) killing the refractory chief Dēśiṅgarāja of ballad fame. The historic incidents that led up to the events recorded in this inscription were that the Delhi Emperor Aurangzeb fitted out an expedition in about 1688 A.D. against the Mahrattas of the South, and Conjeeveram, in common with several other important centres of South-India, felt the shock of this iconoclastic invasion. The temple authorities of the three premier temples of that city thereupon apprehending desecration at the profane hands of the invaders, disguised the images of the temple gods and conveyed them secretly out of the town, the Vishṇu temple images finding an asylum in the jungles of Uḍayārpāḷayam in the Trichinopoly district. But when the danger was past and Conjeeveram was considered safe, the local chieftain of Uḍayārpāḷayam, who was much enraptured at the image of the god Varadarāja refused to restore it to its original abode at Kāñchī, with the result that, at the special intercession of Śrīmat Paramahamsa Parivrājakāchārya Āttāṉ Jīyar, his disciple Lālā Tōḍaramalla terrorised the chief with a strong contingent of troops at his back and safely brought back the image and reinstated it in the temple with great pomp and splendour. This incident is even to-day commemorated in an annual festival called the Uḍayārpāḷayam festival. An exact parallel to the above restoration is furnished by Śrīraṅgam the image of which temple, Śrī Raṅganātha, had to be restored by Goppaṇa, the famous Brahman general of Kumāra Kampaṇa in Saka 1293 (*Epigraphia Indica*, Vol. VI, p. 322).

The party who was instrumental in the above restoration, *viz.*, Śrīnivāsadāsa or Āttāṉ Jīyar as he is called, has in the Telugu article by Mr. Sarasvati referred to above, been identified with a relative of Akkanna and Mādanna of Golkonḍa fame, who fled south when Aurangzeb's force sacked Gōlkonḍa and killed the two able brothers. In a copper-plate grant deposited in the Madras Museum (page 41 of the Catalogue of Copper Plate grants by Mr. R. Sreenivāsa Rāgava Aiyaṅgār, M.A.) the same Śrīnivāsadāsa, who is there mentioned as the protege of Tōḍaramalla, is said to have granted five villages to the temple of Śrīmushṇam near Chidambaram, in the Śaka year 1636 (1714–15 A.D.), four years later than the Conjeeveram inscription, and in the regime of the Delhi Emperor Farrukhsiyar and the Karnatic Nawab Sa-ādat-Ullāh Khān.

65. A set of three statues, probably those of Tōḍaramalla, his father and mother in the Varadarāja temple at Conjeeveram is, at present, left uncared for in a small lamp-room in the recess of the *gōpura* called the Toṇḍaraḍippoḍi-vāśal. From the fact that the statues have been set up here, one may perhaps guess that the original name of the *gōpura* was Toṇḍarmallaṉ-vāśal and that this designation in course of time became corrupted into its present variant, and was connected with the name of the Vaishṇava saint Toṇḍaraḍippoḍi-āḻvār. The statues seem to be of bronze and in the uncomfortable crampedness of their habitation, it is not possible to examine them at close quarters, to see whether, as works of art, they have thrown away the shackles of conventionalism and have any pretentions to be called portraits and whether they bear on them any labels that could lead to the confirmation of the popular belief that they represent a family group of Lālā Tōḍaramalla. On page 5 of my *Annual Report* for 1913, I referred to three sketches that were prepared of the busts of the copper statues of Tōḍarmall and his two wives in a small shrine at Tirumalai which bore labels containing the names Tōḍarmall, Mātā Mōhanadēvī

Three statues in the temple.

and Pitā Bibi. On closer examination it may perhaps be found that the statues of Conjeeveram also contain the very same labels. The group consisting of father and mother and Tōḍarmall, as noted down by my Assistant Mr. A. S. Ramanatha Ayyar, requires further examination inasmuch as my examination of similar statues at Tirumalai, proved that Mātā Mōhanadēvi and Pitā Bibi on either side of Tōḍarmall were more likely his two wives than his father and mother as probably suggested by the words *mātā* and *pitā*.

Steps will be taken to release these statues from their present cage and to have them removed to a prominent place. This treatment they ought surely to have deserved at the hands of the temple authorities not only as specimens of South Indian bronzes, but also from a feeling of gratitude for the valuable service rendered by Tōḍaramallā, but for whose heroic recovery of the images from Uḍayārpāḷayam, the temple may not be enjoying its present prosperity.

An old water-supply project for Conjeeveram.

66. In another interesting but completely corrupt record (No. 424 of 1919), which is dated in Śaka 1645 (1723 A.D.), Śōbhakṛit, in the time of the Delhi Emperor Ālaṅgīr Bācha Muhammad Shāh (son of Jahān Shāh and grandson of Bahadūr Shāh, who ascended the throne in 1729 A.D.), when the Karnāṭaka Sabhā Diwān Sa-ādat-Ullāh Khān Bahadūr was wielding his viceroyalty in Ūṟṟukkāṭṭu-kōṭṭam in Taṇḍakaṇāḍu-nāḍu, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, one Rāyar Śitakkoṇirāyar who was the deputy-in-charge at Conjeeveram started a water-supply project by digging an underground aqueduct from the magnificent tank of Sarvatīrtham on the one side and the Vishṇu temple tank Anantasaras on the other which could catch up the spring water percolating from the river-bed near the village of Ambi and feed many of the tanks with which the town of Conjeeveram is dotted. Traces of this ruined aqueduct are still here and there visible. It is curious to note that the Muhammadan Emperor has, in the usual Indian style, been burdened with a number of *birudas*, such as, *Mahāmaṇḍalēśvara*, *Mēdinīmīsara*, *Anēkadurgādhipati*, *Gaṭimānniyasūratrāṇa*, *Nāvalaṉ*, *Peruntīvu-navamaṇivēndaṉ* and the lord of the east, south, west and northern (!) oceans.

Order—No. 985, Home (Education), dated 31st August 1920.

Recorded.

2. The publication of volumes IV and V of the South Indian Inscriptions (Texts) should be pushed on as rapidly as possible.

3. The programme of work for the ensuing field season is approved.

(True extract)

R. Ramachandra Rao,
Secretary to Government.

To the Assistant Archæological Superintendent for Epigraphy.
,, the Superintendent, Archæological Survey.
,, the Superintendent, Government Museum.
,, all Collectors.
,, the Home (Miscellaneous) Department.
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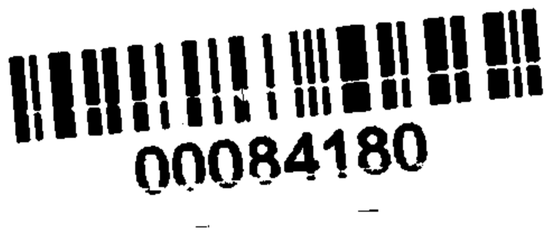
Editors' Table.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